

Hoalbau, inv.

H. Fletcher, sculp.

KONG-FU-TSË or CONFUCIUS
the most Celebrated Philosopher of CHINA.

A

DESCRIPTION

OF THE

Empire of *CHINA*

AND

CHINESE-TARTARY,

Together with the KINGDOMS of

KOREA, and *TIBET*:

CONTAINING THE

GEOGRAPHY *and* HISTORY

(NATURAL as well as CIVIL)

OF THOSE

COUNTRIES.

Enrich'd with general and particular MAPS, and adorned with a great Number of CUTS.

From the FRENCH of P. *J. B. Du HALDE*, Jesuit:

WITH

NOTES Geographical, Historical, and *Critical*; and *Other Improvements*, particularly in the *Maps*,

BY THE TRANSLATOR.

IN TWO VOLUMES.

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TO

HIS ROYAL HIGHNESS

FREDERICK,

PRINCE of *WALES.*

May it pleaſe Your Royal Highneſs,

I PRESUME to approach Your ROYAL HIGHNESS with a complete Engliſh Edition of a Performance, which was thought by its Author not unworthy the Patronage of the King of *France:* an Honour to which it was the rather entitled, as the *Maps*, and *Collection of Edicts*, that make the principal Part of it, are the Work of a great *Chineſe* Monarch, the late admirable *Kang hi*, by whoſe expreſs Orders they were executed.

THE *firſt* is a vaſt Improvement in Geography, a Science which can never be brought to Perfection without the Encouragement of Princes; and the *other* is a Fund of excellent Politics, which joined to the Treatiſes on the Government and Morality of the *Chineſe*, may deſerve Your *Royal Highneſs*'s Attention, as they come from a People, who wiſely make thoſe Studies the Top of all Science, and have perhaps arriv'd to a greater Proficiency therein than all other Nations.

NO Laws or Inſtitutions appear in the general ſo well contrived as the *Chineſe* to make both King and People happy. By them the People are taught to look on the Sovereign as their Father, and the Sovereign on all Occaſions to conſider his Subjects as his Children. By the Force of this ſingle Principle the moſt deſpotic Emperors on Earth govern with the ſame Mildneſs as the moſt limited Monarchs; and Nations as numerous as the Sands of the Sea are reſtrained within the Bounds of the moſt perfect Submiſſion. Hence it is that their Hiſtory hitherto furniſhes more remarkable Inſtances of intrepid Virtue,

as

as well as of Fidelity in Subjects to their Sovereigns, and of Affection in Princes to their People, than that of *Great-Britain* itſelf, which as yet has but faintly admitted the Parental Scheme (the beſt and ſureſt Baſis of Government) into its Politics: Hence likewiſe *China* has but ſeldom experienced Revolutions, which have ſo often overturned other States; and were it not for the ſuperſtitious Sects that have been ſuffer'd to propagate themſelves, had probably never felt any.

In Conſequence of this excellent Maxim, a *Chineſe* Emperor is perpetually labouring to merit the Name of *Father of the People.* He lays up his Revenues only for the public Service: Whenever any Tax bears too heavy he immediately remits it; the Moment his Governors give him Notice of any public Calamity, he opens his Treaſuries to relieve the Diſtreſſed. He looks into all Affairs with his own Eyes, and his Ears are open to hear all Complaints. He permits no Set or Profeſſion of Men to impoſe on, or make a Prey of, the reſt. He redreſſes Grievances in the Law, Religion and Government, the Inſtant he is inform'd of them. If an Edict appears to have an ill Effect, he cauſes it to be revoked before it does farther Miſchief. He lets no Magiſtrate run on to oppreſs, or Foreign Power to injure, his Subjects, but calls them to Account on the firſt Remonſtrance. He rejects every Project tending to their Detriment, tho' ever ſo much to his own private Intereſt; and purſues every Scheme which conveys the ſmalleſt Advantage to the Nation. He is particularly attentive to encourage the Manufactures; and ſuffers no Branch of Commerce to ſink or languiſh for want of applying a ſpeedy Remedy. In ſhort, he never does any Thing contrary to the Inclinations of the People, to which he always conforms himſelf; and for Fear he ſhould deviate in the leaſt Particular from his Paternal Character, he invites his faithful Miniſters to examine his Conduct, and apprize him of his Miſtakes.

This is the glorious Light in which the *Chineſe* Hiſtory preſents their Monarchs to our View; and this is the Light in which the Inhabitants of theſe Iſlands figure to themſelves Your Future Reign. They can do no leſs in Juſtice than think thus advantageouſly of *Your Royal Highneſs*, who ſo profeſſedly make the *Britiſh* Princes, moſt renowned for their Benevolence, Generoſity and Diſintereſtedneſs, the Patterns of Your Imitation. Thoſe ſublime Qualities, which have always diſtinguiſh'd the greateſt Monarchs, and ſhine ſo conſpicuouſly in every Action of Your Life, afford an Earneſt to them that they will not be deceived in their Expectations; nor can your Poſterity ever want the Hearts of their Subjects, (the only ſure Support of Sovereigns) ſo long as they tread in Your Steps.

That Your *Royal Highneſs*, in Conjunction with Your moſt Amiable *Conſort*, may continue long to bleſs theſe Iſlands with Your Preſence, and ſecure their laſting Happineſs by a Numerous Race of Princes, who ſhall ſit on the *Britiſh* Throne to Lateſt Time, is the ardent Wiſh of

Your Royal Highness's

Moſt Dutiful,

Moſt Faithful, and

Moſt Humble Servant,

The Tranſlator.

THE

TRANSLATOR'S PREFACE.

PERE DU HALDE having in his Preface given a copious Account of the Materials of this Work, it remains only to ſay ſomething concerning the Manner in which it has been executed, and what we have done on our Side to improve it. Remarks on the preſent Work,

In order to this, I ſhall conſider the Deſcription of each Country ſeparately: And as this Volume, with Half of the other, relates almoſt entirely to CHINA, I ſhall confine my Remarks at preſent, chiefly to this Part of the Work, which for the Hiſtory, Natural and Civil, is abundantly more complete than any thing before publiſhed; or indeed, than all the Relations that have been hitherto written, put together: Whoſe Authors, ſuch as *Samedo*, *Magalhanes*, *Navarette*, *le Comte* &c. having only ſeen ſome ſmall Part of the Country, could not be qualified to treat ſo fully or accurately of Matters, as thoſe who had travelled over all *China*, and being employed by the Emperor to ſurvey his Dominions, had an Opportunity of coming to the Knowledge of a Multitude of Things, which muſt have remain'd hidden from other Travellers. So that, notwithſtanding the Deſcription of *Chineſe Tartary*, *Korea* and *Tibet* is alſo exceeding curious, and may be eſteemed by many as the more valuable Part of the Work, on Account of the ample Diſcoveries it contains of thoſe Spacious Countries, whereof little more than the Names were known to us before, yet if P. *du Halde* had treated ſolely of *China*, his Labour muſt needs have been acceptable to the beſt Judges in this Sort of Literature. Epecially ſince this Part is enriched with Tranſlations of ſeveral *Chineſe* Books relating to their Religion, Medicine, Politics and Morality; among which the Declarations, Edicts, Speeches, *&c.* of Emperors and Miniſters, beſides giving Light into many of the Cuſtoms and Laws of *China* to be met with no where elſe, may be affirmed to be as noble Eſſays upon Liberty and Government, as ever appeared in any Country of *Europe*, not excepting *Great Britain* itſelf, the only Nurſery of ſound Politics, and Aſſerter of the common Rights of Mankind, on this Side of the Globe. Preferable to any former of the Kind.

In ſhort, this Performance is valuable, if it was only for collecting into one Body what occurs moſt material in former Accounts of *China*; a Work very much wanted, eſpecially as the Books treating of this Country were become very numerous, and ſeveral of them not eaſily to be procured. 'Tis true, certain Topics may be found which are not handled ſo minutely as in other Writers, ſome whereof I have taken notice of, and frequently ſupplied as I went along: But poſſibly the Author had his Reaſons for not enlarging on thoſe Subjects, either becauſe they had not been confirmed by his Correſpondents in *China*, or that they appeared not to be exact; which in general he obſerves is the Caſe with moſt former Relations, without pointing out the particular Authors, who were chiefly of his own Society. Objections anſwer'd.

It muſt be confeſſed likewiſe, that his geographical Deſcription of *China* is not near ſo copious as that publiſhed by P. *Martini* in his *Atlas Sinenſis*: but then it may be preſumed to be far more accurate; the Miſſionaries having been at every City they deſcribe, and indeed ſometimes not ſparing to correct *Martini*'s Performance, which is compiled almoſt wholely from the *Chineſe* Geographers, who, as P. *du Halde* obſerves, are very apt to exaggerate Matters that relate to themſelves or their Country. Beſides, as the Author, in his Account of every Diſtrict or County in each Province, has inſerted whatever is moſt remarkable with Reſpect to the Trade and natural produce thereof; and as a particular Deſcription of the Situation of every *Chew* and *Hyen* would have ſwelled the Work to a very great Bulk, and might be learned very juſtly from the provincial Maps and Plans, he might deem it needleſs to enter into a farther Detail. Indeed, we ſhould have been very well pleaſed, if inſtead thereof he had inſerted an Itinerary of the Roads through *China*, out of ſome of their Books publiſhed in every City for the Uſe of Travellers, or elſe the Journals of the Miſſionaries in their Progreſs through the Provinces, while they were making the Maps: Which would have been more proper than the Travels he has inſerted of other Miſſionaries, and, with the Maps, would have furniſhed Materials to render the Geography of *China* in a manner complete.

Tho' this Work comes out under P. *du Halde*'s Name, yet many of the Pieces were confeſſedly the Performance of the Miſſionaries, whoſe Names are prefixed: Nay, he ſeems to have had little Share in any of them, farther than to prepare and ſometimes abridge them. In the Letter of P. *Regis*, inſerted in the Author's Preface in the Name of the Miſſionaries concerned with him in drawing the Maps, we meet with ſome Expreſſions which ſeem to favour this Opinion; as, *the Work which* WE *offer the public*, — WE *did not think fit to inſert them*, meaning their Obſervations of the Variation of the Needle, *in this Piece of Geography*. Now tho' the firſt of theſe Paſſages ſeems to relate only to the Maps, yet the laſt plainly refers to a diſtinct Geographical Treatiſe ſent to Pere *du Halde*, as well as the Maps, with a deſign to be made public: Beſides, we often find the Miſſionaries ſpeaking in their own Perſons, in the Articles not given under any Name. But Nobody, I preſume, will have the worſe Opinion of the Work, for the Miſſionaries having had the greateſt Share therein: It were only to be wiſhed, that the The Work of the Miſſionaries, rather than of P. *du Halde*.

Editor had given us the Pieces intire just as they came from the Hands of his Correspondents, because it is to be feared some of them may have suffered by a too severe Castigation, as I have observed wherever I found occasion.

State of the present Translation.

THUS much may suffice with Regard to the Original: I come next to acquaint the Reader with the State of the present Translation. In the first Place, I have endeavoured to give a faithful Version of the Author's Sense in the fewest Words, and to avoid a disagreeable Stile; hoping, however, that the Reader will make allowance for small Slips in both, which are inevitable in Works of such various Matters and Length. If there be any thing better than ordinary in either of those Respects, perhaps it may be found in that Part between p. 349 and 638; which, all but about five Sheets and a few Notes, was done by other Hands.

Proper Names reduced to the English Orthography.

Secondly, I have taken a good deal of Care to reduce the proper Names from the *French* to the *English* Idiom; tho' in doing it, I met with no small Difficulty, chiefly occasioned by the same Word being written divers Ways: For instance, we meet with *Yong*, *Yung*, and sometimes *Hiong* and *Hiung*; *Kou*, *Kia* and *Hia*; *Khi* and *Ki*; *Couan*, *Coan*, and *Koan*; *Koen*, *Quen* and *Quan*; *Koei*, *Kouei*, *Kuey* and *Quei*; *Khing* and *King*, *Nhing* and *Ning*; *Ngan* and *Gan*; *Cien*, *Tcien*, *Tçien* and *Tsien*; *Tse*, *tze*, *tse*, *tsie*, *tçe* and *çe*; *Van*, *Voan* and *Ouan*; *Tsin*, *tçin*, *tcin*, and a great number of the like. In short, the several Authors of the Pieces that compose the Work, have often different ways of writing the same Words: Besides, now and then, Names occur written according to the *Portuguese* and other Languages. By this various Orthography, it appears that the *French* have not yet one settled manner of writing the *Chinese* Names, owing doubtless in great measure to the Scantiness and Ambiguity of their Alphabet, which to me seems the worst of all others for expressing the Sounds in foreign Languages.

However, I have endeavoured to adjust them in the best manner I could, and believe I have succeeded pretty well, excepting in a very few Instances. Without this Improvement, the Work would have been very uncouth and defective; since the *French* Orthography must give an *English* Reader a very false Idea of the *Chinese* Language, by conveying wrong Sounds and making the Words, which are all Monosyllables, to appear of two or three Syllables. *This is so obvious in itself from the above Instances, and has* been so fully demonstrated of late by Letters inserted in the public Papers, in Defence of this Work and on other Occasions, that it would be needless to mention any thing farther in Defence of this Alteration. *I shall* therefore only observe, that P. *du Halde*, for the same Reason, *condemns the French* for using the *Portuguese* Orthography: And indeed, if all Translators would reduce proper Names to the Idiom of their own Language, it would render their Performances exceedingly more useful, as well as prevent a World of Confusion in Geography and History arising from the Neglect of it.

Notes.

I have frequently marked the Variation of the Orthography by a Note at the Bottom of the Page; which Course I have taken to supply, illustrate, or correct the Original whenever a proper Occasion offered. If at any time I appear in Opposition to the Missionaries religious Notions, it is because I judged it not honest to spread their Poison in a Protestant Country without the Antidote along with it. Nor will the well-meaning *Romish* Laity, I presume, be offended with me for shewing the great Conformity there is between the Doctrines and Practices of their Clergy and those of the Religion of *Fo*, called *Bonzas*; since it is visibly done with a benevolent design to free them, by means of the Parallel, from that deplorable Bondage of Mind which they lye under to their deceitful Guides, who palm on them, as so many religious Duties and Precepts of the Gospel, the same gainful Artifices, which they charge the *Bonzas* with inventing merely to enslave and pick the Pockets of their Followers.

Other Ornaments.

I have distinguished the Original Notes by Symbols, and my own by Capital Letters of the Alphabet, excepting when they are tacked to the Authors, and then they are inserted between Hooks: I have observed the same Method as to Words now and then inserted for Illustration into the Text. Farther to improve the Translation, I have suited the Running Title at the Top of the Pages to the different Subjects treated of; and have added Marginal or Side Notes to give the Reader a summary View of the Matters handled in each Page. Parentheses and long Digressions that interrupt the Relation in the *French*, are thrown into the Notes (A), and large Paragraphs sometimes transposed for sake of bringing Arguments on the same Subject together (B). The four Indexes of Matters are brought into one at the End of the Second Volume, to prevent looking in three or four Places for the same thing. Lastly, the two Tables explaining the *Chinese* and *Tartarian* Words that occur in the Work, are likewise brought into one, and augmented by a great Number of Terms out of the Text. In short, a good deal of Pains has been bestowed to render this Edition commodious and correct; altho' it must be confessed, notwithstanding all our Care, several Errors have escaped the Press, especially in the Proper Names, for which we crave the Indulgence of our Readers, who will find the most material of them rectified in the Table of Errata.

The particular Maps, their Excellencies.

HAVING given this Account of the Body of the Performance, I proceed next to consider the Maps, Plans, and Cuts that accompany it. The Maps are of two Kinds, general and particular; the particular Maps being 38 in Number, are published just as they came from the Missionaries; and however complete the rest may be, must be allowed to be the most valuable Part of the Work, which indeed seems to have been compiled chiefly with a View to usher them into the World. These Maps are an immense Treasure in Geography; and in fact, the procuring of them cost the Emperor of *China* immense Sums. Eight Missionaries were employed no less than nine Years in making of them. To this Purpose they travelled over the whole Empire, furnished with various Mathematical Instruments, Carriages, Provisions, and all other Conveniencies at the Emperor's Expence: The very Mandarins of every District were ordered to attend them, to give their Assistance in all the ways they were able; so that nothing was wanting to render them accurate. Many of the Originals were fifteen or twenty Foot long, and consequently very minute in their Description: This appears also in some Measure from the great Number of Boroughs or Towns inserted in these Maps, besides the Cities; tho' for want of Room, the Names are omitted, excepting a few of the most remarkable Places, as *King te ching*, a Town of *Kyang si*, famous for making the China-Ware; *Fo shan*, another Town near *Kan ton*, eminent for its great Trade and Number of Inhabitants, &c. In short, these Maps may be truly affirmed to be the greatest Geographical Work that ever was performed by the Orders of a single Monarch; whether we consider the vast Space of Earth they describe, or the great Number of accurate Observations that were made for determining the Situation of Places. However, it cannot be sayed that they are all equally exact, for some Part of the Maps of Eastern *Tartary* are laid down from the Report of the Natives; and it does not appear that any Observations

(A) See the Author's Pref. p. 6.

(B) See p. 131. Note (a)

vations were made for those of *Tibet:* But the Maps of *China* seem to be drawn with very great Care throughout; and yet it is not to be presumed that every Mountain and River was actually surveyed by the *Jesuits*. It appears by the Table of Longitudes and Latitudes at the End of this Book, that they passed through all the Cities of the first Rank in every Province: They took the Latitudes of all these Capitals, and determined their Distances from one another by a Chain of Triangles; for the rest probably making Use of the topographical Surveys they found in every District. And this Method doubtless was sufficient to produce accurate Maps of any Country.

Their Defects in the *French*,

However, it must be confessed, these Maps are defective in some Particulars; (1) As wanting the Subdivisions whereby we cannot distinguish the *Chew* or *Hyen* that belong to each *Fu* or Capital in a Province. (2) For want of the Roads, so that Places seem to lye in Confusion, and one loses the Satisfaction of travelling with the Eye over the Country. (3) Being exhibited on the plain Projection with inclining Meridians Countries are thrown out of their natural Figure and Proportion: Whence this Deformity, tho' scarce discernable in the Maps of *Pe che li*, *Shan tong*, *Kyang nan* and *Kyang si*, thro' which the Meridian of *Pe king* passes, is yet very perceptible in those of *Shen si*, *Se chwen* and *Yun nan*, which lye furthest from it.

As to Orthography, the Maps abound more with Faults than the Texts: For besides those already mentioned which they have in common with it, many of the Names contained in them are written according to two or three different Orthographies: For instance, half of those in the Maps of *Pe che li* and *Quey chew* are after the *Portuguese* Manner, and half after the *French*; nay, what is still more incongruous and perplexing, often the Words or Syllables of which a Name is composed are written according to different Idioms. Thus in *Pe che li* we find *Tom tcheou*, *Tom mim hien*, *Khim tcheou*, *Tcim tcheou*, *Tim tcheou*, *&c.* instead of *Tong tcheou*, *Tong ming hien*, *Khing tcheou*, *Tsing tcheou*, *Ting tcheou &c.* in the Map of *Ho nan*, we meet with *Yo xan hien*, *Lo xan hien*, *Koang xan hien*, *for Yo chan*, *Lo chan*, *Koang chan*, &c.

It is probable, that the Originals have both the Divisions and Roads; but as they are omitted in the Copies sent from *China*, it was not in our Power to supply them. 'Tis true, P. *Martini*'s Maps of the Provinces are divided according to the *Fu*: But as Places are exhibited for the most Part in a very different Manner from what they are in P. *du Halde*'s; and we find in one Set many *Hyen* which are not in the other, or at least have neither the same Names nor Situations, we durst not venture to insert those Divisions, any more than the Names of several Places which are inserted without sufficient Authority in the *Dutch* Maps, from the Travels of the *Jesuits*, published in the Work. However, P. *Martini*'s Maps have been of Use often in determining us as to the Choice of the Names, when we found a Difference between the Maps, Tables and Text of *du Halde*, which frequently happened.

It was no less out of our Power to add the Roads, for want of the Itineraries already mentioned. Indeed, the Places in the Table of Latitudes and Longitudes at the End of this Work, seem to be set down in the Order the Missionaries travelled through them, and thereby we are able to trace their Progress through all the Capital Cities of each Province: But as one cannot from thence lay down the Course of the Roads through the intervening Places, and this Defect may possibly be supplied hereafter by the Communications of the *Jesuits* themselves, I thought it better to let the Maps remain without the Roads, than draw them at random.

My Intention was to have remedied the third Defect, by drawing all the Maps anew according to a circular Projection, or Dilatation of the Polar Planisphere; but some Gentlemen having been of Opinion that it was better to engrave them immediately after the *French* Edition, and much Time having been spent in considering what to do, that Resolution was layed aside: However, I have brought the Orthography of the local Names to the *English* Idiom, and consequently have introduced Uniformity in that Respect between the Maps and the Text, as well as among themselves.

and in the *Dutch* Edition.

As this was a Matter of no small Importance towards rendering the Maps correct and useful, the *Dutch* Editors tell us, they have rectified an infinite Number of corrupt Names. But on Examination, it will appear that they have left most of them in the Condition they found them: Thus in their Map of *Pe che li*, we meet with *Tim him hien*, *Yom tcim hien*, *Yom tchim hien*, *Ham tchim hien*, *Hiam ho hien*, *Kiam hoam keou*, and Numbers of other Names according to the *Portuguese* Orthography, instead of *Ting hing hien*, *Yong tsing hyen*, *Yong tching hien*, *Hang tching hien*, *Hiang ho hien*, *Kiang hoang keou*, *&c.* in short, often where they have changed the Orthography, they have done it but by halves; thus we find *Tcien* for *Tsien*, *Thao* for *Chao*, *Tchuang* and *Tchuam*, *Tcim*, *Tcing* and *Tsing*, *Tom* and *Tong*, *Leam* and *Leang*, *Tcham* and *Tchang*, *Hoam* and *Hoang*. So that by giving the Names sometimes one way, sometimes another, they have introduced even more Confusion in the Maps than there was before (A).

How improved in this.

Besides this Improvement as to Orthography, I have endeavoured to give the Maps some others, by inserting certain Particulars out of the Text, which ought of right to accompany them as they serve for Illustration, and to confirm their Authority. (1) In the Title of each Map, I have instanced by whom and when it was made, as far as I could gather from P. *du Halde*'s Preface. (2) The upper Scale is adapted to the Longitude of *Paris*, that the Reader may know the Distance of the several Places of *China* from thence, which is more interesting to *Europeans*, as well as more consistent with their Geography, than to reckon Longitude only from *Pe king*; and I have chosen the Observation which places this last City 114 Degrees East of *Paris*, for Sake of its being the Middle, as well as a round, Number. (3) To the Scale of Measures, I have added the Content of a Degree in *English* Miles, according to the Determination of the Academy of *Paris*, rather than that of Mr. *Norwood*, which makes it about 69 Miles and a Half, because the former is the Result of several repeated Operations, performed by more exact Methods. (4) All Cities, whose Latitudes were taken, have a single Line drawn under the Name, and a double distinguishes those, where both the Longitude and Latitude have been observed; that the Reader may discover at one View, all the Places where celestial Observations have been made, and pass a Judgment off Hand on the Correctness of the Map. (5) For his farther Satisfaction, I have inserted a Table of the Observation themselves,

(A) Indeed it appears plainly from what the *Dutch* Editors have done, that they were not able to reduce the Orthography to a Uniformity; and as they were themselves sensible of this, or at least that they had not done it, they express themselves in their Preface very cautiously on the Occasion. Their Words are: *P.* du Halde, *in his Preface speaking of the Maps belonging to the* Paris *Edition, acknowledges that Defect* with Regard to the Orthography, *which he imputes to the Difference between the* Chinese [it should be *French*] *and* Portuguese *Pronunciation. This Confession moved us to apply a Remedy wherever we judged it might be done with Safety.* From hence it appears, First, that they did not discover this Defect themselves; Secondly, that they have only remedied it in Part, which as I have shewn is a very inconsiderable one. But how they came, after making any Correction, not to pursue it, for instance, to correct *Tom* or *Kim* once, and leave it five times uncorrected, I cannot readily account for; only I should rather impute it to their Diffidence than want of taking Pains, since they have in several other Respects spared no Labour, even when there was no occasion for it, and it had been better let alone.

themſelves, that he may ſee the Authorities whereon the Map is grounded: for both in copying, and engraving Errors will unavoidably creep in (as ſeems to have been the Caſe with the Jeſuits Maps themſelves;) and if there did not, the Situations cannot be taken ſo preciſely from a Map as from a Table. The Capital of each Province is diſtinguiſhed in a different Character, and the moſt remarkable Variations in the Name, Latitude or Longitude (which amount often to two or three Minutes) from the Map, are marked by a Star.

Advantages of ſuch Improvements in Maps.

I think every Map ought to have theſe five Requiſites, eſpecially the laſt, without which, the beſt has nothing to recommend it more than the worſt, except the Author's Name, which is of no Authority unleſs with a few who are acquainted with his Merit: But when ſuch Vouchers are inſerted, a Map carries its own Credentials along with it, and demands a Preference among a Crowd of others which differ from it. By this means the Curious would be directed to a right Choice, and many hindered from propagating Errors by following falſe Maps, for want of knowing how to diſtinguiſh the good from the bad. To this Defect, doubtleſs, is to be imputed the little Eſteem, or rather great Contempt, that Maps are in here; for *Engliſh-men* require Certainty, and are apt to deſpiſe any Art where they meet with ſuch endleſs Difference, without being able to diſcover where the Truth lies. In ſhort, if this Method was duly purſued, I am perſuaded Geography would ſoon recover the Credit it has loſt among us, and be delivered from the Danger of relapſing into Error, by putting a Stop to thoſe ſpurious Compoſitions which are daily obtruded on the Public by ignorant or mercenary Hands; becauſe in ſuch Caſe, nobody would buy Maps for Uſe which wanted Vouchers, or did not agree with them: For which Reaſon, I would earneſtly recommend this Practice to all Geographers, and thoſe who wiſh well to this Science, whoſe Perfection is of ſuch vaſt Importance to Commerce and Navigation.

The general Maps.

I intended likewiſe to have inſerted in every Map a large Table explaining the Geographical Terms, which would have been of great Uſe, tho' much the ſame in all; but wanting Room in moſt of them, the Reader is deſired to have Recourſe on Occaſion to the Table in the General Map of *China*, which will ſupply that Defect. This General Map is drawn anew according to a circular Projection, and accompanied with Vouchers, *&c.* like the particular Maps; from whence it was copied, and not from Mr. *D'Anville's*: But the General Map of all (including *China*, *Korea*, *Tibet*, and all *Tartary* from the Eaſtern Ocean to the *Caſpian Sea*) *is engraven from his Original*, without any Variation, except reducing the Names to the *Engliſh* Orthography. I have not altered them in any other Reſpect, altho' they frequently differ from thoſe in the Jeſuits Maps: Whether it was that ſo much Care was not taken in correcting theirs as his own, or whether he had ſome particular Informations concerning certain Names, as he ſeems to have had with Reſpect to the Diviſion of *Korea*, and ſome ſmall Additions below the 40th Degree of Latitude, which are omitted in the Jeſuits Maps. But tho' for theſe Reaſons I thought it proper to give the Names in the General Map as I found them written by Mr. *D'Anville*, yet I did not think them ſufficient to warrant my changing thoſe in the Jeſuits Maps, or inſerting ſeveral things in them on his Authority, as the *Dutch* Editors have done on a bare Preſumption that they were changed, or omitted thro' the Careleſſneſs of the Engravers: (A) For that would have been to give Mr. *D'Anville's* Work for the Jeſuits, or *confound* them together, and, for ought we know, to inſert Errors in Place of Truth. I muſt own, I think it very ſtrange that ſuch conſiderable Variations ſhould appear between the General and Particular Maps, without being accounted for either in P. *du Halde's* Preface, or Mr. *D'Anville's* Diſſertation concerning his General Map, inſerted in the geographical Obſervations on *Tibet* towards the End of the laſt Volume.

In this Map Mr. *D'Anville* differs from the Jeſuits not only with Regard to the Names, but alſo the Situation of Plans, as will appear by the comparative Table inſerted in our Copy; and has altered that of *Aſtrakhan* (tolerably well ſettled by help of aſtronomical Obſervations:) But upon what Grounds, I ſhall examine in a particular Diſſertation at the Cloſe of this Preface, and therefore ſhall ſay no more of it here.

Plans and Cuts.

The Plans of Cities, which are thirty eight, may be conſidered as ſo many Topographical Maps deſigned to afford us an Inſight into the *Chineſe* Manner of Fortification, and the Care they have taken to give their Towns the moſt advantageous Situation for Trade as well as Defence, in which few Nations can compare with, and none excell them. I need not mention the Plans of Temples and other Cuts, farther than to obſerve that they are very curiouſly deſigned, and furniſh a lively Idea of the Things they are intended to repreſent.

Upon the whole, this Work of P. *du Halde*, or rather the *Chineſe* Miſſionaries, is a moſt noble and valuable Performance: For tho' we are ſenſible it is not in all Reſpects ſo complete as could have been wiſh'd, and that it might have been executed more to Advantage by a Perſon leſs taken up with the Functions of his Religion, and more inured to Works of this Nature than P. *du Halde*; yet is it richly intitled to the Eſteem of the Public with all its Faults, which were they much more conſiderable than they are, would be recompenſed by the Maps alone; theſe being a whole Atlas of Diſcoveries at once, and in ſhort, the greateſt Improvement in Geography that ever was publiſhed in any Age at one time. As to this *Engliſh* Edition, it was the Undertaker's Deſign to rival the *French* for Beauty of Printing, Goodneſs of Paper, and Elegance of Engravings in half the Number of Volumes, and at a fourth Part of the Price to Subſcribers: In a Word, it is a moſt expenſive Work to the the Undertaker, but to thoſe who Subſcribe to him one of the cheapeſt that has been publiſh'd in this Century.

WHAT has been ſay'd may ſuffice to give the Reader an Idea of the preſent Performance. But before I conclude, it will be proper to add ſome Remarks for juſtifying, as well as illuſtrating the Orthography of the proper Names; with an Explanation of the Coins and Meaſures mentioned in this Work.

(A) Tho' I cannot but blame the *Dutch* Editors for corrupting as I may ſay the Jeſuits Maps, by inſerting Things out of Mr. *D'Anville's*, or the Journals of the other Miſſionaries to be found in the Work, without any Certainty of their being in the Right, yet they are to be commended for ſome other Additions or Alterations which are grounded on the Text, particularly for inſerting ſome Places out of the Tables of Longitude and Latitude. By this means they have ſupplied a few Places of Moment which ſeem to have been omitted by Miſtake, as *Myen yâng chew* in *Hû quâng*, and *Ping ywen chew* in *Quey chew*. However, I cannot ſee why in putting in the Name of *Myen yâng chew*, they ſhould expunge that of *U yâng hyen*, which in the Original ſtood in Place of the *former*; for poſſibly this laſt Name may belong to one of the Situations to be found very near it in the Map. I wonder they were not governed in this, as in moſt things elſe by Mr. *D'Anville's* Map of *China*, where the laſt Name is retained, and the former omitted as in the Original. They have committed the like Fault in the Map of *Che kyang*, where they have inſerted *Nhin hia kean*, and left out *Nan Fuen*, in *Quâng ſi*, they have made 13 *Fû* inſtead of 12 by inſerting *Tû yâng*, which in the Table by miſtake is denominated *Fû*, tho' by its ſquare Situation in the Map, it ſhould be no more than ſome Forts, ſeveral Errors of this kind are to be met with.

The following TABLE *ſhews the* Engliſh *Characters anſwering to the* French, *which are ranged on the Outſide; with the Manner of pronouncing the* Chineſe *Words as printed in this Work.*

The Vowels.

A. This Vowel is commonly pronounced broad like *a* in *all*, *call*, *&c.* tho' often like *a* in *Father*; but the Variation is not diſtinguiſhed in the Original. In our Notes the broad *a* is marked by a Circumflex â.

e. Is commonly ſounded like *e* in *Venal*. When it comes before *a*, it is changed by us into *y*; thus for *Leang*, *Leao*, I write *Lyang*, *Lyau*, to make the Word a Monoſyllable; only in the Pronunciation, more of the *e* than the *i* may be ſounded between the *L* and *y*, if there be any Occaſion for it.
ê. In the *French* is expreſſed in our Tranſlation by ê, and is pronounced like *a* in *Father*. ê or *ee* is expreſſed by ë, and pronounced long.

i. Is ſounded commonly cloſe as in *ſing*; ſometimes open as in *ſign*, when at the End of Words, and a Conſonant goeth before. Sometimes like *ee* in *ſeen*, and then it is marked with a Circumflex in the Notes. At the End of Words, when it comes after a Conſonant and before a Vowel, it is changed into *y*. Thus *Tai*, *mai*, are written *Tay*, *may*; alſo for *Kiang*, *ſiang*, we put *Kyang*, *Syang*. Sometimes we have omitted the *i*; thus for *Siue*, *Siuen*, *Hiuen*, we write *Sue*, *Suen*, *huen*.

o. Is commonly ſounded as in *bone*, *open*, tho'(A) ſometimes, but rarely, it is obſcure, as in *pvon*, *tvon*, where it is pronounced ſoft like *e*, and very quick. Sometimes we have changed it into *w*; for *oei*, writing *Wey*; for *Foe*, *Fwe*, and at the End of Words after *a* into *u*, See *ao*.

u. Is commonly ſounded like *u*, ſometimes it is changed into *w*. Thus for *Yuen*, *tchuen*, we write *Ywen*, *chwen*. 'Tis often confounded with *v* Conſonant, as in *Siue*, *Siuen*, *Hiuen* abovementioned, which are ſometimes written *Sive*, *Siven*, and *Hiven* in the *French*: Frequently tis put indifferently for *o*; thus we meet with *Yong* and *Yung*, *Kong* and *Kung* &c.

ou. Before a Vowel at the Beginning of Words, or after a Vowel at the End of a Word, is expreſſed by us with *w*. Thus for *Ouan* and *Keou* we write *Wan* and *Kew*.
Coming after a Conſonant, it has the Sound of *oo*, as in *good*, and is expreſſed by a Circumflex *u*: Thus for *Fou*, *Nou*, *&c.* we write *Fû*, *Nû*, *&c.*

ao. This is a *Portugueſe* Character retained by the *French*, and is expreſſed by *au*, which muſt be pronounced quick, and thro' the Noſe. Thus for *Tao*, *Leao*, *Miao*, we write *Tau*, *Lyau*, *Myau*.

Conſonants.

C. Is always expreſſed with us by *K* to prevent the equivocal Sound before *e* and *i*, except in ſome particular Words made Uſe of in *Europe*, as *Confuçius*.
Sometimes we have changed it into *Tſ*, thus for *Cien* we write *Tſyen*: Sometimes into *S*, thus for *Tcing* we write *Tſing*. See *Tſ* among the double Conſonants.
ç. We commonly expreſs by *Tſ*, ſometimes by *S*.

g. Before *a*, *o* and *u*, hard as in *God*. Before *e* and *i*, 'tis always changed into *j* Conſonant, to prevent the equivocal Sound; thus for *gin*, we write *jin*

h. Is ſounded pretty ſtrong as in *Engliſh*. But before *o* and *u* like a *W*. See *ho* among the double Letters.

j. This Letter is expreſſed very exactly in *Engliſh* by *zh*, but it is doubtful whether ever it ought to be expreſſed by this Character, or whether it ſtands for our J Conſonant or Y. Sometimes in the Maps it ſeems to be put inſtead of our ch.

k. Is ſometimes uſed indifferently for *c*. Sometimes as *q*. Thus for *Koei*, *Koue*, we write *Quey*, *que*.

m. At the Beginning of Words is expreſſed by *m*. But at the End of Words by *ng*. Thus for *Tom*, *Tim*, *mim*, we write *Tong*, *ting ming*. Thus *m* final is the *Portugueſe* Character, and is found in a great Number of Names eſpecially in the Maps. For the Pronunciation of *ng* final, *ſee* the double Letters.

n. Before the Vowels as our *n*; before *g* after another Manner, ſee *ng*.

q. As q in *Quang tong*.

s. Is pronounced ſometimes as *s* with us, ſometimes as *ts*. Thus for *se* we frequently write *tſe*.

v. Is put frequently in the Original inſtead of ou, the Character by which the *French* expreſs our W, which they want in their Language: Thus we find *Van* and *Ouan*, *&c.*

x. Occurs frequently in *Chineſe* Names, eſpecially in the Maps, and is the *Portugueze* Character anſwering to the *French* Ch and our Sh.

y. Is commonly uſed inſtead of i Vowel at the Beginning of Words, but we always conſider it as a Conſonant. When put ſingly, or for a whole Word, we change it into a Vowel. Thus for *Ytchang* and *Yang* *y*, we write *I chang*, *Yang* *i*. All other Letters are pronounced like the *Engliſh*.

Double Conſonants.

Ch. This *French* Character is expreſſed by *ſh*, having the ſame Sound.

ds. By *ds*, which is ſounded nearly like *ts*, or rather ſeems to be uſed by ſome Miſſionaries inſtead thereof.

ho. Is a *Portugueze* Character retained by the *French*, and is expreſſed by wh: Thus for *Hoang*, *huon*, we write *Whang*, *whon*. *Huan* and *hoan* are both written by us *whan*; the *o* and *u* being frequently uſed promiſcuouſly for each other. If there be any Difference, it is only that the *w* carries ſomewhat of the Sound of *o* in the one, and of the *u* in the other.

ko, ku, kou, are uſed in the *French* for our *qu*; thus they write *Koan*, *Kuan*, *kouan* for *quan*.

ng. Is expreſſed by us with *ng*; at the Beginning of Words it is ſounded like the *Portugueze n*, in a peculiar Manner thro' the Noſe. At the End of Words it ſounds like *n* in *ſeen*, *queen*, being lengthened out with a ringing Tone; the *g* being added not to be ſounded, but only to indicate that ringing Tone, or diſtinguiſh this ſort of *n* from the common *n*.

ss. This Character we expreſs by *ts*.

tch. This is a Character made by the *French* to expreſs the Sound of our Ch, which is put inſtead thereof.

ts, tſ, tz, and ſometimes *tc*, are uſed indifferently by the Miſſionaries for *ts*, which laſt Character I have retained. Some uſe *th* for *ts*; and others *ds* as before obſerved.

vo. Is expreſſed ſometimes by *Vvo*: Thus for *Voë* we write *Vvoë*; tho' perhaps a *w* would be ſufficient, as for *Voan* we write *Wan*.

'Tis difficult to aſcertain the Characters ſometimes when two or three different Sorts are employed to expreſs the ſame Sound, as in this laſt Caſe, *ou* being the Character commonly uſed by the *French* inſtead of *w*; and what a confuſed Medley muſt we have made, had we retained the various Characters uſed in the Original to expreſs the Sound of ts, being no leſs than 9. *viz.* c, ç, s, ss, th, tc, tſ, ts, tz.

(A) See the Note at *hoan* in the following Table of the *Chineſe* Words.

The Tranſlator's PREFACE.

From the foregoing Table, we may likewiſe perceive the Barrenneſs both of the *Chineſe* and *French* Alphabet; the former wants the a, b, d, r, x, z, which they expreſs by ya, p, t, l, ſh, ch. The latter wants the ch, j Conſonant, w, and indeed properly the K and Q, which the *Chineſe*, and moſt other Oriental Nations have, wherefore it is very unfit for expreſſing the Sounds of moſt foreign Languages.

That the Reader may have a more thorough and regular View of our Method of writing the *Chineſe* Names, I have ſubjoined a Comparative Table of all the Words which compoſe the *Chineſe* Language, written according to the *Portugueze*, *French* and *Engliſh* Idioms. The *Portugueze* Column is taken from *Kircher*'s *Chineſe* Grammar, in his *Muſeum Sinicum*, and the *French* from Pere *le Comte*'s Travels; only I have changed the *m* final which the latter uſed, into *ng*, to make the Words more agreeable to the Orthography of the latter *French* Miſſionaries. I have alſo marked the *â* with a Circumflex, in thoſe Words where I conceive it ought to be pronounced broad, as it is in *all*, *fall*, *&c.* I have alſo diſtinguiſhed the other Vowels according to the Rules already layed down, ſo far as I found them marked in P. *le Comte*'s Table, which is defective both in that and other reſpects.

An Alphabetical Table of all the Words which compoſe the *Chineſe* Language according to the *Portugueſe*, *French*, and *Engliſh* Pronunciation.

Portug.	*French*	*Engliſh.*
C	C	K
C	Ca	kâ
cai	cai	kay
cam	cang	kâng
can	can	kân
	cao	kau
co	co	ko
cu	cu	ku
	cue	que
cum	cung	kung (z)
Ch	Tch	Ch
Cha	Tcha	Châ
chai	tchai	chay
cham	tchang	châng
chan	tchan	chân
chao	tchao	chau
che	tche	che
chem		cheng
chen	tchen	chen
cheu	tcheu	chew
chi	tchi	chi
chiao		chyau
chien		chyen
chim	tching	ching
chin	tchin	chin
cho	tcho	cho
choa	tchoa	chwâ.
chu	tchu	chu
chua	tchua	chwâ (A)
chuam	tchuang	chwâng
chue	tchue	chwe
chuen	tchuen	chwen
chui		chwi
chum	tchung	chung
chun	tchun	chun.
F	F	F
Fa	Fa	Fa
fam	fang	fâng
fan	fan	fân
feu	feu	few
fi	fi	fi
fo	fo	fo
	foi	foy
fu	fu	fu
fuen	fuen	fwen
fum	fung	fung
G	G	G&J cons.
Gai		Gay
gam		gâng
gan		gân
gao		gau
ge		je
gem		jeng
gen		jen
geu		jew
gin		jin
go		go
goei or guei	guei	gwey or ghey
gu		gu
guo		gho
H	H	H & Wh
Hai	Hai	Hay
ham	hang	hâng
han	han	hân
hao	hao	hau
he	he	he
hem	heng	heng
hen	hen	hen
heu	heu	hew
hi	hi	hi
hia	hia	hyâ
hiai	hiai	hyay
hiam	hiang	hyâng
hiao	hiao	hyau
hie	hie	hye
hien	hien	hyen
hieu	hieu	hyew
him	hing	hing
hio	hio	hyo
hiu	hiu	hyu
hiue	hiue	hve (B)
hiuen	hiuen	hven
hium	hiung	hyung
hiun	hiun	hyun
ho	ho	ho
hoa	hoa	whâ
hoai	hoai	whay
hoam	hoang	whâng
hoan	hoan	whân
hoe	hoe	whe
hoei	hoei	whey
hoen	hoen	when
hu	hu	hu
hue	hue	whe
hum	hung	hung
hun	hun	hun
huon	huon	whon(c)
K	K & Q	K & Q
Kao		Kau
ke	ke	ke
kem	keng	keng
ken	ken	ken
keu	keu	kew
ki	ki	ki
kia	kia	kyâ
kiai		kyay
kiam		kyâng
kiao	kiao	kyau
kie	kie	kye
kien	kien	kyen
kieu	kieu	kyew
king	king	king
kin	kin	kin
kio	kio	kyo
kiu	kiu	kyu
kiue	kiue	kve
kiuen	kieuen	kven
kium	kiung	kyung
kiun	kiun	kyun
kua	qua	quâ
kuai	quouai	quay
kuam	quouang	quâng
kuan		quân
kue	quoue	que
kuei	quouei	quey
kuem		queng
kuen	quouen	quen
kuo	qouo	quo
kuon	qouon	quon
L	L	L, ly, lw
La	La	Lâ
lai		

(A) This is alſo written *kong*, the like happens in other Words of this Form, where the *o* and *u* are uſed promiſcuouſly by the Miſſionaries.

(B) This Word and the four following may be written and pronounced with a *w* Conſonant, *Chwa*, *chwang*, *&c*, but I take the *w* to be the true Pronunciation, only it may have more of the *u* in this *chua*, and of the *e* in the former, according to what I have remarked before. The like is to be obſerved of all Words in theſe Forms, throughout the following Letters.

(C) This Word and the next may be pronounced *hiv*, *hivn*; but as the *v* is of the obſcure kind, and the other Letters which are not obſcure, are pronounced clearly, I take *hve* and *hven* to be the true Orthography.

(C) In the Words of this Form, which generally come at the End of each Letter, the *o* is ſo obſcure or mute, that it ſeems to be an *e*. Hence ſome might pronounce *when*, *hoon* or *hu'n*; but I think it beſt to keep to the general Rules of Orthography; and if the *wh* be pronounced very ſoft, and the *o* both ſoft and quick, the Pronunciation will, I preſume, be ſufficiently juſt.

Portug.	*French*	*English.*
lai	lai	lay
lam	lang	lâng
lan	lan	lân
lao	lao	lau
le	le	le
leam	leang	lyâng
leao	leao	lyau
lem	leng	leng
leu	leu	lew
li	li	li
lie	lie	lye
lien	lien	lyen
lieu	lieu	lyew
lim	ling	ling
lin	lin	lin
lio	lio	lyo
liu	liu	lyu
liuen		lven
lo	lo	lo
loan	loan	lwân
lu	lu	lu
lui	lui	lwi
lum	lung	lung
lun	lun	lun
luon	luon	lwon
M	M	M
Ma	Ma	Mâ
mai	mai	may
mam	mang	mâng
man	man	mân
mao	mao	mau
me	me	me
mem	meng	meng
men	men	men
meu	meu	mew
mi	mi	mi
miao	miao	myau
mie	mie	mye
mien	mien	myen
mieu		myew
mim	ming	ming
min	min	min
mo	mo	mo
moei		mwey
mu	mu	mu
muen	muen	mwen
mui	mui	mwi
mum	mung	mung
muon	muon	mwon
N	N	N & ng
Na	Na	Nâ
nai	nai	nay
nam	nang	nâng
nan	nan	nân
nao	nao	nau
ne		ne
nem	neng	neng
neu		new
ngai	ngai	ngay
ngan	ngan	ngân
ngao	ngao	ngau
nge	ngue	nge or nghe
ngen	nguen	ngen or nghen
ngeu	ngeu	ngew
ngo	ngo	ngo
ni	ni	ni
niam	niang	nyâng
niao	niao	nyau
nie	nie	nye
nien	nien	nyen
nieu	nieu	nyew
nim	ning	ning
nin		nin
nio	nio	nyo
niu	niu	nyu
no	no	no
nu	nu	nu
nui	nui	nwi
num	nung	nung
nun	nun	nun
nuon	nuon	nwon
O	O	O
o	o	o
	ou	û & w
P	P	P
Pa	Pa	Pâ
pai	pai	pay
pam	pang	pâng
pan	pan	pân
pao	pao	pau
pe	pe	pe
pem		peng
peu	peu	pew
pi	pi	pi
piao	piao	pyau
pie	pie	pye
pien	pien	pyen
pieu		pyew
pim	ping	ping
pin	pin	pin
po	po	po
poei	poei	pwey
pu	pu	pu
puen	puen	pwen
pum	pung	pung
puon	puon	pwon
Q see K		
S	S	S & sy
Sa	Sa	Sa
sai	sai	say
sam	sang	sâng
san	san	sân
sao	sao	sau
se	se	se
sem	seng	seng
sen	sen	sen
seu	seu	sew
si	si	si
siam	siang	syâng
siao	siao	syau
sie	sie	sye
sien	sien	syen
sieu	sieu	syew
sim	sing	sing
sin	sin	sin
sio	sio	syo
siu	siu	syu
siue	siue	sve
siuen	siuen	sven
siun	siun	syun
so	so	so
su	sou	sû
sui	sui	swi
sum	sung	sung
sun	sun	sun
suon	suon	swon
T	T	Ty & tw
Ta	Ta	Tâ
tai	tai	tay
tam	tang	tâng
tan	tan	tân
tao	tao	tau
te	te	te
tem	teng	teng
teu	teu	tew
ti	ti	ti
tiao	tiao	tyau
tie	tie	tye
tien	tien	tyen
tieu	tieu	tyew
tim	ting	ting
to	to	to
tu	tu	tu
tui	tui	twi
tum	tung	tung
tun	tun	tun
tuon	tuon	twon
Tç	Ts	Ts, tsy tsw
ça	Tsa	Tsa
çai	tsai	tsay
çam	tsang	tsâng
çan	tsan	tsân
çao	tsao	tsau
çe	tse	tse
çem	tseng	tseng
çeu	tseu	tsew
çi	tsi	tsi
çiam	tsiang	tsyâng
çiao	tsiao	tsyau
çie	tsie	tsye
çien	tsien	tsyen
çieu	tsieu	tsyew
çim	tsing	tsing
çin	tsin	tsin
çio	tsio	tsyo
çiu	tsiu	tsyu
çiue	tsiue	tsve
çiuen	tsiuen	tsven
çium	tsiung	tsyung
çoe or çue		tswe
çu	tsu	tsu
çui	tsui	tswi
çum	tsung	tsung
çun	tsun	tsun
çuon	tsuon	tswon
V	V	V
Va	Va	Vâ
vai	vai	vay
vam	vang	vâng
van	van	vân
vei	ve	vey
ven	ven	ven
vi	vi	vi
vin		vin
ul	lh	eul
um	oum	um
vo	vo	vo
von	von	von
vu	vu	vû
vum	vum	vung

Portug.	*French*	*Engliſh.*
X	Ch	Sh
Xa	Cha	Shâ
xai	chai	ſhay
xam	chang	ſhâng
xan	chan	ſhân
xao	chao	ſhau
xe	che	ſhe
xen	chen	ſhen
xeu	cheu	ſhew
xi	chi	ſhi
xiao		ſhyau
xieu		ſhyew
xim	ching	ſhing
xin	chin	ſhin
xo	cho	ſho
xoa	choua	ſhwâ
xoam	chouang	ſhwâng
xu	chu	ſhu
xui		ſhwi
xun	chun	ſhun
	chua	ſhwâ (D)
	chuen	ſhwen
	chue	ſhwe
	chung	ſhung
Y	Y & I	I & Y
Y		I
ya	ya	yâ
yai	yai	yay
yam	iang	yâng
yao	iao	yau
ye	ie	ye
yem		yeng
yen	ien	yen
yeu	ieu	yew
yin		yin
ym	ing	ing
yn	in	in
yo	io	yo
yu	iu	yu
yue	iue	ywê
yui		ywi
yuen	iuen	ywen
yuin		ywin
yun	iun	yun
	iung	yung

This Table would have been more Regular, had the *Chineſe* Words, reduced to the Order of the *Engliſh* Alphabet as well as Idiom, been placed in the firſt Column. However the Reader may obſerve by it three Things. 1. That the Words contained under the ſeveral Letters are formed agreeable to one common Rule in the *Chineſe* Language, tho' they are not equally numerous under each. 2. That according to the *Portugueze* and *French* way of writing, many of them appear to be of two or three Syllables, and muſt be ſo pronounced according to the *Engliſh* Orthography; whereas according to our way of writing them, they are all Monoſyllables, agreeable to the Genius of the *Chineſe* Language. 3. That the Change of Orthography is natural as well neceſſary; nor ſo difficult and uncertain as many are apt to think.

The chief Difficulty is in pronouncing certain Characters conſiſting of double Conſonants, which are not uſed in our Language; but as we have ſeveral other double and even ſome trèble Conſonants, a little Practice muſt make this eaſy. For Inſtance, it cannot be very difficult for an *Engliſhman*, who can ſay *bran*, *fling*, *prong*, *ſwing*, *ſtrong*, &c. to pronounce in one Sound, *ſwen*, *ywen*, *Syang*, *Kyang*, *Hyang*, *ſven*, *lwi*, *tsyen*; for the ſame Rule is to be obſerved in pronouncing *fw*, *yw*, *ſy*, &c together, that is obſerved in pronouncing *br*, *fl*, &c. that is, to pronounce them as if they were but one Letter; which is learned by putting a Vowel between, and pronouncing it very quick, ſo as by degrees to throw it quite out.

The *Chineſe* Coins, Weights and Meaſures, being aſcertain'd in this Work, by thoſe of the *Portugueze* and *French*, it will be neceſſary for the Reader's Information, to reduce the Latter to the *Engliſh*.

Coins. COINS and WEIGHTS. (E)

Portugueze Taël —— Value an Ounce of Silver, which in *China* is equivalent to 7 Livres, 10 Sols. But it goes only for 6 Shillings and 8 pence *Engliſh*.

French Livre —— About eleven pence *Engliſh*. 23 Livres at preſent are equivalent to a Guinea.

Sol or Sou —— The 20th part of a Livre, ſomewhat more than a Half-penny.

Denier —— The 12th part of a Sol.

Meaſures. MEASURES.

The *Paris* Foot —— To the *Engliſh* as 1068 is to 1000 or $12,\frac{816}{1000}$ Inches.

Toiſe or Fathom —— 6 *Paris* Feet, or 6 Feet 4,896 Inches *Engliſh*.

Great *French* League, 20 to a degree —— Contains 18,282 *Engliſh* Feet, or is equal to 3 *Engliſh* Miles, 3 Furlongs and 462 Feet.

Common *French* League, 25 in a degree —— Contains $14625\frac{3}{5}$ *Engliſh* Feet, or is nearly $2\frac{3}{4}$ *Engliſh* Miles.

Geometrical or Geographical Mile, 60 to a Degree —— Contains 5000 Geometrical Feet, each equal to $14,\frac{628}{1000}$ Inches *Engliſh*.

Engliſh Miles, of which $69\frac{1}{2}$ according to *Norwood*, and $69\frac{1}{4}$ according to the Academy of *Paris* go to a Degree. —— Contains 8 Furlongs, or 5280 *Engliſh* Feet.

(D) I take the *French chua* and *chua* to have the ſame Pronunciation, the rather becauſe the *Portugueze* has no Word in the Table anſwering to the latter. And perhaps the *French* Word anſwering Xoa, ſhould not be *choua*, but *chua*; as in the Letter Ch in the *French* Column oppoſite to Choa, we find *tchoa*, not *tchoua*.

(E) For the *Chineſe* Coins and Weights, ſee p. 330, 332, 345. And for their Meaſures, ſee p. 141. and the Author's Preface, p. 11.

A DISSERTATION *concerning Mr.* d'Anville's *General Map; wherein the Situation given by him to* Aſtrakhan, *and his Method of graduating the ſaid Map, are examin'd, and ſhewn to be erroneous.*

Deſign of Mr. *d'Anville's* General Map.

THE Deſign of this General Map is, not only to give us a general View of the Countries included in the particular Maps, but likewiſe of all the other Countries Weſtward to the *Caſpian Sea*. This we are told was done purſuant to the Requeſt of the Miſſionaries, who had provided ſome Materials for the Purpoſe †, and indeed had made a Map of the Whole themſelves, as appears from the Copy ſent into *France* by P. *Regis*, which was drawn from the Memoirs of the *Tartars* and Mandarins §: But thoſe Materials not being ſufficient to ſet the Geography of the Countries Weſt of *Kâſhgar* in a proper Light, they recommended the adjuſting that Part to the *French* Geographers. Accordingly Mr. *d'Anville*, Geographer in ordinary to the King, being apply'd to, readily undertook the Taſk, and having finiſhed it, to ſupport his Performance drew up a Memoir, which is inſerted in the Obſervations on *Tibet* at the end of this Work.

His Determination of the Longitude of *Aſtrakhân*

As the moſt important Point to be ſettled for regulating the reſt was the Longitude of *Aſtrakhân*, Mr. *d'Anville* examined the Diſtance very carefully between *Paris* and that City, by an uninterrupted Series of Meaſures, and found it to be 47 Degrees, 18 Minutes, according to the ordinary Method of projecting or graduating Maps: But on the Suppoſition that the Degrees of Longitude are one thirtieth part larger than they ought, he determined the Longitude of *Aſtrakhân* to be 48°. 55′. which are the extended Degrees reduced to contracted Degrees. Conſidering the Doctrine of the Contraction of the Degrees of Longitude in the Manner he ſuppoſes was at beſt uncertain, methinks it would have been Mr. *d'Anville's* ſafeſt way to have adhered to the Determination of 47°. 18′. according to the extended Graduation; eſpecially as it agreed within 18 Minutes of the Situation given *Aſtrakhân* by Mr. *de l'Iſle* in his Maps made for the Uſe of the preſent King of *France*, where it is put at 67 Degrees of Longitude Eaſt of *Ferro*, and conſequently 47 Eaſt of *Paris*.

'Tis true, there is no determining the Number of the Degrees of Longitude between two diſtant Places by Itinerary Meaſures alone, and as Mr. *d'Anville* (uncertain as to the due Content of the Degrees) made uſe only of ſuch, he could not determine whether the Longitude of *Aſtrakhân* ought to be 47°. 18′. or 48°. 55′. But if he had gone another way to work, and made uſe of Obſervations, as it may be preſumed Mr. *de l' Iſle* did, he might have been able to determine the Matter.

grounded on uncertain Principles, and erroneous.

The Obſervations I mean are thoſe made in *Ruſſia*, whereof the Principal is, that of the Longitude of *Moskow*, which places this City in 36°. 20′. Now ſuppoſing this Obſervation to be tolerably exact, as there is good Reaſon to believe it is (A), we ſhall have the Longitude of 4 Parts in 5 of the Space between *Paris* and *Aſtrakhân* determined to our Hands; and conſequently to determine the Longitude of *Aſtrakhân*, it remains only to ſettle the Meridian Diſtance between it and *Moskow*, which Mr. *de l' Iſle* (who has placed *Moskow* according to the above Obſervation) has adjuſted to 10°. 40′: So that *Aſtrakhân* muſt lie in about 47 Degrees Eaſt of *Paris*, as he places it; and there is the more Reaſon to believe his Determination to be pretty juſt, becauſe in that Space he had the Latitude of *Aſtrakhân*, and ſeveral of the intervening Places, beſides *Olearius*'s Map of the *Wolga* and other helps, to guide him.

Thus it appears that the Longitude of *Aſtrakhân* is but about 47 Degrees, whether there be a Contraction of the Degrees or not: For in determining the Meridian Diſtance aſtronomically no Regard is had to the Content of the Degrees. If it be objected that the Meridian Diſtance between *Moskow* and *Aſtrakhân* determined by Meaſures is adjuſted according to the extended Graduation; I anſwer, that will cauſe but a ſmall Difference in the Situation, ſince, if it be ſettled according to the contracted Graduation, it will make the Longitude of *Aſtrakhân* but 47°. 21′. 20″: The Difference between contracted and extended Degrees amounting, in a Space of 10°. 40′. to no more than 21 Minutes 20 Seconds.

As therefore the Longitude of *Aſtrakhân*, regulated by that of *Moskow*, agrees ſo nearly with what Mr. *d' Anville* had determined it by Itinerary Meaſures according to the extended or common Graduation, I think it ought to be a convincing Proof with him, that 47°. 18′. or thereabouts, and not 48°. 55′. is the true Longitude of that City. And indeed if Mr. *d'Anville* was acquainted with the Longitude of *Moskow*, as it may be preſumed he was, I cannot conceive why he did not chooſe to make uſe of it in ſettling the Longitude of *Aſtrakhân*, rather than to depend wholly on Meaſures, eſpecially when he found his Computation in extended Degrees tally'd ſo well with Mr. *de l' Iſle*'s Computation (according to the ſame Graduation) grounded on the Longitude of *Moskow*; unleſs it may be that he was ſo ſtrongly prepoſſeſſed in favour of his Hypotheſis of the Contraction that he would not admit of any Obſervation to be exact which ſeem'd to oppoſe it.

What probably occaſion'd his Miſtake.

I am of Opinion that what chiefly induced Mr. *d'Anville* to give *Aſtrakhân* ſo great an eaſterly Situation was, the Jeſuits Maps of *Tartary*, where ſeveral Parts ſeem to be placed at a Diſtance, not reconcilable with the Poſition given by the *European* Geographers to *Aſtrakhân* and the *Caſpian Sea*. But if the Lake of *Aral* in *Khowârazm* or *Karezm* has the Poſition and Extent given it in Mr. *Kyrilow*'s Map of the *Ruſſian* Empire, there will not be ſo much Room to ſpare as Mr. *d'Anville* imagines. Beſides as this Geographer, by frequently varying from them, ſeems to have had ſufficient Cauſe not to think their Determinations infallible with reſpect to the Situation of Places, he ought as well to have concluded

† See P. *du Halde*'s pref. p. 12.

§ See P. *Souciet*, Obſ. Math. &c. p. 135, 146.

(A) That the Longitude of *Moskow*, or rather *Moskwâ*, is tolerably exact, appears by comparing it with that of *Peterſburg*, lately found by Mr. *de l'Iſle*, the Aſtronomer (a Member of the Academy in this laſt City,) to be 27° 57′ 30″ Eaſt of *Paris*; which deducted from that of *Moskow* gives 8° 22′ 30″ for the Meridian Diſtance, differing about half a Degree in defect from the Map of Mr. *de l'Iſle*, who places *Peterſburg* ſo much more to the Weſt than it ought to be; but agreeing preciſely with Mr. *Kyrilow*'s Map of the *Ruſſian* Empire publiſhed at *Peterſburg* in 1734, which, with regard at leaſt to the Situation of thoſe two Capitals, may be preſumed to be exact.

concluded the Fault lay on their Side, in placing those Parts many Degrees too far East ward(B), as to have supposed that our Geographers have either removed *Astrakhân* too much Westward, or extended the Space between *Astrakhân* and *Pe king* several Degrees beyond the Truth, in consequence of giving too great an Extent to the Degrees of Longitude.

1st Conjecture enquired.

In effect, notwithstanding Mr. *d'Anville* has advanced *Astrakhân* so much Eastward, to bring the *Caspian Sea* nearer *China*, yet he was obliged to bring *Kishgar* two Degrees nearer the *Caspian Sea* than the Jesuits have placed it, in order to adjust its Situation to his own Notions of the Geography of those Parts. And in this perhaps he has not done amiss, the rather because the Situation of *Kishgar* was determined from Itineraries alone without Observations of the Latitude: But I believe he is to blame in placing Mount *Altay* one Degree more Eastward than the Jesuits have done; it should in all likelihood rather be removed so much more to the West if either way. This he has in some measure been forced to, by placing *Astrakhân* so much Eastward.

He varies from his Determination in the Map.

After all, I will not pretend to say the Longitude of *Astrakhân*, as computed by Mr. *de l'Isle*, is absolutely exact; on the contrary, I judge it ought to be put at least half a Degree more Eastward: However I do not impute his Mistake, if he has really committed any, to the common Method of graduating Maps, but the difficulty of settling the Longitude to any Degree of Certainty by Itinerary Measures, even when assisted with the Latitudes (C).

On the other hand, as nothing but an Observation made at *Astrakhân* can fully determine which Situation is the right, I will not presume absolutely to assert that Mr. *d'Anville's* Conclusion is wrong, tho' his Premisses be false: But whether it be so or not, this I will venture to affirm, that he was in the wrong to vary from himself, by giving that City a different Situation in his Map from what he had determined it by Computation.

The Meridian Difference between *Paris* and *Pe king* being 113°. 51'. according to the Observation of P. *Gaubil*, which Mr. *d'Anville* follows, *Astrakhân*, according to the above Determination of 48°. 55'. ought to lie in 64°. 56'. West of the Meridian of *Pe king*; whereas Mr. *d'Anville* has placed it in 62°. 46', which makes its Longitude from *Paris* 51°. 5'. This may appear very strange to other Geographers, but if we examine his Motives they will appear still stranger.

His Motives in converting extended into contracted Degrees by altering their Number.

Mr. *d'Anville* had but two ways rationally of exhibiting Places, that is, by graduating his Map either according to extended or contracted Degrees, without altering their Longitudes, at least as he had determined them himself: But neither of those Methods would serve his Purpose. As the Jesuits had projected their Maps after the ordinary Graduation, he considered that if he vary'd therefrom to follow his own Hypothesis of the Contraction of Degrees, the Countries included in the Part taken from them would want $\frac{1}{30}$ of the Dimensions given them therein; and if he lay'd the Situations down according to the extended Graduation, the Countries added by him would be as much extended beyond their true Dimensions. Mr. *d'Anville* therefore, desirous to avoid both these Inconveniencies, has taken a Method, which I believe was never employ'd, or indeed ever entered into the Head of any Geographer, before. For to conform to the Practice of the Jesuits, he projects his Map according to the ordinary extended Graduation: But that the Countries which he has added might not be too much extended, he reduced the Difference of Longitude between *Astrakhân* and *Pe king* in contracted Degrees to extended Degrees, by deducting 2°. 10'. for the 30th Part, according to his Hypothesis of the Contraction; whence *Astrakhân* comes to lie in 62°. 46'. instead of 64°. 56'. In consequence of this extraordinary proceeding, Mr. *d'Anville* has not only placed *Astrakhân* 2°. 10'. more East than he had determined it, but cut off 3°. 47'. of the Meridian Distance between *Astrakhân* and *Pe king* determined by numerous Observations, and admitted by himself to be just.

proved absurd and erroneous.

The first of these two Errors appears manifestly enough from the State of the Question: But on what Grounds such a Change can be justifiable is hard to discover. He cannot pretend that 62°. 46'. is the true Longitude, because he determined it to be 64° 56': 'Tis in vain to allege that 62° 46'. of the usual Graduation are equivalent to 64°. 56'. of his contracted Degrees; since, let that be as it will, there is still a Difference of 2°. 10'. in the Longitude. 'Twill be as little to the Purpose to say that the Countries have the same Extent as they would have in the other way of Graduation, since still they have not the same Situation: Unless he will maintain that a Geographer is at liberty to alter the Situations of Places as often as he alters the Manner of graduating his Maps; or that if Countries be lay'd down according to their true Extent, it matters not how wrongly they are situated as to Longitude and Latitude, which no Geographer I presume will pretend to assert.

3°. 47'. retrenched in the Distance between *Paris* and *Pe king*.

That Mr. *d'Anville* has retrenched 3° 47' from the Meridian Distance between *Paris* and *Pe king* is no less obvious: For whereas he places *Astrakhân* in 47°. 18'. of extended Graduation East of *Paris*, and in 62°. 46'. West of *Pe king*, these two Sums added together make but 110°. 4'. which deducted from 113°. 51'. (the Difference of Longitude between *Paris* and *Pe king*) there remain 3°. 47'. If Mr. *d'Anville* should still imagine, that he has made allowance for that Defect, by substituting 110°. 4'. of extended Degrees in place of 113°. 51'. of contracted Degrees, he is greatly mistaken; for tho' 110° 4'. of extended Degrees should be equal in Quantity to 113°. 51 of contracted, according to his way of reckoning, yet they are not equal in Number to them; which Number had been determined and admitted by him for the true Difference of Longitude between *Paris* and *Pe king*, and consequently could not be altered.

I

(B) On this occasion it may be proper to observe, that the Missionaries finding *Astrakhân* marked (by what mistake I know not) in Mr. *de l'Isle's* Chart of the *Caspian* Sea, at 67 Degrees East of *Paris*, instead of *Forse*, which is 20 Degrees more Westward, P. *Gaubil* sends P. *Souciet* Word in *November* 1725, that they were mightily embarrassed at *Pe king*, on account of a Map (possibly the Original of that sent to *France* as mentioned before) made in the Palace from the Report of certain *Tartars* who came from the *Caspian* Sea; and concludes that in Case Mr. *de l'Isle* has no good Observation made at *Astrakhân*, or some Place whose Distance from it is known, he is of Opinion, that City should be placed 7 or 8 Degrees more to the West †. Hence it appears, that in the Map just mentioned, *Astrakhân* is put 59 or 60 Degrees East of *Paris*, that is, about 54 or 55 Degrees West of *Pe king*, which is 10 Degrees nearer the Meridian of *Pe king* than Mr. *d'Anville* computes it, and 12 nearer than Mr. *de l'Isle* puts it. Now I will not say, that *erroneous Situation* given *Astrakhân* in the said Chart had influenced the Geographical Determinations of the Jesuits, and induced them to place *Kâshgar* and Mount *Altay* more Eastward than ordinary, because their Maps were made before Mr. *de l'Isle's* Chart came to their Hands: But I am of Opinion their General Map above mentioned, and Memoirs relating to the Distance from *Kâshgar* and *Harkas* to the *Caspian* Sea, might have influenced Mr. *d'Anville* in his Opinion of the Contraction of the Degrees of Longitude, and consequently in the Situation he has given *Astrakhân*.

† See *Souciet*, Obs. Math. Geography, &c. p. 135.

(C) For Instance, Mr. *Kyrilow*, in his Map of the *Russian* Empire before mentioned, places *Archangel* in *Russia*, above 16 Degrees East of the Meridian of *Petersburg*, altho' Mr. *de l'Isle*, of the Academy there, found the Meridian Distance between those two Cities no more than 8°. 30'. which is an Error of 7°. 30'. in so short a Space. And there is the more Reason to believe that Observation is not very remote from the Truth, because his Brother in his latter Maps places it not above 10 Degrees to the East.

I grant that Degrees of Longitude may be ſuppoſed greater or leſſer in Quantity, and that Maps may be graduated with either Sort; I grant alſo that they may be converted one into the other by increaſing or diminiſhing the Quantity: But I deny that a leſſer Number of Degrees can be ſubſtituted in place of a greater, when the greater Number has been determined by exact Obſervations for the Difference of Longitude between two Places; becauſe that would be to alter the very Nature of the Longitude, which conſiſts properly in the Number, not the Quantity of Degrees: As in determining the Difference of Longitude between two Meridians, Aſtronomers determine the Number of Degrees independent of their Quantities, which differ in every Parallel; ſo that let the Quantities contained in the Degrees to be chang'd be what they will, their Number muſt be ſtill the ſame. It is obvious, therefore, that Mr. *d'Anville*'s Notion of converting extended into contracted Degrees, and *vice verſa*, is abſurd, erroneous, and repugnant to the fundamental Principles of Geography, as making the Longitude variable and uncertain; and in effect after all he has not chang'd contracted into extended Degrees, as he imagines, but only contracted or reduced the Dimenſions of Countries by putting Places under wrong Meridians.

Longitude conſiſts in the Number not the Quantity of Degrees.

Mr. *d'Anville* has therefore impoſed on himſelf, and introduced Error and Confuſion to no purpoſe into his Map, which by this means is ſuch an odd Compoſition, that, according to his Method of graduating, Places in the Part added by him fall under wrong Meridians; and if it be graduated according to the contracted Degrees, Places, in the Parts taken from the Jeſuits Maps, whoſe Longitudes are determined by Obſervation, will fall under wrong Meridians, as will appear from the Map it ſelf, which I have graduated both ways: So that while one Part errs in reſpect of Dimenſions, the other Part errs interchangeably in reſpect of Situations. In ſhort, there is only one way of mending this Map, and that is by graduating the Part added by Mr. *d'Anville*, or perhaps rather all to the Weſt of *China*, with contracted Degrees, according to his Senſe of them, and the reſt in extended Degrees(D): And indeed this Courſe would have been much better than that which he has taken; for tho' the Projection would not have been uniform and regular, yet Places would have had their true Poſitions, which is the moſt eſſential End of Maps.

Other Errors incurred in conſequence of altering the Longitude.

To conclude: Mr. *d'Anville* was no more under a neceſſity of conforming to the Jeſuits Manner of Graduation, ſince he thought it falſe, than to their Manner in projecting his Map, in which he varies from them; and the rather, ſince he has not ſcrupled to alter the Poſitions as determined by them ſometimes 3 or 4 Degrees in his other Maps, as will be obſerved elſewhere: By which means he renders the Manner of Graduation uſeleſs, by altering the Dimenſions as well as Situations which Countries had in conſequence thereof.

From what has been urged I think it is evident that, ſuppoſing the Degrees of Longitude were leſs than they are commonly eſteemed, Mr. *d'Anville* had no reaſon to graduate his General Map in the Manner he has done. This is all I ſhall ſay to it at preſent: But in the Part of the Work above mentioned, where Mr. *d'Anville* is introduced giving an Account of it, I ſhall conſider the Situations of Places in the Countries added by him, and how far the Tables of the Oriental Geographers, which he has made uſe of, are to be rely'd upon. I ſhall alſo, in my Preface to the Second Volume, or before the Deſcription of *Tartary*, examine his General Maps of *Tartary* and *Tibet*, which differ both from the Jeſuits Maps, and his own General Map of all, which has been the Subject of our preſent Remarks. In the mean time, I muſt do Mr. *d'Anville* the Juſtice to declare that, however faulty his Map or Maps may be in the Particulars mentioned, he has notwithſtanding in other Reſpects diſcovered a great Capacity for Geography; that he has taken no ſmall Pains to conſult Authors, and adjuſt the Situation of Places, which is a very difficult Taſk where Obſervations are wanting; that he has put the Countries between the Rivers *Amil* and *Sir* in a much better Light for the general than they were in before; and in ſhort, that the Science is greatly obliged to him for his Endeavours to reform the Geography of thoſe Parts, which, as he obſerves, lie in great Confuſion.

Concluſion.

(D) The Map will anſwer both theſe Views tolerably well, if the Reader, in determining the Longitudes of Places, will make uſe of the pricked-line Meridians, from the 20th Weſtward of *Peking* for the Weſtern Parts, and the black-line Meridians for the Parts to the Eaſt of the 20th Meridian.

SEPTEMBER 1, 1738.

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Notwithſtanding the above Directions, we think it neceſſary to acquaint the Purchaſers, that the *beſt* Way of managing the MAPS and PLANS, will be to ſtitch or bind them together, as is done in the *Dutch* Edition, as well to avoid doubling or crouding the MAPS, as for the Conveniency of conſulting them more readily; they being referred to in many Places of both Volumes, beſides thoſe to which they are directed by this Table.

N. B. The TABLE of CONTENTS is to be placed after P. *du Halde*'s Preface.



P. Du Halde's PREFACE

TO HIS

Deſcription of *CHINA, CHINESE-TARTARY, &c.*

CHINA has for a long Time paſt excited the Curioſity of *Europeans*; altho' the firſt Accounts they had of it gain'd very little Credit among them. The Narrative publiſh'd by the *Venetian* (*A*) who travelled over ſome Provinces of that Empire, in the Retinue of the *Tartars*, paſs'd for a Romance. All he recounts concerning the Antiquity of this Monarchy, the Wiſdom of its Laws and Government, the Fertility of its Lands, and Richneſs of its Trade, as well as the prodigious Multitude of its Inhabitants, the Politeneſs of their Manners, their Induſtry to promote Arts and Husbandry, their Taſte and Zeal for the Sciences; all this, I ſay, was look'd on as mere Fiction, which had not ſo much as the Air of Probability. We cou'd not believe that beyond ſo many half-barbarous Nations, and at the very Extremity of all *Aſia*, a powerful Nation was to be found ſcarce inferior to any of the beſt-govern'd States of *Europe*.

First Relations of *China* ſuſpected.

But by degrees theſe Prejudices diminiſhed, and that Author's Veracity began to be acknowledged, eſpecially when it appeared that what he had advanced agreed with the Accounts of the firſt *Miſſionaries*, who towards the End of the *15th* Century found Admittance into *China*, which till then, out of a Principle of Policy, had been deny'd to Strangers. One cannot avoid giving Credit to the Teſtimony of Perſons whoſe Condition, Integrity, Capacity and Diſintereſtedneſs take away all Grounds of Suſpicion.

Verify'd by the Miſſionaries.

This awaken'd the Curioſity of People, and changed the Indifference which they ſhewed before for *China* into an earneſt Deſire to be acquainted with it. But this Curioſity gave riſe to a great many trifling and falſe Relations.

Curioſity gives riſe to trifling and

As ſoon as an *European* Veſſel arrived in a Port of *China*, it was uſual for ſome of the Ship's Crew, during the few Months ſtay they made there, to gather all the Information they cou'd, both from the Report of the Natives and their own Obſervation; this they committed to Writing, and at their Return gave out they had made great Diſcoveries: and it is from ſuch inaccurate Materials as theſe, pick'd up in the Outskirts of ſo vaſt a Country, that their Relations are compoſed.

Others again, with leſs ſincerity, have, in order to entertain their Readers, ſupply'd by Invention the Want of proper Remarks. This appears to be the Method taken by a certain *Italian* Traveller (*B*) who in a Book printed at *Naples* in 1720, entitled *Giro del Mondo*, [*a Voyage round the World*,] has given a particular Deſcription of the Emperor of *China*'s Palace; of which he cou'd have no Idea, but what his Fancy ſuggeſted: and the more eaſily to gain Credit in what he advances, he makes no Scruple to affirm that Pere *Grimaldi*, Preſident of the Tribunal of the Mathematics, introduced him into the Palace.

fictitious Relations.

All that's true in this Matter is; That he was at *Pe-king*, and walk'd up and down that great City, follow'd by a *Chineſe*, who ſerved both as his Footman and Valet; that he frequently viſited the *Jeſuits*, who did him all the good Offices they were able; that he deſired them to get him a Sight of the Emperor, or at leaſt his Palace, but it was not in their Power; That coming to a Bridge, which it was neceſſary to paſs in going to the Palace, he was conſtrain'd to turn back, becauſe his Valet wou'd not venture any farther; and that he was oblig'd to leave *Pe-king* without ſeeing more of the Palace than the South-Gate, which is always ſhut.

(*A*) *Marco Polo*, commonly call'd *Marcus Paulus Venetus*, and *Mark Paul* the *Venetian*, who was in *China* toward the End of the 13th Century

(*B*) The Author here aimed at is Dr. *I. Francis Gemelli Careri*, well known by his Travels round the World, which were firſt publiſh'd about the Beginning of this Century, and have been printed in ſeveral Languages, and are to be found in the Fourth Volume of *Churchill*'s *Engliſh* Collection. This Cenſure of Pere *du Halde* is doubtleſs taken from the Extract of a Letter from a Miſſionary at *Pe-king*, in the Preface to the 15th Volume of the *Lettres Edifiantes & Curieuſes*, p. 14.

The whole of this is Fact; whence it follows that the Description, which he has given of the Palace, the Halls, and Imperial Throne, the Audience he was at, and all the reſt, is purely his own Invention. How cou'd P. *Grimaldi*, notwithſtanding his high Station, without the Emperor's expreſs Order introduce an unknown Perſon into the Palace among the Members of a Tribunal going to Audience? a Thing which neither a Miniſter of State, nor even a Prince of the Blood has Power to do.

Ancient Accounts of *China* by 2 *Arabian* Merchants cenſur'd

But how unfaithfully ſoever others may have written of *China*, I am much ſurprized that an Author, (*C*) famous for his Parts and Learning, ſhou'd loſe his Time in tranſlating into *French*, and illuſtrating with long Diſſertations, two ancient *Arabian* Accounts concerning *China*, which are nothing but a Parcel of Abſurdities and Lyes. It needs no great skill in Criticiſm to perceive that the Writers of thoſe Accounts deſerve no manner of Credit, and never were in *China*; but when the Mind is once prejudiced, it is diſpoſed to adopt the moſt ridiculous Fables, and to receive every thing as Truth, which tends to run down the Perſons whom we do not love, and even make a Merit of not loving. (*D*)

All Men of Learning are not indued with that Sagacity and Penetration, to take a Thing in its proper Light at once, and to diſtinguiſh the true from the falſe; as is found in thoſe rational and judicious Reflections made by a learned * Academician concerning *China*, and propoſed by way of Doubts to P. *Parennin*, who returned Satisfactory Anſwers.

The bad Tendency of injudicious and falſe Relations.

Relations that are either made without Judgment, fictitious, or written with Partiality, have a bad Effect on the Mind, by rendering thoſe ſuſpected which are faithful; and inſtilling, even into Perſons of Underſtanding, certain Prejudices, which they have much ado to ſhake off again. How many, for inſtance, are there who will not be perſuaded but the *Chineſe* carry the Origin of their Empire much higher than the *Deluge*, and even than the *Creation* itſelf?

But if ſo abſurd a Notion has entered into the Heads of a ſmall number of *Chineſe*, who have been deceived by the fictitious Epoch's of certain Aſtronomers, all the reſt of the Nation laugh at their Ignorance. What ſhould we ſay of thoſe *Chineſe*, who, on hearing that one *European* Author had aſſerted that the World has exiſted from all Eternity, ſhou'd conclude that to be the general Opinion over all *Europe*?

The *Chineſe* are guided by their *Great Hiſtory*, which, far from giving into ſuch Whimſies, fixes the Commencement of their Empire at *Fo-hi*: neither do they pretend to determin when that Monarch or his Succeſſors, down to *Tau*, began their Reigns, or how long they continued. But from the Time of their laſt named-Emperor they deem their Chronology ſure: and indeed there is very little to be corrected therein, either with regard to the Duration and Order of the reſpective Reigns, or the remarkable Events.

The beſt Accounts of *China* written by the Miſſionaries.

Whatever Prejudices certain Perſons may have entertained, thus far muſt be allowed, that the moſt exact Accounts we have of *China* came by way of the Miſſionaries; who have ſpent moſt part of their Lives either in the Capital City or Provinces of that great Empire, and were thereby qualify'd better than any others to give a faithful Account of it.

Yet hitherto defective.

Nevertheleſs the Relations, which they have hitherto publiſhed, are pretty much confined, and ſometimes even defective. Moſt of their Authors, being employed about the Affairs of their Miſſions, mind little more than to inform *Europeans* of the Diſpoſition they found thoſe People in to embrace the Faith, and of the Progreſs of the Goſpel amongſt them. So that if they mention any thing remarkable relating to the Country, it is only occaſionally and in brief, without dwelling on the Subject. Some indeed, at the requeſt of the Learned in *Europe*, have at their leiſure Hours enter'd deeper in their Enquiries; but their Obſervations, tho' pretty curious in themſelves, have ſometimes wanted Exactneſs, as being taken from the *Chineſe* Books, whoſe Authors are naturally inclined to exaggerate the Rarities and Wonders of their Country.

Principally as to the Geography.

The Points wherein they have happened to be miſtaken principally regard the Geography, occaſion'd by their depending a little too much on the Accuracy of the *Chi Shû*; which are certain Books, containing the Hiſtory of every City and its Diſtrict. Among other remarkable Things to be found in theſe Books, are the Plan of the City, and the Number of Market Towns and Villages belonging to it, with their Diſtances from one another. Theſe Diſtances are reckon'd by Li's or Furlongs, which are of different Lengths in different Provinces; juſt like the Leagues of the different Provinces of Kingdoms in *Europe*. The City of *Tong-chew*, for inſtance, which lies Eaſt of *Pe-king*, is reckon'd to be 40 Li's diſtant: nevertheleſs according to the Meaſure employed by the Miſſionary Geographers, who made the Maps, the Diſtance is not above 30; in the Province of *Shang-tong*, 10 Li's make but 8 of their Li's, which are almoſt equal to thoſe uſed in the North Part of the Province of *Hu-quang*. But the Provinces of *Kyang-nan*, *Fo-kyen* and ſome others, reckon the Li's very differently, as the Miſſionaries found by comparing them with the ſame Meaſure. This is ſufficient to ſhew that the Longitudes given by the Peres *Martini* and *Noel* (*E*) cannot be exact, becauſe they were determined by the Diſtances as computed by the *Chineſe* in Li's or Furlongs, whereof the exact Length ought to be known before they are made uſe of.

Inaccuracy of P. P. *Martini*'s and *Noel*'s Tables;

In

(*C*) This is the late Abbe *Renaudot*, Member of the Academy of Inſcriptions at *Paris*, eminent for his Skill in the Oriental Languages. There is a ſmart Critique of P. *Premare*, on the Book in Queſtion, publiſhed by P. *du Halde*, in the *Lettres Edifiantes*, Tom. 19. but the Work is not altogether ſo faulty as that Jeſuit would repreſent it: it has been tranſlated lately into *Engliſh*.

(*D*) This Maxim will be found to be almoſt univerſal, but none will apply it to themſelves.

* M. *Dortous de Mairan* of the Academy of Sciences. See the 21ſt Tome of the *Lettres Edifiantes & Curieuſes*, p. 76.

(*E*) The firſt in his *Atlas Chinenſis*, and the latter in his *Obſervationes Math. & Phyſ.* in *India* and *China*.

In like manner the Peres *Regis* and *Jartoux*, by the Obſervations made with excellent Inſtruments, both at *Si-ning* where they dwelt a Month, and at other Cities, always found a Difference of 29 or 30 Minutes between the Altitude taken by themſelves and that taken by P. *Grueber*; whether it was that the Inſtruments uſed by that *Jeſuit* were too ſhort and not well (*F*) divided, which is very likely, or that he had no regard to the Diameter of the Sun. and of *Grueber*'s Obſervations.

For the reſt, I don't think we ought in the leaſt to ſuſpect the Veracity of certain Miſſionaries who reſiding in thoſe fine Provinces, where Nature ſeems to have ſcatter'd all her Riches, have, by their charming Deſcriptions, given occaſion to imagin that all the reſt of the Provinces were like them: For ſince they ſpeak only of what they ſaw themſelves, they are not to be blamed for the falſe Concluſions of others, nor is what they have written the leſs true on that Score. They had not then travelled over all the Provinces, as they have ſince done, by means whereof they have acquired a moſt particular and exact Knowledge of the Country. The Miſſionaries vindicated.

In ſhort Pere *le Comte*, who has written ſo agreeably about *China*, confined himſelf to certain Matters; and is ſo far from pretending to give a methodical Relation of the whole, that he confeſſes his Letters ought to be conſider'd only as Memoirs, which might be of uſe to thoſe who had Thoughts afterwards of publiſhing a more complete Deſcription. P. *le Comte*'s Memoirs not extenſive enough.

'Tis in compoſing ſuch a Deſcription that I have been at Work for ſeveral Years; and the Quantity as well as Variety of Matters, compriſed in the Propoſals which I publiſhed, has cauſed ſome to doubt whether the Execution wou'd come up to the Deſign: yet however vaſt it appears, I hope it will be found that I have even done more than I promiſed. At leaſt I have ſpared no Pains to make known every thing, with regard to that large Portion of the Earth, that deſerved Notice; and to aſſure myſelf of the Truth of whatever I relate concerning it. The Author's Deſign.

I have had in my Hands a prodigious quantity of Memoirs ſent from *China*; which (tho' moſt of the Things contained in them were foreign to my Deſign) I was not tired with reading, becauſe I met from time to time with ſuch Particulars, as either were not known, or elſe confirmed the Truth of what has been publiſhed already in the printed Relations. Whence he had his Materials.

Beſides, the frequent Converſations I have had with certain Miſſionaries returned from *China*, during their Stay in *Europe*, but eſpecially the neceſſary and continual Correſpondence carry'd on for theſe 24 Years paſt with the other Miſſionaries in all Parts of the Empire, have ſupply'd me with all the Helps and Informations which I had occaſion for. Some of them have even had the Complaiſance to tranſlate with great Care certain Books of the learned *Chineſe*, which are inſerted in this Work, and furniſh Proofs to many of the Facts related by me.

In ſhort, the whole being finiſhed, I had reſolved to ſend it to *China*, in order to have it examined by ſome or other of the oldeſt Miſſionaries; but while I was thinking of the moſt proper Means of doing it, I was informed that Pere *Contancin*, whom I had chiefly in View, was arrived in *France*, having been ſent into *Europe* about the Affairs of the Miſſion. His Care to procure Accuracy to his Work.

That able and experienced Father, who had lived 30 Years in *China* (10 at *Pe-king*, where he had been Superior of the Jeſuits Houſe, and the reſt of the Time in different Provinces) ſtay'd more than a Year at *Paris*, during which Time he had leiſure to read over this Work, more than once, and examine it with the moſt critical Attention. By means of his Aſſiſtance, in clearing up certain doubtful Points, as well as adding ſeveral curious Particulars, I am convinced that I advance nothing which is not ſtrictly Fact, and hence it is that I hope to avoid the Cenſure I have paſſed on others.

As to the Order of diſpoſing the Materials, it is the ſame with that obſerved in the Propoſals, excepting that I have inſerted the compendious Hiſtory of the *Chineſe* Monarchy in the firſt Tome (G); becauſe the previous Knowledge of what relates to the Emperors and the Tranſactions during their Reigns, is neceſſary for the more eaſily underſtanding the Matters that are handled afterwards. Method and Plan of the Work.

For the ſame Reaſon I begin with a general View of the Empire, containing a ſummary Account of the Things which are treated more at large in the Body of the Work. This is followed by a ſhort Hiſtory of certain People, particularly the *Si-fan*: which Nation heretofore formed a powerful Dominion, till Civil Wars rent it in Pieces, and compelled them at length to ſubmit to the *Chineſe* Emperors to whom they were formidable before. *General View of China*

I ought not to omit the curious Travels of certain Miſſionaries in *China*, wherein is mark'd down very particularly what daily occurred to their Obſervation; inſomuch that in reading, one ſeems to accompany them on the Road. Theſe Relations prepare us for the *Deſcription* that follows of the 15 Provinces which compoſe the Empire. *Travels of Miſſionaries*

This preſents to our View a great Number of ſplendid Cities, celebrated on account of their Situation and Extent; the Multitude of their Inhabitants; the extraordinary Concourſe of the *Chineſe* drawn thither for ſake of Trade; the Beauty of the publick Buildings, and Plenty which reigns therein: there alſo one beholds the Produce of fertile Lands, (which often yield two Crops in one Year) in Corn, Trees, and remarkable Fruits; Metals of all ſorts, Minerals and precious Marble dug from the Bowels of the Mountains; extraordinary Plants, whoſe Roots are ſo wholeſome, and thrive in no other Climate; numerous Lakes, and Canals, as well as large and deep Rivers, which abound with all Kinds of Fiſh; a ſurprizing Multitude of Stupendous Bridges, which are very ſtrong, and not only embelliſhed with divers Ornaments of Sculpture, but every Way fitted for the publick Conveniency; in a word, all the Advantages which Art and Nature can contribute, for the Neceſſaries and Pleaſures of Life. *Deſcription of the ſeveral Provinces*

Beſides

(*F*) See the Travels of the Peres *Grueber* and *Dorville* from *China* to *India*, thro' *Tibet* and *Laſſa*, in *Thevenot*'s *French* Collection of Voyages and Travels.

(*G*) The Reference is here made to the Original, which conſiſts of four Tomes.

Maps and Plans. Beſides the general Map of all, including *China*, *Chineſe Tartary*, and *Tibet* as far as the *Caſpian* Sea, there is in this Tome a general Map of *China* itſelf, and a particular Map of each Province, with ſeveral Plans of the Cities, which differ in Figure from thoſe of other Countries.

Annals of the Emperors. In ſhort, this firſt Tome concludes with a ſuccinct Hiſtory of that great and ancient Monarchy: wherein I conform, as I ought, to the Opinion univerſally received among the *Chineſe*, who deduce their Chronology from the Reign of the Emperor *Yau*, and look upon it as indubitable down to the preſent; as I have remarked in the (*1*) Advertiſement prefixt to that Hiſtory.

After giving theſe general Notices of *China*, I enter into a more particular Detail of what concerns that Nation as to their Character, Manners, Cuſtoms, Government, Progreſs in the Sciences, Religion, Morality, *&c.* which I handle in ſo many ſeparate Articles, and, I flatter myſelf, as fully as the Subject required.

Government of China. I ſpeak firſt of the Antiquity and Extent of that Monarchy; the Authority of the Emperor, his Expences, Revenues, Houſehold, the Magnificence of his Palace, and his Retinue when he goes abroad; the Form of Government both Civil and Military; the proper Functions of the Mandarins, their Power, and the Honour paid them; the Forces of the Empire, the Fortreſſes, the Soldiery, their Arms and Artillery; the Policy which is obſerved, as well in the Cities for maintaining good Order, as in the great Roads for the Safety and Conveniency of Travellers.

Character of the Chineſe. Next I treat of the Genius and Character of the *Chineſe*, their Air, Phyſiognomy, Faſhions; their Houſes, and elegant Furniture thereof; the Puniſhments inflicted on Criminals, and the Regulations obſerved in the Priſons where they are confined.

I proceed to ſhew how Merit, which alone confers Nobility in *China*, may be acquired, and how much it differs from the *European*. As the Grandees are Enemies to Luxury, ſo far as concerns their Perſons, they make the better Figure when they appear abroad: we ſhall here ſee what Magnificence the *Chineſe* affect in their Journeys, and Feaſts; as well as in their publick Works, ſuch as Bridges, Triumphal Arches, Gates, Towers, Walls of their Cities, *&c.*

Ceremonies. Every Thing is regulated in *China*, even to the moſt common Duties of Society: which gives me an Occaſion to ſpeak of the Ceremonies obſerved by them in point of Civility; in their Viſits, and the Preſents they make one another; in their Letters, Feaſts, Marriages and Funerals.

Agriculture. With regard to the Commonalty, they are wholly employ'd either about Husbandry, Manufactures, or Trade. This leads me to ſpeak of the Eſteem ſet upon Agriculture, and thoſe who apply themſelves to it; of the Skill and Induſtry of the Mechanics; the incredible Trade carry'd on in the Heart of the Empire; the numerous Lakes and Rivers, which render the Provinces fertile and produce Plenty; the Barks and Veſſels of Burden for tranſporting ſo many rich Commodities from one Province to another; of the antient Coins, and thoſe current at preſent in the Empire.

Manufactures. Their principal Trade with Foreigners, eſpecially the *Europeans*, conſiſting in Varniſhed Works, Porcelain and Silks; I ſhew how the Varniſh and *China* Ware are made: and give the Tranſlation of an antient *Chineſe* Author, who teaches us the Method of managing and rearing the Silk-Worms, ſo as to encreaſe and improve the Breed. Theſe Matters are render'd ſtill more intelligible by the Plates, where ſomething of each is repreſented after the Life.

As the Sciences cultivated in *China* are the only Way to Honours and Employments, and conſiſt chiefly in a thorough Knowledge of their Laws, Hiſtory and Morality, they deſerve a more than ordinary Attention. I introduce this Part, by informing the Reader what ſort of *Language.* Idea he ought to have of the *Chineſe* Language, ſo widely different from all others both dead and living. In order to this, I remark what is the Genius of it, and how the Words, which are all Monoſyllables, muſt be pronounced, annexing a ſhort Sketch of the Grammar of that Tongue: after which I ſhew how the *Chineſe* make their Ink, and different Sorts of Paper; with their Method of printing and binding Books.

Education. I proceed next to give an Account of the Studies peculiar to the *Chineſe* Youth, the different Degrees thro' which they paſs before they commence Doctor, and the Examinations they muſt undergo to obtain them. For the Reader's better Information I have inſerted an Extract of a *Chineſe* Book on that Subject: wherein is ſhewn, the Method to be obſerved in teaching Students; the Choice to be made of Maſters; the Paſſages of Hiſtory neceſſary to be learned in order to form the Manners; the Examination of thoſe who aſpire to different ſorts of Degrees; a Specimen of the Diſcourſes made in the Aſſembly of the Literati; laſtly, the Plan of an Academy, or Society of Learned Men.

Literature. Theſe are only, as it were, the Preliminaries naturally leading to the *Chineſe* Literature, that is, to the Knowledge of thoſe Books, ſo antient and highly eſteemed among them, call'd *King*: by which Word they underſtand a ſublime and ſolid Doctrine, grounded on ſure Principles. Of theſe they reckon five, which they conſider as Canonical Books of the firſt Order, and call *U-king*, or *The five Books*, by way of Excellence.

Canonical Books of the firſt Order. I have given the Subſtance of theſe 5 Books, *viz.* (1.) the *I-king*, a Work purely Symbolical. (2.) the *Shu-king*, which contains the remarkable Events under the firſt Emperors and Legiſlators of the Nation; their Inſtructions about Government; with their Laws and Regulations touching Manners, whereof thoſe antient Heroes were ſo many Patterns. From this I

Elogies

(*1*) We have omitted ſome Paragraphs that follow this, relating to the Authenticneſs of the *Chineſe* Hiſtory, in order to ſupply the ſaid Advertiſement, where the ſame Subject is handled more expreſsly.

have given ſome Extracts. (3.) the *Shi-king*, conſiſting of Odes or Poems, wherein the Elogies of illuſtrious Men are recited, and the Laws and Cuſtoms of the Empire recorded. Some of theſe Odes have been ſelected, and faithfully tranſlated. (4.) the *Chun-tſyu*, which is inferior to the three former, yet is very much eſteemed by the Learned: It contains the Annals of the Kingdom of *Lu*, the ſame at preſent with the Province of *Shan-tong*. (5.) the *Li-ki*, being a ſort of Memorial of the Laws, Ceremonies and Duties of a Civil Life.

From theſe Books, which are of greateſt Antiquity, I paſs to the four Claſſical or Canonical Books of the ſecond Rank, call'd *Tſe-ſhu:* Theſe properly are no more than Expoſitions and Aphoriſms, grounded on thoſe antient Monuments; and were either written by *Confuçius*, or compiled by his Diſciples, out of the Maxims and Diſcourſes of that celebrated Philoſopher, whom the whole Nation look upon as their Maſter. Firſt, I give an Abridgment of his Life, and after that an Extract of the moſt eſſential Matters, according to the Order of the Chapters or Heads contained in each of his Works; which are, (1.) the *Ta-hyo*, that is, *the Great Science*, or *Science of Adults*; (2.) the *Chong-yong*, or *immutable Medium*, which is that juſt Mean to be found between the two Extremes wherein Virtue conſiſts; (3.) the *Lun-yu*, that is, *moral and pithy Diſcourſes*; (4.) *Meng-tſe*, or, *the Book of the Philoſopher* Mençius, which gives the Idea of a perfect Government.

To theſe four Books I ſubjoin two others, which are very much eſteem'd, and placed by the *Chineſe* among their Claſſical Books: The firſt has the Title of *Hyau-king*, that is, concerning *Filial Reſpect*, and contains the Anſwers made by *Confuçius* to his Diſciple *Tſeng*; the ſecond is named *Syau-hyo*, which ſignifies *the Science* or *School of Children*.

This is properly what is call'd the *Chineſe* Science, which compriſes the fundamental Principles of their Government, and maintains ſuch good Order in the Empire: This, in effect, is the Science moſt proper for Man, ſeeing it has regard directly to his Conduct, and the Means of rendring him perfect according to his State and Condition.

Conſtitution of the Chineſe Government.

Some, perhaps, may think, that the Government of *China*, which was grounded originally on ſuch Principles, has been gradually weaken'd during a long Series of Years, and under ſo many different Monarchs: But the *Chineſe* themſelves inform us, that they have never deviated from thoſe wiſe Maxims. This will appear from a curſory View of moſt of the Dynaſties, as they ſtand in a Collection made by the Orders and Direction of the late Emperor *Kang-hi*, whoſe Reign was ſo long and glorious.

Collection of Edicts, Diſcourſes &c.

In this curious Collection we meet with the Diſcourſes and Reflections made by thoſe who were moſt eminent in the State on account of their Dignity, Experience and Knowledge. Part of theſe are the Edicts, Declarations and Ordinances of different Emperors, and their Inſtructions which they ſent to the Kings, Tributary Princes and Magiſtrates; the reſt are the Diſcourſes and Remonſtrances of the Prime Miniſters, and other Perſons moſt famed for Wiſdom throughout the Realm, to the Emperor. The Whole of what they ſay turns principally upon good or bad Government, the Improvement of Agriculture, the Means of comforting the People, and ſupplying their Neceſſities, the Art and Difficulty of Reigning; on War, the Advancement of Learning, *&c.* At the End of moſt of theſe Pieces are brief Remarks of the Emperor *Kang-hi*, a Prince skilful in the Art of Reigning, written with a red Pencil, that is, with his own Hand.

The ſame Matters are handled in two other Books, of which I have given very ſhort Abſtracts: The Firſt was compiled under the Dynaſty of the *Ming*; the Second is intitled *The illuſtrious Women*; whereby in like manner it appears that, under different Reigns, the *Chineſe* Ladies governed themſelves and their Families according to thoſe Maxims.

It appearing from theſe Evidences, that the fundamental Principles of the Government have been always maintained in *China* by a conſtant Obſervance of them, it is no wonder at all that a State of ſuch vaſt Extent has ſubſiſted for ſo many Ages, and ſtill ſubſiſts in all its Splendor.

Religions in China.

From this Detail of the *Chineſe* Form of Government, I proceed to conſider the Religion of theſe People; their Morality; the Knowledge they had of other Sciences; their Taſte in Hiſtory, Poetry, and the Drama; and laſtly, their Skill in point of Medicine. Theſe are the Matters contained in the third Volume.

With regard to the Religions approved of, or tolerated in *China*, I exhibit, according to the Order of Time, the Doctrines of the different Sects: Here I treat of (1.) the Worſhip of the antient *Chineſe*, drawn from their claſſical Books; but without ſtaying to explain what they underſtand by * *Tyen* and † *Shang-ti* which is the Object of their Worſhip, I leave the Reader to his own Judgment; (2.) the Sect of *Tau-tſe*, whoſe Syſtem I deſcribe; (3.) the Sect of the Idol *Fo*, where I explain what thoſe Idolaters call *internal* and *external* Doctrine; (4.) the Sect of certain modern *Literati*, who have made a ſort of Philoſophy of their own, by means whereof, adhering not ſo much to the Text of the antient Books as the Gloſſes and Comments of ſome late Writers, they pretend to ſolve every Thing according to natural Cauſes: A Treatiſe I have inſerted in form of Dialogue, wherein one of theſe modern Philoſophers unfolds his Syſtem concerning the Origin and State of the World, will ſhew how much theſe Smatterers in Learning are miſtaken.

The Eſtabliſhment and Progreſs of the Chriſtian Religion in this Empire being an Article too intereſting to be omitted, I thought myſelf obliged to give the Hiſtory of it; wherein, tho' I cou'd not avoid ſpeaking occaſionally of the Conteſts which aroſe latterly among the

* *Tyen, Heaven*, or the Spirit of *Heaven*.

† *Shang-ti*, Sovereign Being, Supreme Emperor.

Missionaries, yet I handle them very slightly, acting herein the Part of an Historian, and relating simply, and in few Words, what has been said on both Sides.

Moral Philosophy. Moral Philosophy has been all along the principal Study of the *Chinese*, and it is chiefly by their Abilities therein that they attain to the Honours and Dignities of the Empire; but as, in order to be thoroughly informed what their Notions and Maxims are with regard to the Regulation of Manners, it will be necessary to hear what some of their Sages have written thereon, I have given the Abridgement of two Books of Morality: the one pretty Modern, and much esteem'd in the Country; the other more antient, containing Reflections, Maxims and Examples in point of Behaviour.

The Authors of these two Treatises have done no more than explained the Principles dispersed thro' those antient and venerated Books above mention'd. Altho' that on the one Hand, I grant there are among them found Maxims, useful Reflections, and laudable Instances; yet on the other, I disapprove whatever is vicious or criminal in the Actions which they relate, as well as what is false or out of the way in their Remarks and Maxims. *(M)*

Mathematics. The other Sciences have not been wholly neglected by the *Chinese*; but whether they have made any considerable Progress in them, may be judged from the Account I have given. The Reader will at least understand what the Missionary Jesuits have done to assist them in improving some of those Sciences, particularly Astronomy, wherein they were most versed; and in teaching them other Parts of Mathematics which they were ignorant of.

Poetry and History. For the rest, it can't be deny'd but they have a Taste for Poetry, and especially History; whether we regard the History of their own Nation, which they write faithfully, and without Partiality: or the little Histories they compose not unlike our Romances; which are filled with variety of Incidents contrived to amuse the Fancy, but whose sole End is almost constantly to discourage Vice and recommend Virtue, like those I have inserted, which I believe will afford Pleasure in reading

I cannot say so much in behalf of their Tragedies, which are formed on Notions very different from ours. However that which I have given, being carefully translated, will shew their Genius, and what they have been able to do this way on their own Bottom, since they never corresponded with any other polite and learned People.

Medicine. It remains only to speak of the Medicine of the *Chinese*, and their Method of Practice. This I have done by explaining first the general System in use with their Physicians, and afterwards shewing what is singular among them, namely, their Skill in judging of Distempers by feeling the Pulse, and knowing the Use of their Simples for composing their Remedies. To illustrate this the more, I have inserted three of their Works: The first is a Treatise intitled *the Secret of the Pulse*, the Author whereof lived some Ages before *Christ*; The second is a brief Extract of a *Chinese* Herbal; and the third a Collection of Recipes, made use of by their Physicians in the Cure of divers Distempers.

To these I have added another Extract of a Work, whose Author is not at all favourable to the Physicians of his own Nation. He teaches his Countrymen how they may do without the Assistance of Doctors or their Drugs, by means of a Regimen which he prescribes, and had try'd with Success; he pretends to have found out an easy way of prolonging one's Days in perfect Health, and becoming our own Physician. This concludes the three Volumes which treat of *China*: wherein I think I have taken notice of every Thing that is necessary in furnishing a complete Account of that Empire.

Description of Chinese Tartary. The Fourth and last Volume is wholly taken up with the Description of *Chinese Tartary*, *Korea*, and *Tibet*: Of which vast Countries hitherto we have known little more than the Names, as any one may be convinced, by only casting an Eye on the Maps of our ablest Geographers. But here he shall meet with a particular Account of them, partly from the Geographical and Historical Remarks which I have inserted relating to the different Countries; and partly from

Travels of P. Gerbillon. the Eight Journals of P. *Gerbillon*'s Travels into *Tartary*, by Order of the Emperor, or in his Retinue. That Father sets down in a very particular Manner whatever occurr'd to him from day to day concerning those vast Regions, which extend from *China* as far as the *Russian* Dominions. And I question whether the Readers cou'd have acquir'd a more thorough Knowledge of them, in case they had performed those long and painful Travels themselves.

Altho'

(M) The following Lines, which come in here, being foreign to the Subject, we have thought the Notes the most proper Place for them; if rather such Digressions ought not to have been consider'd as Excrescences, and thrown out.

We are far from intending to introduce the *Chinese* Doctors into *Europe* to give Lectures on Virtue. The Light of the Gospel shines out among us in full Lustre, and exposes clearly to our View what the whole Strength of human Wisdom has been able to give us but a Glimpse of.

Whatever the Sages of *China*, as well as the antient Philosophers, have taught worthy Commendation, it has been owing to the Light of Reason, in following which they have acquired some small Knowledge of Truth and its Principles. Whereas Christians have a perfect Knowledge thereof, inasmuch as they know *J. C.* who is the Truth itself, the sovereign Reason and subsisting Wisdom of God. All human Wisdom is but Folly, if it does not lead to *J. C.* his Doctrine is to be found no where but in the Scriptures, which have the Character of the Divinity stamp'd on them; and it is to this heavenly Doctrine, that every Man, who has not a Mind to be led away with vain Reasonings, ought inviolably to adhere, as to the pure Fountains of Truth.

The *Chinese* Sages have indeed known some Truths, but neither they, nor the antient Philosophers, so much cry'd up, have known them all: in the Christian Law alone consummate Righteousness is to be found; nor can any one arrive at true Wisdom but by embracing its Rules, and putting them in Practice.

If the *Chinese* Philosophers have sometimes spoken concerning Humility, the very Name of which was unknown to the *Pagan* Sages, yet it appears that they understood nothing more thereby than that outward Respect which we ought to have for one another, consisting in a certain Composure of the Countenance, peculiar Postures of the Body, such as falling on the Knees, or prostrate on the Ground; certain Marks of Submission and Obedience paid to Parents, Magistrates, and all Persons in Authority; but that internal Humility, which teaches us to humble our Hearts before God, to acknowledge our Faults, not to be presumptuous, nor attribute any Thing to our own Strength; all this is only to be learned, as St. *Augustin* observes, from the Doctrine and Actions of *J. C.* when he tells us *learn from me, for I am meek and humble of Heart*; when being infinitely great, he made himself little to come to us; when having no Sin of his own to blot out or expiate, he submitted even to Death, and the Cross. He only was capable of teaching and making us love a Virtue so sublime and little known, which is however the Basis of all other Virtues.

Altho' by my Propoſals I am not obliged to meddle with that Part of *Tartary* which belongs to the *Ruſſians*, yet I have inſerted both the Map and Relation of the new Diſcoveries made by Captain *Beerings* in his Travels from *Tobolsk* as far as (*N*) *Kamchatka*, where he was ſent by the late *Czar*, to examine if there was a Paſſage thence into North *America*. *Of Captain Beerings thro' Siberia.*

I conclude the whole with a Table of part of the Latitudes which were obſerved, and the Longitudes reſulting from the Geometrical Operations, which the Miſſionaries made uſe of in order to draw the Maps inſerted in this Work. Theſe Longitudes are reckon'd from the Meridian of *Pe-king*, being unwilling to reduce them to that of *Paris* for fear of committing ſome Miſtake. (*O*) The Latitudes were obſerved with excellent Inſtruments and great Care. They have not inſerted in this Catalogue, all that were determin'd, becauſe ſeveral of the Obſervations were made in Places, which either wanted a Name, or were too inconſiderable to be inſerted in the Maps. (*P*) *Table of* Latitude *and* Longitude.

As theſe Maps make a conſiderable and very intereſting Part of our Deſign, it may doubtleſs be expected, that I ſhould give an Account of the Motives which induced the Emperor *Kang-hi* to have them drawn, and of the Method taken by the Miſſionaries in executing the Work. An Account of the Maps.

That great Monarch having perceived the Accuracy of the *European* Methods from a Map of the Country about *Pe-king*, which the Miſſionaries had made by his Order, reſolved to have Maps of all the Provinces of his Empire, as well as of *Tartary* ſo far as is under his Subjection, drawn after the ſame Manner. In recommending this Work to the Miſſionaries, he ſpoke to them in the moſt obliging Terms, proteſting publickly that he looked on this great Undertaking as a Matter of vaſt Importance to the Empire, and that he wou'd ſpare no coſt to have it completed. *The firſt Occaſion of them.*

In effect, a few Days after he commanded the great Tribunals to nominate Mandarins to ſuperintend the Meaſurements, to the end that they might give the exact Names of the moſt remarkable Places they were to paſs thro'; and cauſe the Magiſtrates of Towns to attend on the Bounds of their reſpective Diſtricts with their People, and afford ſuch other Aſſiſtance as ſhou'd be deem'd requiſite. All this was performed with ſurprizing Punctuality; which is a manifeſt Proof of the admirable Order and Policy obſerv'd through that vaſt Empire.

The Work was begun the *4th* of *July* 1708, according to our Way of reckoning, or according to the *Chineſe* Kalendar, on the *16th* of the *4th* Month of the *47th* Year of *Kang-hi*. The Peres *Bouvet*, *Regis* and *Jartoux*, undertook to determine the exact Situation of the famous Wall that ſeparates *China* from *Tartary*; which affording a great Number of remarkable Points, by means of the Gates that give Entrance into the Empire, and ſo many fortify'd Towns with which it is as it were flank'd, might ſerve to regulate the Longitudes of the Northern Provinces whereof it is the boundary, and conſequently of all thoſe that are contiguous to them. P. P. *Bouvet*, *Regis* and *Jartoux* begin with ſurveying the Great Wall.

P. *Bouvet* falling ſick after 2 Months application, P. P. *Regis* and *Jartoux* continued the Work, and did not return to *Pe-king* till the *January* 10, 1709.

The Map which they brought home with them, and was above 15 Foot long, exhibited not only all the windings of this Wall, which ſometimes mounts to the tops of Mountains, and ſometimes deſcends into the loweſt Vallies, according to the Diſpoſition of the Land, but alſo all the Streights of the Mountains, and Gates great and ſmall, to the Number of about 300; all the Forts and Military Places, even thoſe which, being built at a certain Diſtance from the Wall, ſeem to have been erected purely to ſupport the others that are near them. In ſhort, it exhibits the Poſitions of all the neighbouring Places, on both ſides the Wall, as well as the Paſſage in and out of the moſt inconſiderable Rivers. *Map of it* 15 *Foot long.*

The Emperor who was much pleaſed with this Map, no longer doubting the Succeſs of the Undertaking, became more earneſt than ever to have it executed in the beſt Manner.

The *8th* of *May* 1709, the Peres *Regis*, *Jartoux*, and *Fridelli* a German, whom the Emperor had joined with them, ſet out from *Pe-king* to begin the Geography of Eaſtern *Tartary*, which is properly the Country of the *Manchews* who at preſent have the Dominion in *China*. *Map of Eaſtern* Tartary *and* Lyautong *made by* P. P. Regis Jartoux *and* Fridelli.

This was a difficult Task, becauſe that Country having been as it were abandoned for many Years, it ſeem'd ſcarce poſſible to find the neceſſary Supplies of Men, Horſes and Proviſions, for a Work that was to continue for ſeveral Months. But as nothing eſcaped the Emperor's foreſight, he gave ſo good Orders to the *Manchew Mandarins* who govern the Cities, whereon thoſe uninhabited Countries depend, and thoſe Orders were ſo punctually executed, that the Work was never retarded. In advancing towards thoſe Parts they determined the Situations of the principal Places of the Province of *Lyau-tong* or *Quan-tong*, bounded on the South by the Great Wall, which having been ſurvey'd the Year before ſerved as a Baſis to the Work. In ſhort the Map made this Year comprized the Province of *Lyau-tong*, the antient Country of the *Manchews*, the northern Bounds of *Korea* ſeparated from it by the (*Q*) *Tumen* River, the Territories of the *Tartars* call'd *Iu-pi Ta-ſe*, the Habitations of the *Ke-cheng Ta-ſe*, which extend to the Mouth of the greateſt River in *Tartary*, named by the *Tartars*, *Saghalian Ula*, and by the *Chineſe*

(*N*) *Orig. Kamtſchacka* for *Kamtſchatka*, which is the German Orthography.

(*O*) For our Parts we ſee no Inconveniency in reckoning Longitude from *Paris* more than *Pe-king*, but think it beſt to compute from both Places.

(*P*) The Author ſeems to be miſtaken here. An Obſervation of the Latitude at any Place wou'd help to give Authority to that Part of the Map where it was ſituated, tho' the Name were unknown. An Obſervation wou'd even intitle a Village to a Place in a Map before a City which wanted that Advantage, and render it conſiderable in Geography, however abject it might be in itſelf.

(*Q*) In the Orig. *Toumen Oula*, but as *Oula* or *Ula* ſignifies a River, I thought fit to omit it, to prevent the Tautology.

Chineſe, *He-long-kyang*; in a word, all the Diſtricts of the *Mongol* Princes, whom the *Chineſe* call *Tſan Ta-ſe*, from the 45th Degree of Latitude to the 40th by which they returned.

This Work was very agreeable to the Emperor, as well as to the *Manchews* born at *Pe-king*, who there beheld their antient Country, and were able to learn more from it in a quarter of an Hour than by diſcourſing with ever ſo many Travellers.

Map of Pe-che-li, made by the ſame Fathers.

Theſe three Fathers were ſcarce arrived at *Pe-king* when they had Orders to begin upon the Map of the Province of *Pe-che-li*, which is that of the Court. They ſet out the 10th of *Dec.* the ſame Year, and did not finiſh it till the 20th of *June* 1710. The Province is large, and contains a great number of Cities, whoſe Poſitions were not to be neglected, otherwiſe the mutual Diſtances wou'd have been greater or leſſer than they ought, or the Bearings of the Towns already mark'd down wou'd have diſagreed with the Obſervations.

This Map was the more acceptable, as the Province it deſcribed was well known. The Emperor took the Pains to examine it himſelf, and ſeeing the Places juſtly exhibited which he had often paſſed thro', and cauſed to be meaſured by the *Manchews*, (whoſe Buſineſs it is to ſurvey the Roads when he goes into the Country) he ſignify'd to the Miſſionaries that he wou'd anſwer for the Accuracy of it; and that if the reſt proved as good, their Performance wou'd ſatisfy him, and be out of the reach of Criticiſm.

Map of the Remainder Eaſtern Tartary by the ſame Jeſuits.

The 22d of *July* 1710, the Emperor ordered the ſame Miſſionaries to go towards the *Saghalian Ula*; he had cauſed a Town to be built on the South ſide of that great River, call'd *Saghalian Ula Hotun* (*R*), where there are *Manchews* under a Lieutenant General (named in their Language *Maireychain*, to guard the Frontiers againſt the *Ruſſians*; who deſcending the River from *Nipchû*, a City a little to the Weſt, might in a few Days enter the Territories of the Empire.

To ſupport this Lieutenant General, the Emperor has built two other Cities farther up in his Dominions towards the South. They are but a few Days Journey aſunder, with Villages all along the Road, where are Relays of Poſt-Horſes. The neareſt to the *Saghalian Ula Hotun*, is *Merghen*, where is alſo a Lieutenant General with Troops; the other, named *Tſitſikar*, (*S*) is the Seat of the General Commander of all the Country.

Returning from *Tſitſikar*, which is in the Latitude of 47 Degrees 24 Minutes and 30 Seconds, they had an Opportunity of meaſuring ſeveral Degrees ſucceſſively from North to South; for the Country conſiſts wholly of Plains which extend beyond the reach of Sight, without either Houſes, Trees, or any conſiderable Rivers. The uſual Drink of the *Mongols* in thoſe Parts, is Water drawn out of Wells, dug here and there, to which they remove their Tents and Flocks, according to the Seaſon and the Plenty or Scarcity of Paſture.

This Map was finiſh'd the 14th of *December*, and tho' it was empty enough, yet the Emperor was pleaſed with it, as giving him a View of his new Settlements which he judged ſo neceſſary to the publick Tranquillity.

Map of Shan-tong by Regis and Cordoſo.

In the Year 1711 the Geographers, in order to expedite the Work, were divided into two Companies. The Peres *Regis* and *Cordoſo*, a *Portugueze* newly landed in *China*, undertook the Map of the Province of *Shan-tong*, contiguous to that of *Pe-che-li*. The Peres *Jartoux* and *Fridelli*, accompanied by Pere *Bonjour*, an *Auſtin* Friar, (already known in *Europe* on account of his Learning) who arrived about 3 Months before in *China*, went beyond the Great Wall as far as *Hami* (*T*), the Capital City of a Country of the ſame Name, and meaſured almoſt all the Territories of the *Tartars* call'd *Kalka Ta-ſe*. They returned by the publick Road thro' the Provinces of *Shen-ſi* and *Shan-ſi*, entering *China* by the Gate of the Great Wall, which is named *Hya-yu-quan*, from the Fort that defends it, and is diſtant from *Hami* not above Ninety Leagues whereof Twenty go to a Degree: theſe Miſſionaries did not arrive at *Pe-king* before *January* 1712.

Maps of Shan-ſi and Shen-ſi by De Tartre and Cordoſo.

The Emperor was extremely pleaſed with this Map, and that of *Shan-tong* made a little before, and having ſent to know if more of their Society were not to be found in the Provinces, who were capable of engaging in the ſame Work, four others were propoſed and approved of. Pere *Cordoſo* went to join Pere de *Tartre*, who remain'd in *Shan-ſi*, with Orders to make the Map of that Province and *Shen-ſi* adjoining to it: As ſoon as they had finiſhed theſe 2 Maps, which were each 10 Feet ſquare, they returned to *Pe-king*.

The *Mandarin* who preſented theſe Maps to the Emperor, having informed his Majeſty, that if he required any Thing to be explain'd, Pere de *Tartre* was in waiting to obey his Commands,

(*R*) The *Chineſe H* in *Hotun*, *Hami*, *Hya-yu-quan*, &c. is a ſtrong Aſperate ſounding like a double *Hh*, or rather is a Sound partaking both of the *K* and *H*; hence we find the ſame Words written ſometimes with *K*, ſometimes with *H*. The beſt Way wou'd be to make uſe of both Letters together, or *Kh*, as Mr *D'Anville* has done in many Names; but 'tis often difficult to know when that Character is to be uſed, the *H* being ſometimes confounded with the *K* in Words which we know ought to be written with a *K*, as we have obſerved in our Preface. Pere *Souciet* by Compariſon of Words ſhews that Pere *Gaubil* expreſſes the *Chineſe H* in foreign Names by *Ga*. But he miſtakes in ſuppoſing that he expreſſes the ſame Letter by an *O* in *Olaſſe*, [*O-la-ſſe*] *Ruſſe* or *Ruſſian*, ſuppoſing the *O* to be prefixed like the Particle *He* in Hebrew Words. But doubtleſs the Reaſon is because the *Chineſe* take the Name from the *Tartars*, who call the *Ruſſians Urûs* or *Orûs*, as well as the *Turks*, *Arabs*, and all the other oriental Nations.

See Pere *Souciet*, Obſervations Mathematiques &c. 4°. 1729 Vol. I. Page 168.

(*S*) In the French in this Place 'tis written *Tſitcikar*. In the Table of Longitudes at the End of the 4th Volume *Tchiſkar*, and in the Jeſuits Maps *Teitcicar*, which laſt Pronunciation I have followed. On this Occaſion I muſt obſerve that Pere du *Halde* has obſerved no Uniformity, in expreſſing the Sound common among the *Chineſe* and *Tartars*, and which is deſignated by the *Portugueze* and *Spaniards*, who alſo have it, by a ç or c with a Plica, call'd by them *Cedilla*. For we find it expreſs'd no leſs than 4 different Ways, ſometimes by *ſſ* as in *Sſe-ſhu*, by a ſingle *S* in *Ta-ſe*, by *ts* as in *tſong*, and by *Tc* in the Name in Queſtion; to which Pere *du Halde*, for what Reaſon I know not, has added a 5th Character, *viz. Tſ*, as in the ſame Word. So little Uniformity is obſerved on this Head, that we meet with the *Cedilla* written 3 different Ways in the ſame Word, *viz. Tſevang*, *Sſevang*, and *Sevang*; it partakes ſome what of our *z*, and is ſounded like an *ſ* with a *t* before it, whiſtling or ſtraining it between the Teeth: I have diſtinguiſh'd this Sort of Sound by *ts*, tho' perhaps a ſingle *ſ* might do as well. It is difficult for thoſe Nations who do not uſe this Sound to expreſs it in their Characters. Hence *Brand* in his Account of *Isbrand Ides*'s Travels from *Moſcow* to *China*, writes *Suttegar*; *Isbrand Ides* himſelf, *Xixigar*; and Mr *Kyrillow* in his late Map of the *Ruſſian* Empire, *Tchitſchigar*: which two laſt Words according to the Engliſh Orthography are *Chichigar*.

(*T*) *Hami* is the City, which in ſome of our Books and Maps is written *Camul*, in others *Chamil* or *Khamil*; ſo *Hya-yu-quan* is written *Kia-yu-koan* not only by Pere *Gaubil*, but often by Pere *Du Halde* himſelf, for the Reaſon before aſſigned in Note *R*.

hands, the Emperor sent for him in, to point out some Places he had himself obsery'd in these Provinces: Which done, that Prince said several times *I-tyeu-pû-tso*, He is right in every Thing.

There happened one Thing pretty remarkable in this Audience: The Emperor alledged that the Course of a River was wrong in another Map, which had relation to the Maps of *Shan-si* and *Shen-si:* Pere *De Tartre*, sensible of his Majesty's Mistake, maintained the Truth (with all due Respect,) in so clear a Manner, that the Monarch came into his Opinion; *Tso lyau*, says he, *I am mistaken.* A great Concession in an Emperor of *China!*

The Peres *De Mailla* and *Henderer* were ordered to assist Pere *Regis* in the Province of *Honan*, after which they all joined in making the Maps of *Kyang-nan*, *Che-kyang*, and *Fo-kyen*; those of the Province of *Kyang-si*, *Quang-tong* and *Quang-si*, fell to the Share of the Peres *De Tartre* and *Cordoso*; and those of *Se-chwen* and *Yun-nan* to P. *Fridelli* with P. *Bonjour*, who dyed in this last Province on the Frontiers of *Ava* and *Pegû* the 25th of *December* 1714.

The 24th of *March* following Pere *Regis* was sent into *Yun-nan* to finish the Map of it, Pere *Fridelli* having fallen sick there. By the time he had finished his Work that Missionary recovered, and both together set about the Maps of *Quey-chew* and *Hû-quang*.

After their return to *Pe-king January* 1. 1717, nothing remained to be done, but out of the particular Maps of the Provinces to make a general one; and that was far advanc'd by P. *Jartoux*, who was detain'd at *Pe-king* by his Indisposition, so that it was finished and presented to the Emperor in the year 1718. That the Reader may be more fully apprized in how particular and accurate a Manner this Work was conducted, I shall insert the Account sent by Pere *Regis* in the Name of the Missionaries concerned with him in the Execution of it.

Method observed in making the Maps.

'I can assure you, says he, that we have omitted nothing requisite for rendering our Work 'perfect. We have ourselves visited all the Places, even those of least Consideration, throughout 'the Provinces; examined the Maps and Histories of each City preserved in their Tribunals; 'made Enquiries of the *Mandarins* and their Officers, as well as the Principal Inhabitants, whose 'Territories we pass'd thro'; in short, by measuring as we advanc'd, we still had Measures 'ready to serve the Triangles, form'd by such Points as were to be fix'd. For after mature 'Deliberation we thought it best to use the Method of Triangles, all others appearing to us 'not only too tedious, considering the vast Extent of the Countries of which the Emperor 'wanted the Map, but scarcely practicable on account of the Towns being so near one another; 'since it is certain that the least Error, occasioned by the Pendulum going wrong, or the Immersion of one of *Jupiter's* Satellites not being accurately observed, wou'd cause a considerable 'Error in the Longitude: For Instance, the Mistake of a Minute in Time wou'd produce an 'Error of 15 Minutes in Longitude, which are equivalent to four or five Leagues, according to 'the Difference of the Parallels: So that it might happen, that according to the Observation, 'two Towns wou'd be made contiguous, at the same time that there wou'd be really some 'Distance, tho' not much, between them.

Method of Triangles excellent.

'This Inconveniency is not to be fear'd in the Method of Triangles: For how is it possible 'to err four Leagues in the Distance between two Places no farther asunder, when by a Measure 'that always follows us, and Semi-Circles accurately divided, we fix divers Points between 'the two Terms, which joined together make as it were a Chain of Triangles? On the other 'hand nothing is so difficult as to avoid a small Error in Time; the best Pendulums are put out 'of order by Travelling, and to prevent erring, even in a single Minute, the Observations must 'be repeated several Days; a Task which wou'd be extremely fatiguing.

'The Observations of the Satellites require, not only more Time and Accuracy, but also Telescopes of the same Size, and, if I may so speak, the same Eyes in the Observer and his 'Correspondent; for, if the one sees them ever so little sooner than the other, some Error 'will inevitably happen, which must not be suffered in determining small Distances: And if Observations of a Satellite, made in the same Place, by the same Person, differ so in Time as to 'cause a small Variation in the Longitudes, and oblige us to take a middle Difference among 'them, (supposing the Difference to become insensible by the Greatness of the Distance) the 'Results will be still more uncertain when there are several Observers, who have neither the 'same Instruments nor Address; so that the Difference, arising between the Observations, renders 'the Position of Places lying near one another doubtful, nor can it be fixt but by the Rules of 'Geometry; which shews the necessity of having recourse to the Method of Triangles at last.

'This Method, when continued without Interruption, has one farther Advantage, as it gives not 'only the Longitude but also the Latitude of the Towns to be inserted; which, being afterwards examined by the Meridian Altitudes of the Sun or Polar Stars, serves to correct the 'preceding Operations. This Course we took as often as we were able, and commonly 'found no sensible Difference between the Observation of the Latitude and the Determination 'by Triangles. If sometimes we discovered Variations, we did not think ourselves thereby 'obliged to lay aside this Method, since we find as many in the Observations of the Polar Altitudes, made by the best Astronomers in the same Place. Altho' the Theory, whereon such 'Observations are grounded, is certain, nevertheless the Practice depends on so many little Circumstances, which must all be attended to in order to obtain perfect Accuracy, that the Operations 'cannot be always exact, but must vary something more or less. However these little 'Defects always appear, and may be often corrected in large Works, by connecting the Points 'fixt by Trigonometry with those whose Position is under Examination.

'Another Method, which we judged ought to be employed for greater Precision, was to return 'to the same Point, already determined, by different Ways, from a considerable Distance, 'working according to Rules. For if by the last Essay you find the same Situation, the Exactness of the preceding Operations will be proved in some measure to a Demonstration. When

'in measuring we cou'd not return to the same Point, our Method was, as we pass'd near the 'great Towns already marked down, or other fit Places, to look out for the remarkable Towers, 'or Mountains that commanded them; and from time to time we measured, to see if the 'Distance resulting from the Operations (when corrected) agreed with the actual Measure.

Care for preventing Mistakes.

'All these Precautions, and many more, too tedious to enumerate, appeared to us necessary 'when executing a Work, in a Manner worthy the Trust repos'd in us by a wise Prince, 'who judg'd it of the greatest Importance to his State. Moreover the Hopes of meriting his Pro- 'tection, which was necessary to favour the Progress of Christianity in his Empire, supported 'us amidst those Dangers and Crosses that are unavoidable by those who have to do with such 'a Variety of Tempers, and are engag'd in so laborious an Undertaking: Nay, we were

Observations of the Longitude for verifying the Work.

'willing, for our own Satisfaction, to have repair'd again both to the Eastern and Western Fron- 'tiers, as well as to some Places within the Kingdom, situated at convenient Distances, there 'to examine the Longitudes by repeated Observations of Eclipses; but as the Work was 'finished, and the Emperor appeared satisfy'd with it, we did not think it proper to engage him 'in a new and not altogether necessary Affair.

Not wholly neglected.

'We therefore contented ourselves with Observations of the Moon and Satellites of *Jupiter* 'made before our Time in several Cities by Members of our Society, tho' we rejected a few 'because they did not agree with our Measures, on account of some small Error as to Time in 'the Observation, which but too often happens to the most experienced. Not but that we 'ourselves observed some Eclipses of the Moon (*X*) and found no other Difference in our 'Observations than is usual in such Cases; where we had any doubt we chose the mean Difference.

Work compared with those of other Geographers.

'Thus having first made use of the Method of Triangles for determining the Distances between 'the several Cities, and afterwards compared it with that of Eclipses observed in Places remote 'from *Pe-king*, we flatter ourselves that we have followed the surest Course, and even the only 'one practicable, in prosecuting *the greatest Geographical Work that ever was performed* '*according to the Rules of Art.*

More accurate than the Maps of *Europe*.

'Those who have publish'd Maps of *Europe*, or any particular Kingdom thereof, have sel- 'dom taken the pains themselves to examine the Situation of Places on the Spot. They are 'content either with such Observations as they can pick up, made by Persons of very unequal 'Abilities; or with collecting the itinerary Distances, which are scarce ever alike in different 'Provinces; with procuring the Relations of Travellers, who commonly give the Distances from 'Report; and with ranging their Materials, partly according to some of those Observations, and 'partly by Conjecture.

Defects of *Ptolomy*'s Geography.

'Thus we need not wonder, if *Ptolomy* himself, the Restorer (*Y*) of Astronomy and Geogra- 'phy, has committed considerable Faults; not only in speaking of *China*, whose Capital he 'places in three Degrees of South Latitude, but with respect to *Africa* and *Europe*, both 'which the *Alexandrians* were so well acquainted with. Not that he neglected to consult the 'Astronomical Observations of those who preceded him; for he cites and follows them, so far 'as to maintain, (on the Authority of the celebrated *Pytheas* of *Marseilles*) what passed then 'for a Falsehood, *viz.* that in the Isle of *Thulé*, to which he sailed from the Pillars of *Hercules*, 'the Sun at the Summer Solstice rose a little after it set. *Ptolomy* had also the most esteem'd 'Itineraries, such as that attributed to the Emperor *Antoninus*, (in whose Reign he lived) 'supposed to be a Compend of the Distances measured by the Senate throughout the *Roman* 'Empire: Whereof the general Description, under the Name of *The whole World*, form'd 'from *Agrippa*'s Memoirs, was by *Augustus* expos'd in a magnificent Portico at *Rome*: 'Nor is it to be doubted but *Ptolomy* was acquainted with the Descriptions *Alexander* 'caused to be made of his Conquests. However it is certain that those Materials were insuf- 'ficient for making a Geography of the whole Earth, or even a considerable Part of either

Observations not distinguish'd in his Tables.

'*Europe* or *Asia*, with any tolerable Accuracy. Besides, how among the antient Observations shall 'we distinguish the good from the bad? which yet is necessary in order to have exact Maps; for 'an Error in Astronomical Observations, which disappears on account of the great Distance 'of the Heavens, shews itself at first sight in a Map, by means of the Relation it has 'to the neighbouring Places known to every Traveller. How could *Ptolomy* know

Uncertainty of antient Measures.

'the just Proportion of Distances, measured several Ages before, under quite different Govern- 'ments, among barbarous as well as civilized Nations, and in some sort determined by the simple 'Estimation of a Ship's Course, which, tho' made by able Men, (such as *Polybius*, *Nearchus* 'and *Onesicritus*; the first sent by *Scipio* to the Coasts of *Africa* and *Spain*, the others by '*Alexander* to discover the *Persian* Gulf) must have their Defects too; and supposing they 'had not, there still remains a Difficulty, almost insuperable, which is, to determine precisely how

Difficulty of allowing for winding of Roads.

'much of the Roads is to be retrenched, in order to fix the exact Distance in a strait Line from 'one City to another. Altho' *Ptolomy*, for instance, had a much more particular Account of 'the Distances from the *Caspian* Sea to the *Indian* Ocean, as measured by *Diogenetes* and *Beto*, 'at the Command of *Alexander*, than we find in the sixth Book of *Pliny*; yet if he never was 'on the Spot, to mark all the Windings and different Bearings of the Road, occasioned by the 'various Disposition of the Lands, it was not possible for him to determine, exactly, either 'the Position of Towns, or Passages of Rivers, much less the intire Course, merely by a few 'Points only; nor to ascertain the Dimensions of a Country, by means of one or two Geogra- 'phical Lines, without having the intermediate Points, which are absolutely necessary, to 'connect the one with the other.

But

* Agathem. *Geogr. l.* 1. *c.* 6.

(*X*) These Observations may be seen in Pere *Souciet*'s Observat. Mathemat. p. 35, & seqq.

(*Y*) *Ptolomy** was the Improver, not the Restorer (as is commonly thought) of those Sciences, which were cultivated down to his Time; one of the Antients themselves tells us, that in Matters of Geography, he followed those who went before him, inventing nothing of his own.

'But as the Knowledge of these Things does not depend on the Force of Genius, and 'that which must be done to acquire it far surpasses the Strength of a single Person, '*Ptolomy* had no other Way but to have recourse to the Memoirs of Travellers, to combine their Remarks with the Observations, and in a multitude of Instances make use of Conjectures. 'If notwithstanding these Disadvantages he has composed a useful Work, (the Description 'which he has given of the World being very ample, and the first that exhibited Places according 'to Latitude and Longitude), yet it is certain that the greater Part of it is grounded not 'on Observations made with a View to rectify Geography, but on the Relations of Travellers 'of very different Talents, and the Reports of some Historians, who have mentioned the Dist-'ances only occasionally, and always according to the vulgar Computation.

Ptolomy excusable.

'The Case is otherwise in *the Work we offer the Publick*; for vast as it is, we judged we 'ought not to confine ourselves either to the Maps of the *Chinese* Governors, or to the 'Distances measured almost throughout the whole Empire, and particularly in *Tartary*, with 'great Labour and Exactness, by the *Manchews*; nor yet to the printed Memoirs, whereof 'we had divers: But we resolved to begin the whole anew, employing those Materials no far-'ther than as Guides, in the Roads we were to take, and in the Choice of Places for Observation; 'it being our Intention to reduce all that we did, to the same Measure, as well as Design.

Present Work grounded on a more sure Basis and wholly new.

'The Measure, which we constantly made use of, had been established some Years before by 'the Emperor; I mean the *Chinese* Foot employ'd in the Buildings and Works of the Palace, 'which differs from the other *Chinese* Feet, and even from that formerly used in the Tribunal of 'the Mathematicks: By this Foot Pere *Thomas* found a Degree to be 200 Li's, or *Chinese* 'Furlongs, each consisting of 180 *Chinese* Fathoms of 10 Feet. As then the 20th Part of a 'Degree, according to the Experiment of the Academy [at *Paris*] contains 2853 Toises, each 'containing 6 Feet of the *Châtelet*, it is just equal to 1800 *Chinese* Toises, or 10 Li's; and 'consequently one Degree comprizing 20 of our great Leagues, call'd also Marine Leagues, 'contains 200 Li's, or *Chinese* Furlongs, computing by the Foot above mentioned.

Measure made use of throughout the Work.

'This Proportion furnishes a very easy Method of accommodating a Scale of *French* Measures 'to that of our *Chinese* Maps, since allowing 10 Li's or *Chinese* Furlongs to one of our Great 'Leagues, the same Part of a Degree gives the same Number of Leagues in both, as well in 'the Meridians as Parallels; for tho' these latter diminish according to the ordinary Method, 'they nevertheless do not, according to the Measure of Great Circles, which are supposed 'equal by Geographers and Geometricians.

'However I cannot forbear taking notice here, that this Doctrine is not altogether certain: 'Since in our Return from *Tsitsikar* in 1710, when we measured six Degrees from North to South 'in those Plains, mentioned before, between the 47th and 41st Parallels of Latitude, the Peres 'Regis and *Jartoux* always found a Difference between the Degrees, whatever Care they 'took in measuring; altho' they often examined the Cords divided into Feet, and corrected 'the Quadrant with which they took the Altitudes, they found an Error somewhat less than 'thirty Seconds. 'Tis true, that Instrument was no more than two Feet Radius, and tho' 'divided exactly, gave the Altitude somewhat less, than perhaps one of Nine or Ten Feet 'wou'd have done, such as Mr *Picard* made use of in finding the Content of a Degree: 'Tis 'true also, that the Cords, 10 of which made a *Chinese* Li, shrunk and extended according 'to the different Changes of the Air. But on the other hand considering that the Instruments 'being always the same, the Quantity of the Error ought to be the same; that the Weather 'was then dry, and without any considerable Variation; that they took care often to measure 'the Cord with a Toise or Fathom, made for the Purpose; and that in short such imperceptible 'Defects cou'd not cause a Difference of 258 *Chinese* Feet, which they found in comparing 'the 47th Degree with the rest; hence those Missionaries were almost persuaded that there must 'be some Inequality in the Degrees themselves, altho' it had not been perceived by our 'Geometricians, but only conjectured by some who supposed the Earth to be like a *Spheroid.*

Inequality in Degrees of Latitude discovered.

'But as it would be unadvised to change the Figure of the Earth without unexceptionable 'Observations, continued under divers Parallels, we determined to make the Degrees equal in all 'the Great Circles, and all the Parts of the Meridians; conforming ourselves to the generally 'received Opinion of the Rotundity of the Earth, and referring the Solution of this new Pro-'blem to others, who have the Conveniency and Leisure which we have not.

'In the Course of our Operations, we did not forget to observe the Variations of the Mag-'netic Needle, both in *Tartary* and *China:* But seeing the Declination changes in the same 'Place in a certain Number of Years, we did not think fit to insert them in *this Piece of Geo-'graphy.* It suffices that they served to determine exactly the Bearings of the Roads we took, 'and to convince us (by Observations made under the same Meridian, in two different Places, 'both neighbouring and remote) that Geography can draw no Advantage from thence, with 'regard to the Longitude, as hath been hoped by several eminent Authors; who, while they 'were taking pains to collect the Declinations mentioned by Mariners and Travellers, never 'consider'd that they might have vary'd in the Time they were forming their System of Magnetic 'Meridians, one of which ought to pass thro' *Kanton*; for we have found, on both sides of 'that Meridian, such a Difference in the Declinations, that there is no Possibility of reducing 'them to any of the Hypotheses hitherto published, much less to a constant Rule; seeing the 'Declinations, observed by us in those Parts, will in all likelyhood be no more the same after 'a certain Period of Years, unless we suppose that the Law, by which the Variations of 'the Needle in the same Place are regulated, is neither made for *Tartary* nor *China.*'

Longitude not to be found by the Variation of the Compass.

By the foregoing Account of this Performance, the Reader may judge of its Merit, as well as of the Application and Fatigue of the Missionaries in drawing such accurate Maps of all the

Provinces

Provinces of *China* and *Chineſe Tartary*; a Work, which the Emperor longed to ſee executed.

Maps of *Tibet* how made.

With regard to *Tibet*, if it has not been ſurveyed in the ſame Manner by the Jeſuits, at leaſt the Map has been delineated from divers very exact Journals, as well as itinerary Diſtances meaſured by *Tartars*, who underſtood the Mathematics and were ſent expreſsly into *Tibet* by the Emperor, after having received the neceſſary Inſtructions from the Miſſionaries.

Map of *Korea*.

The Map of *Korea* was taken from one which is in the Palace of the King of that Country, and examined on the Frontiers by the Miſſionaries, employ'd to make the Map of *Tartary*, as we have explained in the Obſervations on the Map itſelf.

As all the Maps are drawn according to the ſame Scale and general Projection, they ſeem to be Parts of the ſame Map divided into ſo many Portions, and in effect, by joining them, one Map might be made out of the whole. They were preſented to the King juſt as the Miſſionaries ſent them me from *China*: His Majeſty, who knew their Value, was pleaſed to accept of, and give them a Place in his private Library at *Verſailles*.

General Maps by Mr *D'Anville*.

To adjuſt theſe Maps, and prepare them for Engraving, I pitch'd on Mr *D'Anville*, Geographer in Ordinary to the King; who, having performed the Work with uncommon Elegance and Accuracy, afterwards drew general Maps from the Particulars, of Dimenſions ſufficient to ſhew with what Minuteneſs and Preciſion the latter were executed, (*A*) ſuppoſing they had not been inſerted in the Work. In drawing his general Map of [*Chineſe*] *Tartary*, he had recourſe to the particular Memoirs of Pere *Gerbillon*; and to fill it up has added the whole Iſland of *Japan*, and ſome other Lands to the North of it, which are exhibited after a peculiar Manner (*B*). As to the Map of *Tibet*, he has regulated that Part bordering on *Indoſtan* by ſuch Informations, with reſpect to this laſt Country, as may be rely'd on.

General Map of the whole.

In ſhort, the Map placed in the Front of this Work, beſides the Countries comprized in the other general Maps, includes all the reſt of *Tartary* as far as the *Caſpian* Sea. With reſpect to theſe Parts, the Miſſionaries had gather'd ſeveral Materials, but were not in a Condition to complete them; however they communicated them in order to be made uſe of, by comparing and connecting them with thoſe which might be collected from other Quarters: This Mr *D'Anville* has done with a great deal of Care, whereof a particular Account is given in the Geographical and Hiſtorical Obſervations on *Tibet*.

I ſhall ſay nothing concerning the Impreſſion of this Work, nor the Care I have taken to embelliſh it. It is obvious enough that no Coſt has been ſpared to give it all the Beauty and Ornament it was capable of, in reſpect to Paper, Print and Engraving. The Frontiſpieces, Cuts, and Compartments of the Maps, were done from the Draughts, and under the Direction of Mr *Humblot*, who has to perfection imitated the Taſte of the *Chineſe* Pictures; part of which were communicated to me by Mr *du Velaer*, who lived ſeveral Years at *Kanton*, as Director of the *India* Company; to whom I am farther obliged for ſome very curious Remarks concerning the Iſle of *Hay-nan*, where he made ſome Stay.

Orthography of *Chineſe* Names.

Whatever Care I took to write the *Chineſe* Words as they ought to be pronounced, it was difficult to avoid ſome Faults in the Courſe of the Impreſſion: But they may be eaſily corrected by means of the Alphabetical Tables, at the End of the third and fourth Volumes, where they are written truly, and explained for the Reader's farther Help, who may not always remember the Meaning of the Words, which occur often, and are only explained the firſt time.

As ſtrange as the *Chineſe* Names may appear at firſt, it muſt not be imagined that they are as difficult to pronounce in our Tongue, as ſome have fancy'd: On the contrary, Experience ſhews, that they may be learned much ſooner than the Names uſed by ſeveral Nations of *Europe*, and, for any thing that appears, may be pronounced with more Eaſe. What has contributed to make them difficult to us, is the *Portugueze* Orthography, which has been followed for a while by ſeveral of our *French* Miſſionaries, tho', to give the *Chineſe* Pronunciation, they ought to be written after a quite different Manner. The *Portugueze* *X* is expreſs'd by our *Ch* (*C*): For inſtance, the City which we call *Chan-tong*, as the *Chineſe* pronounce it, they write *Xantum*; in like Sort the Letter *m* is the ſame with them as the Letters *ng* with us; for *Pe-king*, which is the *Chineſe Pronunciation* [in our Characters] they write *Pe-kim*. The Reader therefore muſt remember that the Names ending with *m*, which ſometimes occur in the Maps, ought to be pronounced as if they ended in *ng*; like *ſang*, *rang*, and without laying any Streſs on the *g*, which is added only to diſtinguiſh ſuch Words from thoſe that end with a Single *n*, and are to be pronounced, as if the *n*, was followed by a mute *e*; As in *non* in *Latin*, and *profane* in *French*.

Inconvenience of uſing a foreign one.

The NAMES *of the* MISSIONARIES *from whoſe Memoirs, either printed or Manuſcript, the following Accounts are taken.*

Pere *Martin Martini*.
Pere *Ferdinand Verbieſt*.
Pere *Philip. de Couplet*.
Pere *Gabriel Magalhaens*.
Pere *Jean de Fontaney*.
Pere *Joachim Bouvet*.
Pere *Jean François Gerbillon*.
Pere *François Noel*.
Pere *Louis le Comte*.
Pere *Claude Viſdelou* preſent Biſhop of *Claudiopolis*.
Pere *Jean-Baptiſte Regis*.
Pere *Joſeph-Henry de Premare*.
Pere *François-Xavier Dentrecolles*.
Pere *Julien-Placide Hervieu*.
Pere *Cyr Contancin*.
Pere *Pierre de Goville*.
Pere *Jean-Armand Nyel*.
Pere *Dominique Parrenin*.
Pere *Pierre Jartoux*.
Pere *Vincent de Tartre*.
Pere *Joſeph-Anne-Marie de Mailla*.
Pere *Jean-Alexis Gollet*.
Pere *Claude Jacquemin*.
Pere *Louis Porquet*.
Pere *Emeric de Chavagnac*.
Pere *Antoine Gaubil*.
Pere *Jean-Baptiſte Jacquet*.

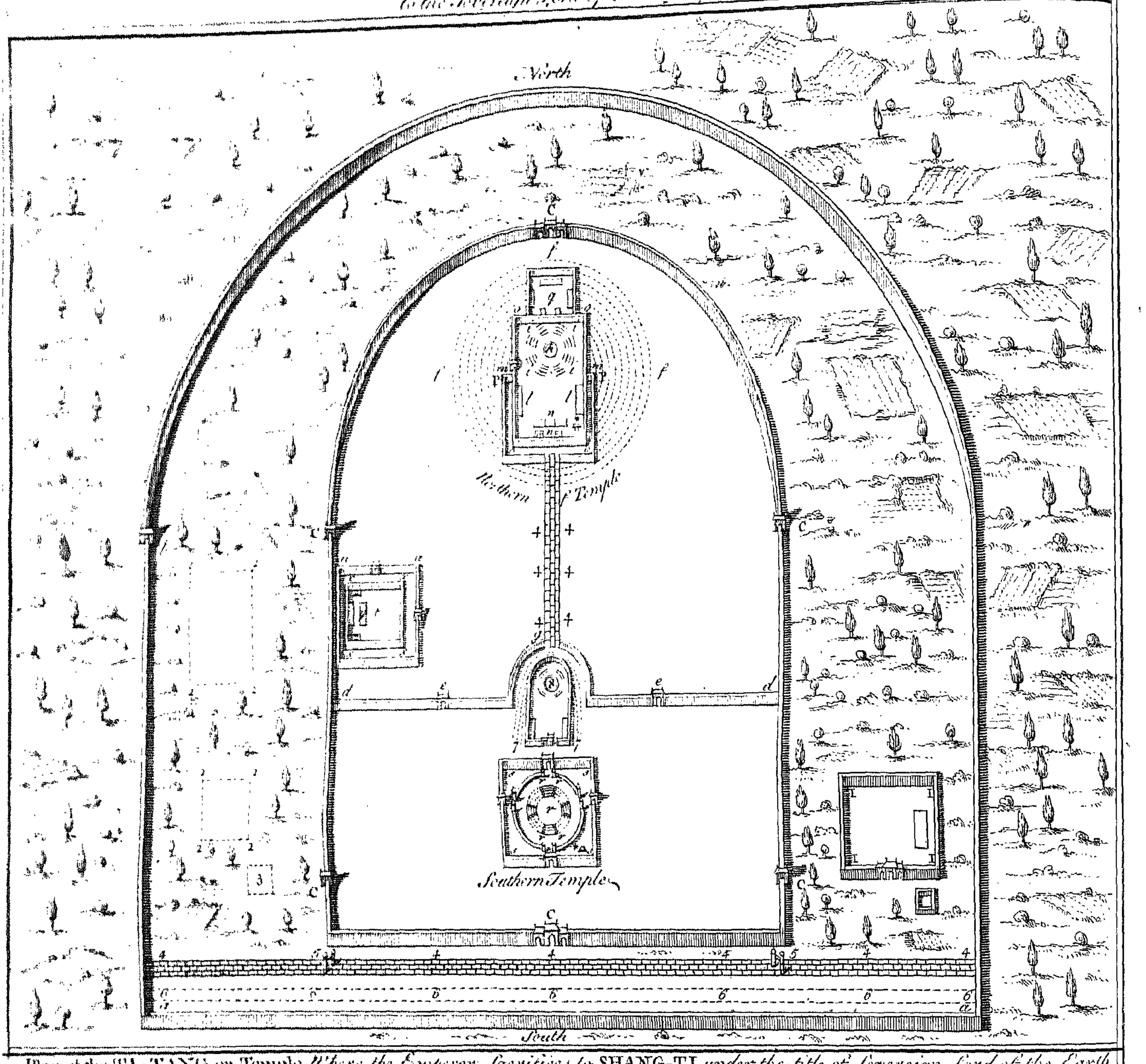
(*A*) Mr *D'Anville*'s general Maps, tho' exceſſively crouded, do not take in all the Places inſerted in the Jeſuits Maps.

(*B*) The Manner indeed is peculiar, but the Repreſentation is very crude, and different from that given in Mr *Kyrillow*'s late Map of the *Ruſſian* Empire, where *Yeſo* and the other Lands to the North of *Japan*, ſeem to be exhibited pretty agreeable to the Truth.

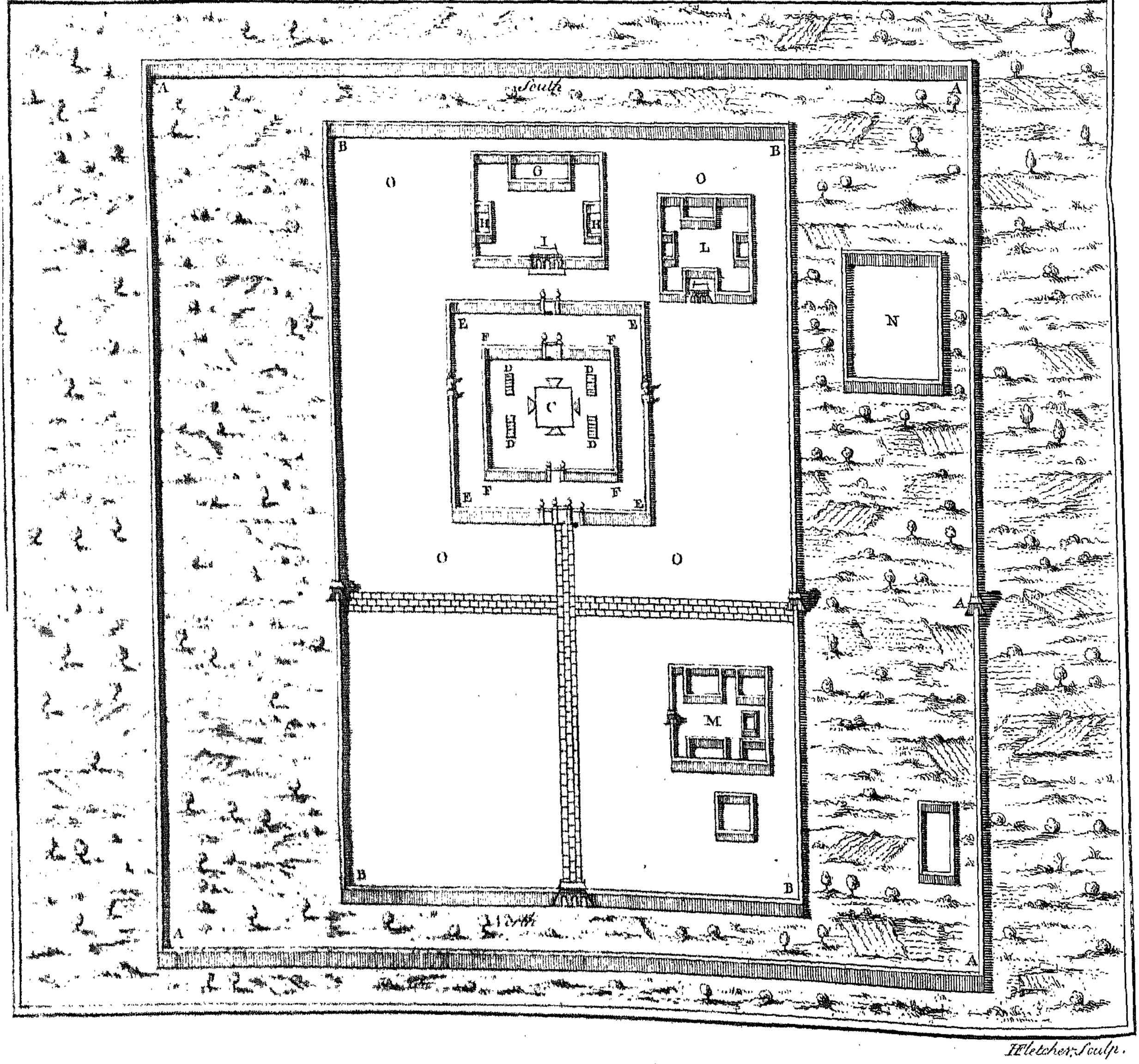
(*C*) The *French Ch* has the Sound of the *Engliſh Sh*, conſequently what they write *Chan-tong*, muſt be written by us *Shan-tong*.

A DESCRIP-

Plan of the TYEN-TANG or Temple *Dedicated to the Sovereign Lord of Heaven*



Plan of the TI-TANG or Temple *Where the Emperor Sacrifices to* SHANG-TI *under the title of Sovereign Lord of the Earth*



H.Fletcher Sculp.

Vol II. p.

Pere Matthew Ricci

萬有眞元

TO THE TRUE PRINCIPLE OF ALL THINGS



He has had no beginning, and shall have no end: he has produced all things from the beginning: 'tis he who governs them and is the true Lord.

He is infinitely good and infinitely just: He enlightens supports and rules all, with a supreme authority and Sovereign justice.

無始無終先作形體眞主宰

豈仁豈義聿昭極濟大權衡

The Figure of the CROSS *which is usually put into the Grave with the* CHINESE CHRISTIANS.

The fore side.

INRI

I believe, I hope in, I love

信望愛

Sin wang ngay

God in three persons.

天主三位一體

Tien Chu Sam wey y ty

relying on the Sacred merits of JESUS CHRIST.

仰賴耳穌基利斯督之聖功

Yang lay JE SU shing kong

I firmly believe, I fardently hope the pardon of my sins, the resurrection of my body, and the life everlasting:

信必赦吾罪復活當生之

Sin She ho fuy she chang shin seng chi

救我等於

Kieu ngo teng yu

聖架號

Shing kia hao

我佩因

ngo pey yn

天主我等主

Tien Chu ngo teng Chu

父及子及

聖神之名者

十字

The Back side.

IHS

I believe

我信

ngo sin

that he hath Suffered; that he was Crucified, & that he died.

其受難于彼拉多十字架而

Ki shew nan yu pi la to shi tse Kia urh

死葬于石墓三日復活升天

szu tsang yu shi mu san jy fu huo shing tien

坐于全能父天主之右

tso yu tsuen neng fu tien Chu chi yeu

將來審判生者死者

tsiang lay shin pan sheng che szu che

聖名甘弟大

許淑人

松江人於萬曆年

領洗于年廿歲

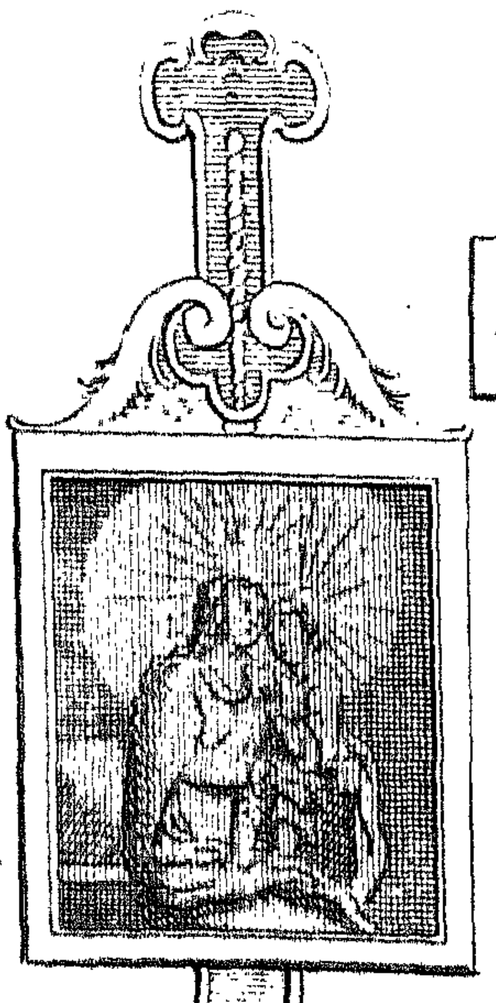
入

于康熙年廿世

已作教程負

天主仁德庇

此安所



To the Revd. P. Norwood A.M. *of Feversham, This Plate is gratefully inscribed by* C.C.

I. Basire Sculp.

Chun Pau hing Tong ming Ta
鈔 寶 行 通 明 大

{This is to be read from the right hand to the left}

Characters proper for Seals

COINS.

Tien hya Tong hing

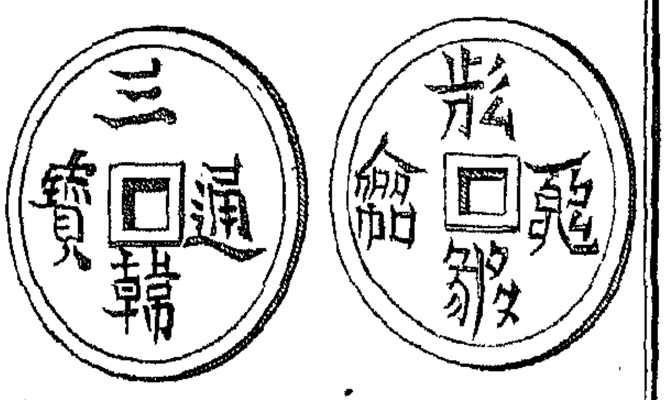
Quan 貫 壹 I
Tsong one

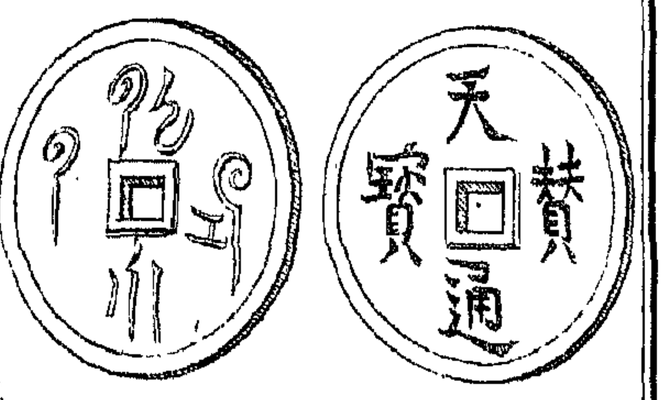
The Value of such a piece of Paper as this, was a thousand Deniers, thus 1 Quan signifies a string of one thousand Deniers which make a Tael.

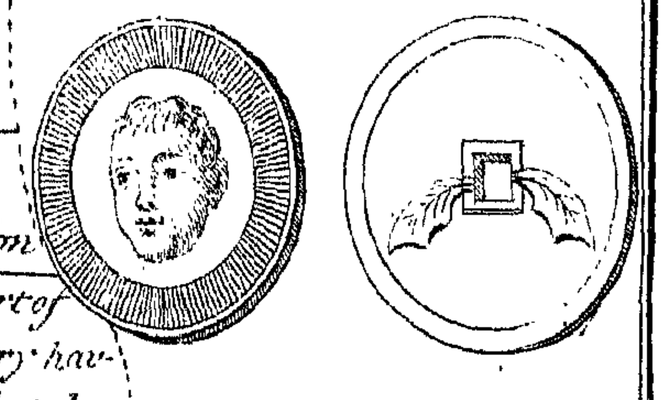
Paper Money.

Uncertain, or foreign Coin, formerly Current in China; but at what time is unknown.

Ta ming Pau Chau







The Remainder

He who shall inform against & seize them, shall receive a reward of 250 Tael, over and above y effects of y Criminal both moveable & immoveable. Dated in such a year, month & day of the reign of Hong wu

[These lines are read from top to bottom, beginning at the first line on the right hand.]

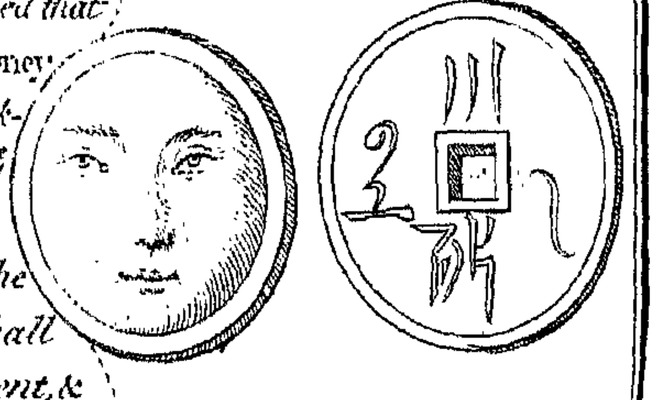
Hong 洪	仍 jin	着 che	使 se	大 Ta	奏 tsew
武 vu	給 ki	賞 chang	用 yung	明 ming	准 chun
	犯 fan	銀 in	僞 wey	寶 pau	印 in
年 nyen	人 jin	貳 eul	造 trau	鈔 chau	造 trau
	財 tsay	伯 pe	者 che	與 yu	
月 nyue	產 tsan	伍 ei	斬 chan	銅 tong	
		拾 che	告 kau	錢 tsyen	
日 jie		兩 lyang	捕 pu	通 tung	
				行 hing	

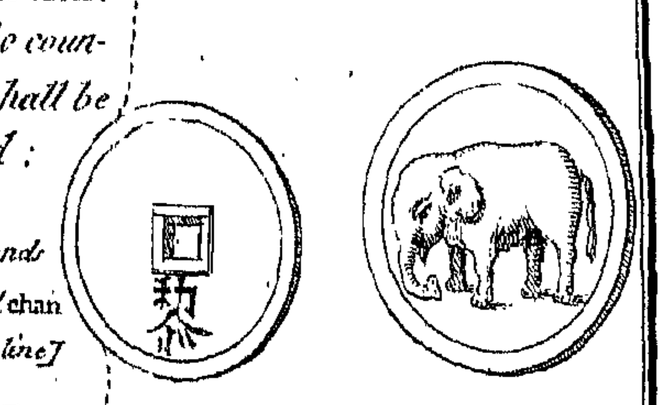
戶 hu 部 pu

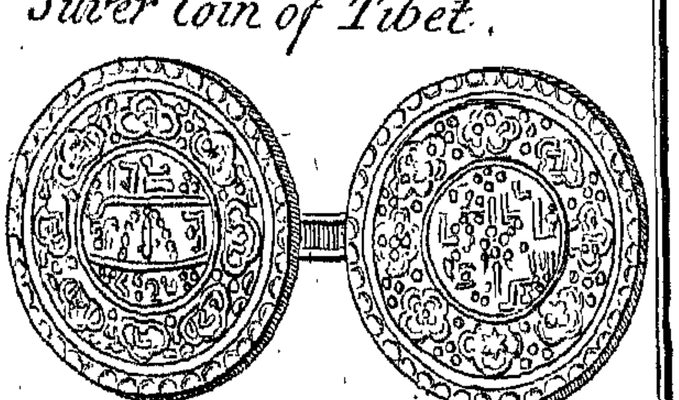
The Translation.

The Court of y Treasury having presented this Petition, It is ordained that y Paper Money thus marked with y Imperial Seal of the King shall pass Current, & be in use as well as y Copper Coin. Those who counterfeit it shall be beheaded:

[thus far ends at the word chan in y middle line]

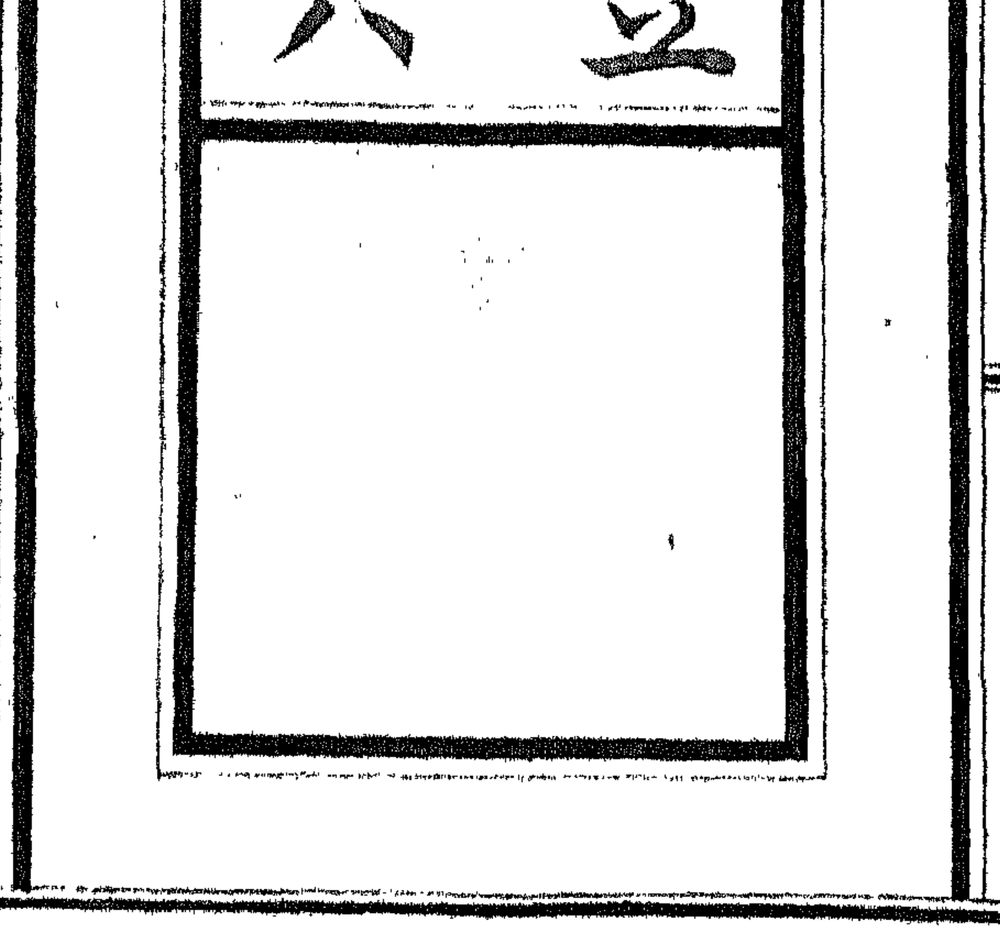




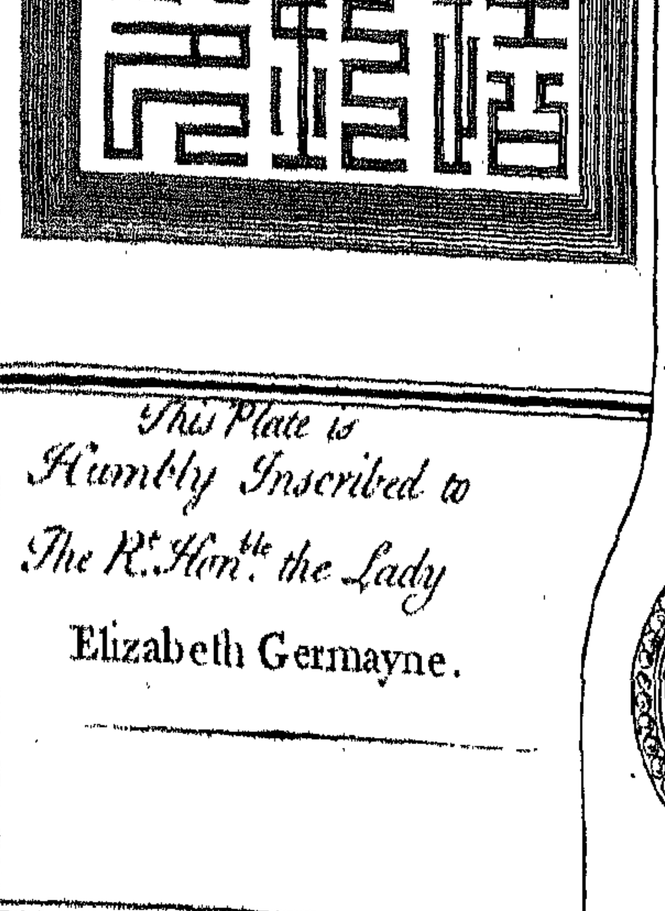


The Imperial Seal.

The Reverse.

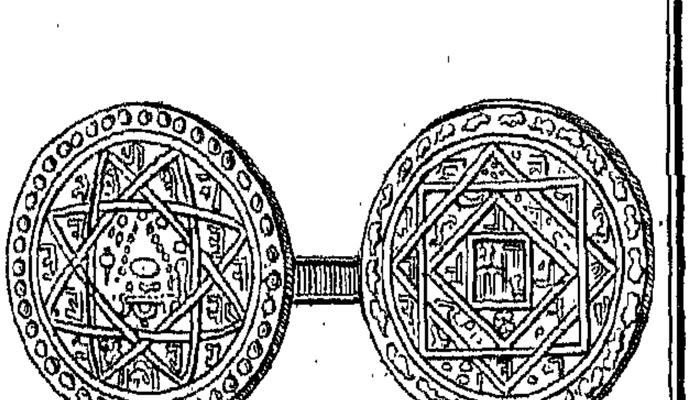


The Face.

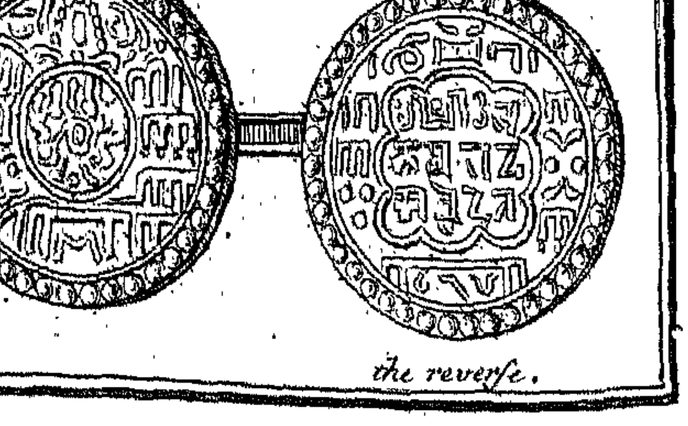


This Plate is Humbly Inscribed to The Rt. Hon.ble the Lady Elizabeth Germayne.

Silver Coin of Tibet.



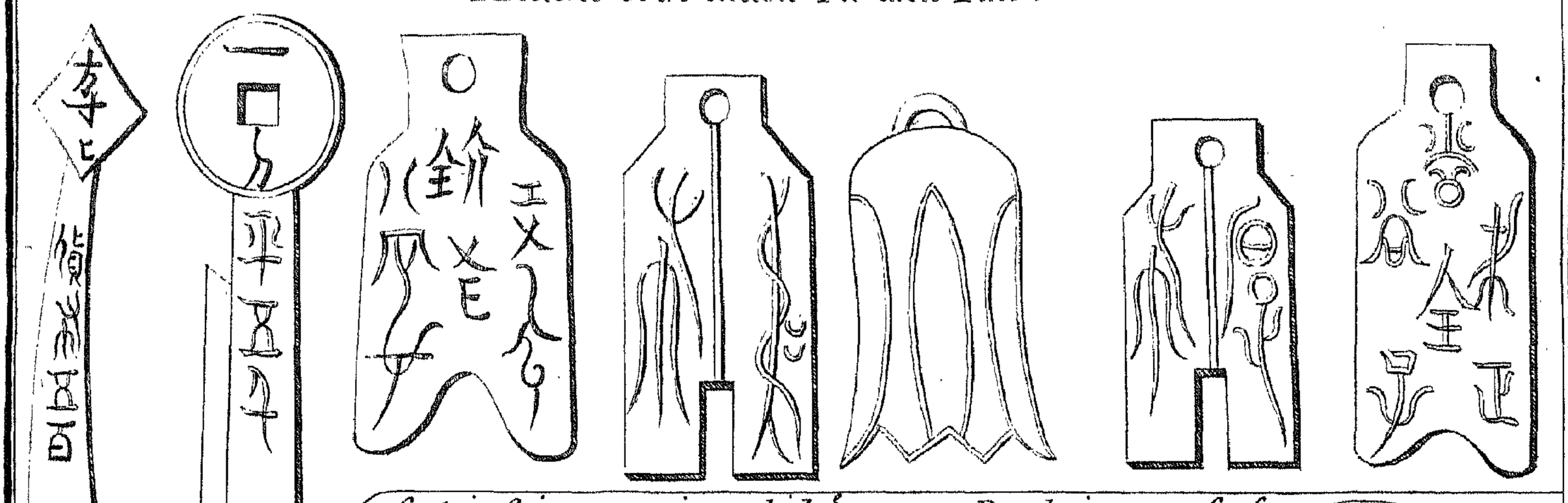
the reverse.



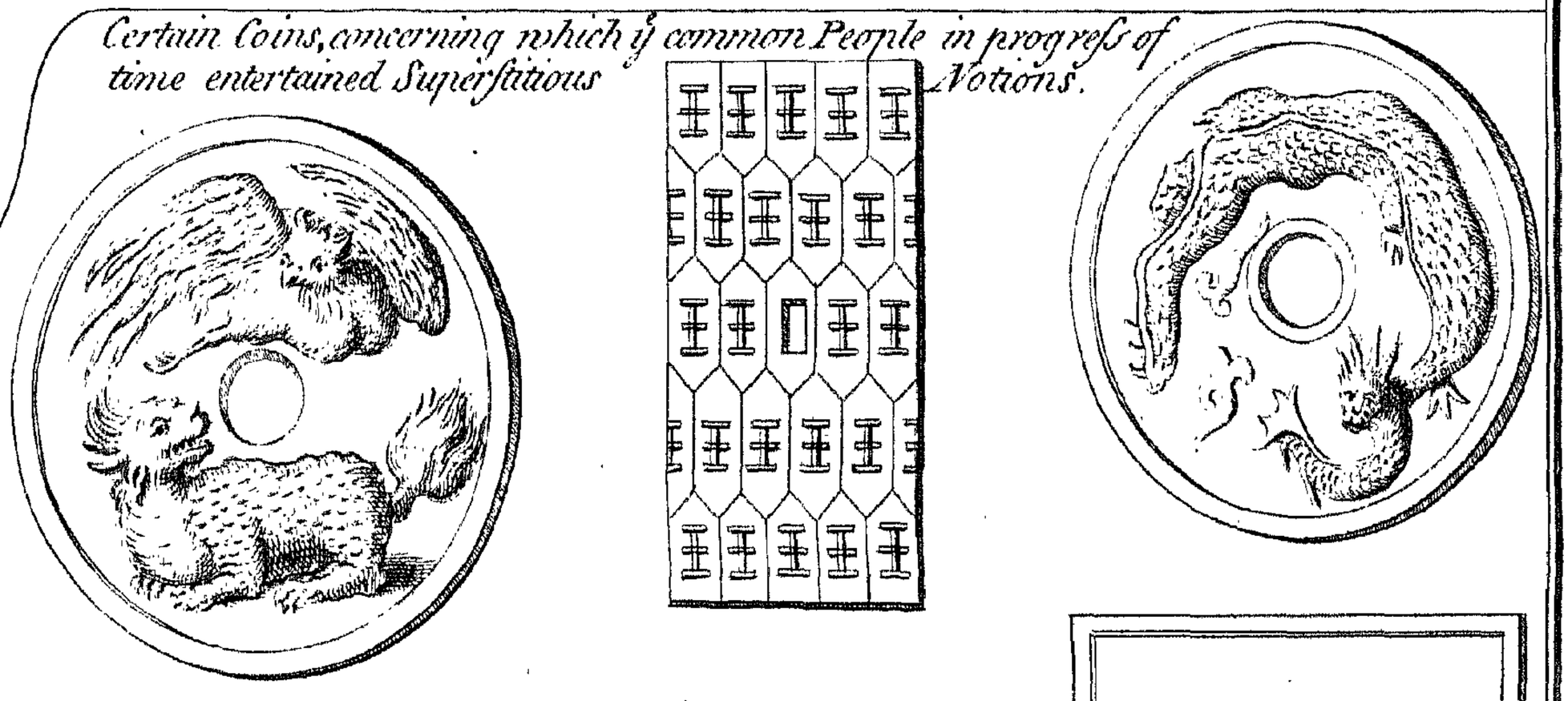
the reverse.

the reverse.

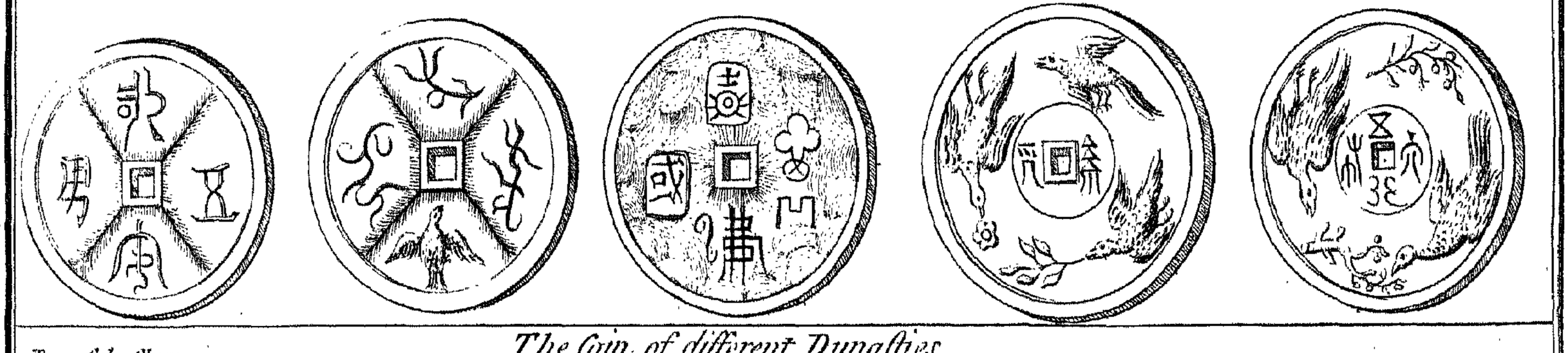
Ancient Coin called Pû and Tau.



Certain Coins, concerning which ỳ common People in progress of time entertained Superstitious Votions.

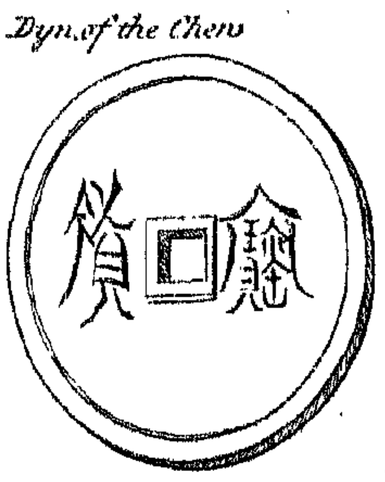




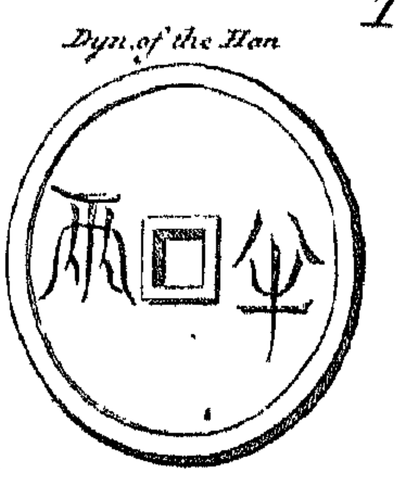


The Coin of different Dynasties.

Dyn. of the Chew



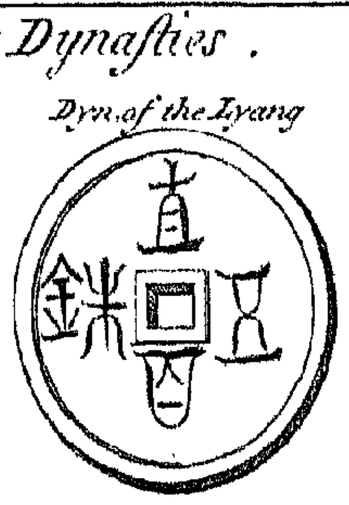
Dyn. of the Han



Dyn. of the Hew Han



Dyn. of the Lyang



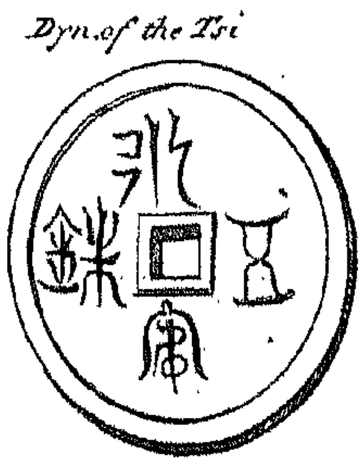
Dyn. of the Song



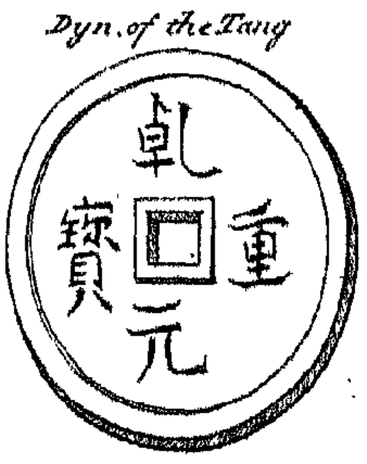
Dyn. of the Chin



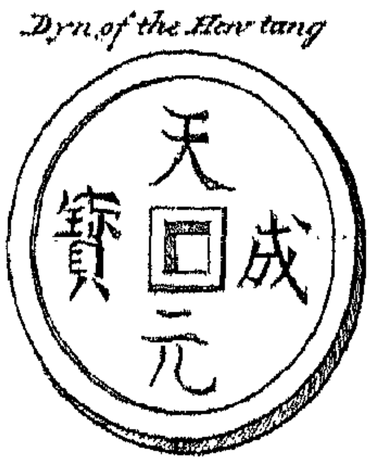
Dyn. of the Tsi



Dyn. of the Tang



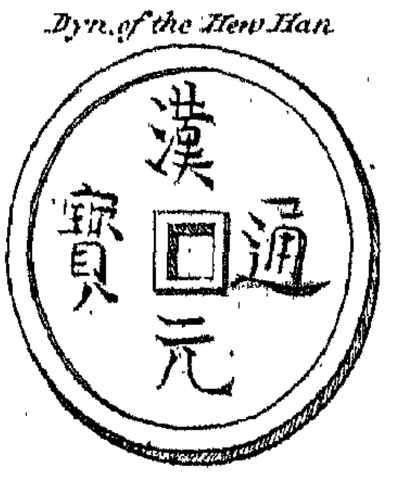
Dyn. of the Hew tang



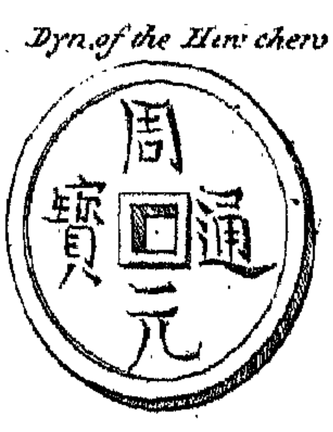
Dyn. of the Hew tsin



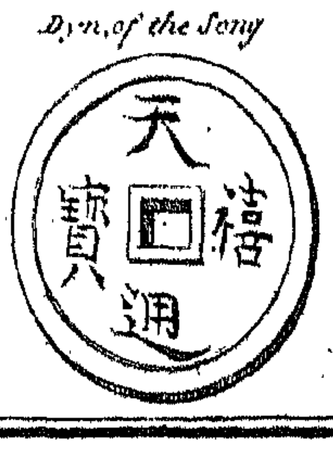
Dyn. of the Hew Han



Dyn. of the Hew chew



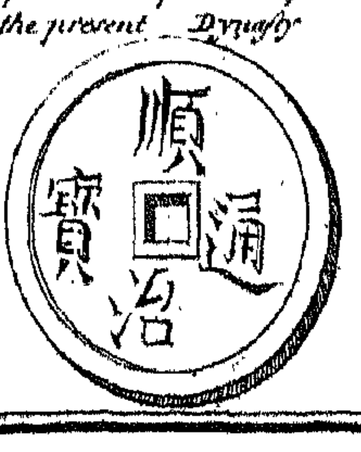
Dyn. of the Song



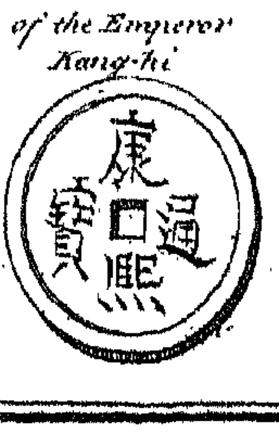
of Hong-vû founder of the Dyn. of the Ming



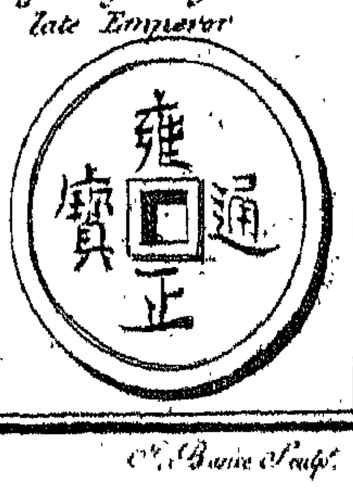
of Shun chi founder of the present Dynasty



of the Emperor Kang-hi



of Tong-ching the late Emperor



C. Buttar Sculpt.

A NEW MAP of CHINA, Drawn from those of the particular Provinces made on the Spot by the Jesuit Missionaries: wherein the principal Places are distinguish'd whose positions have been determin'd, & the positions themselves inserted, as Vouchers to the Work; the Names also are written according to the English Orthography.

Advertisement

In Drawing the Maps of the Provinces of CHINA, the MISSIONARIES determined the Latitude of above 500 Cities, and other remark'able Places, by Observation, and those Longitude by the Method of Triangles.

They were also assisted by the Maps and Histories preserved in the Tribunals of the respective Cities, and Informations of the MANDARINS, and their Officers as well as the Chiefs of the People, thro' whose Territories they passed.

This Great work was begun the 4th of July 1708 and finished the 1st of January 1717 in the following manner.

Pe-che-li was drawn by PP Regis Jartoux and Fridelli from the 18th of December 1709 to the 28th of June 1710.

Shan-tong by PP Regis & Cordoso in 1710

Shan-si, Shen-si, in 1711 Kyang-si Quang-tung and Quang-si in 1714 by PP de Tartre & Cordoso

Ho-nan, Kyang-nan, Che-kyang and Fokyen: by PP Regis, de Maila and Heudtrer in 1709 & 1714.

Se-chwen & Yun-nan, by PP Fridelli, Bonjour, an Augustinian, & Regis, in 1711 and 1715.

Quey-chew & Hu-quang; by PP Fridelli, & Regis: in 1716.

N.B. This Map was drawn, &c. Vero and the Advertisement, Tables, Explanation, and other Improvements, mentioned in the Title, were added by the Editor.

A Table of the Principal Latitudes observed & Longitudes determined Geometrically whereon this Map is Grounded.

In PE-CHE-LI

Places	Lat.	Long.
PE-KING	39 55 0	0 0 0
Yong-ping-fu	39 58.10	0. 25. 0
Ko-kyen-fu	38 51 4	1. 6. 30
Tay-ming-fu	38 45 30	0 38. 0
Quang-ping-fu	37. 7 15	1 34 30
Shun-te-fu	38 10 55	1 43 0
Ching-ting-fu	38 55 0	0 58 30
Pau-ting-fu	40 37 30	1 20 0
Swen-whe-fu		

In KYANG-NAN

Places	Lat.	Long.
Whay-ngan-fu	33 32. 0	2 45. 45
Yang-chew-fu	32 26 30	2 55. 45
Kyu-chew-fu	31 36 57	2 46 30
Ngan-king-fu	30 37 10	0 35. 47
Chi-chow-fu	30 45 41	0 38 34
Whay-chengfi	29 58 30	2 3. 0
Ming-que-fu	31 9 56	2 15 33
NAN-KING	32. 4 30	2 18 34
Su-chew-fu	31 43 45	4 0 45
Chang-chew-fu	31 30 30	3 42 15
Song-kyang-fu	31. 0 0	4 48 34
Chang-kyang-fu	32 14 20	2 55 45
Tong-ning-hyen	31 36. 0	4 30 0
Tay-ping-fu	31 38 38	2. 4 15
Tong-yang-fu	32 35 30	1. 1 20

In KYANG-SI

Places	Lat.	Long.
Nan-chang-fu	28 44 40	2 37. 30
Yao-chew-fu	28 37.10	0 30. 45
Quang-sin-fu	28 59 00	0 33 38
Jui-chew-fu	28 37. 30	0 37. 30
Kyen-chang-fu	27. 50. 45	0 30. 30
Nan-ngan-fu	27 33 30	0 12. 15
Kan-chew-fu	25 50. 0	0 12. 15
Ki-ngan-fu	25 56 48	2 28 58
Yuen-chew-fu	27. 7 54	1 40 54
Lin-kyang-fu	27. 51 32	1 34 5
	27 57. 30	2. 5. 54
		1. 1. 30

In FO-KYEN

Places	Lat.	Long.
Fu-chew-fu	26 0	3. 0. 0
Yven-chen-fu	24 50. 15	2 42. 40
Chang-chew-fu	24 51. 22	1 42. 0
Chau-u-fu	25 45 54	0. 1. 5
Kyen-ning-fu	27. 21 30	1. 8. 0
Yen-ping-fu	27. 3 30	1 59 45
Kyng-whe-fu	26 58 24	1 49 20
Tyai-men-so or Amuy	25 45 22	2. 18. 50
Island of Formosa	24. 27. 30	1. 59 30
Isle of Pong-fu	23 34. 18	3. 1. 0
Tay-wan-fu	23. 0. 0	3 32. 30

In CHE-KYANG

Places	Lat.	Long.
Hang-chew-fu	30. 20. 00	3 39. 4
Kya-hing-fu	30. 52. 18	4. 4. 11
Hu-chew-fu	30. 58. 48	3. 47. 54
Yen-chen-fu	29 37. 15	3. 4. 57
Kew-chen-fu	29. 4. 33	2 56 19
Kin-whe-fu	29 10. 48	3. 22. 27
Shao-hing-fu	30. 6. 0	4. 4. 11
Tong-po-fu	29 55. 16	4 57. 19
Tay-chen-fu	28 54. 0	4 40 54
Chu-chew-fu	28 43 56	3. 27. 54
Wen-chew-fu	28. 2. 15	4. 21. 7
Chin-kya-guan	27. 11. 45	4 50. 9

In HU-QUANG

Places	Lat.	Long.
Yong-chew-fu	26. 8. 22	2. 55. 40
Yeng-chen-fu	26. 55. 10	4. 5 50
Pau-king-fu	27. 3. 36	5. 7. 10
Chang-sha-fu	28. 12. 0	3. 41. 45
Ching-chew-fu	28. 22. 45	6. 20. 0
Yo-chew-fu	29. 24. 0	3. 34. 5
Chang-te-fu	29. 1. 0	5. 1. 45
King-chew-fu	30. 30. 40	4. 23. 40
Yuen-yang-fu	32. 49. 30	5. 36. 40
Yang-ming-fu	32. 6. 0	4. 22. 44
Ngan-lo-fu	31. 12. 0	4 56. 30
Te-ngan-fu	31. 18. 0	2 50. 50
Whang-chew-fu	30. 26. 24	1 39. 35
Tsin-yang-fu	30. 34. 38	2. 18. 23
Yu-chang-fu	30. 34. 50	2. 15. 0

In HO-NAN

Places	Lat.	Long.
Chang-te-fu	36. 7. 20	1. 58. 30
Whay-kyen-fu	35. 27. 40	2. 19. 30
Whay-king-fu	35. 0. 34	3. 28. 30
Yu-ning-fu	33. 1. 0	2. 7. 30
Yen-nan-fu	33. 6. 15	3. 53. 55
Kay-fong-fu	34. 43. 15	4. 0. 30
Que-te-fu	34. 52. 5	1. 55. 30
	34. 28. 40	0. 37. 30

In SHAN-TONG

Places	Lat.	Long.
Teng-chew-fu	37. 48. 20	4. 36. 0
Yen-chen-fu	35. 41. 51	0. 33. 0
Tsi-nan fu	36. 44. 24	0. 30. 0
Tong-chang-fu	36. 32. 24	0. 18. 30
Chu-ching-hyen	36. 0. 0	3. 29. 30

In SHAN-SI

Places	Lat.	Long.
Tay-tong-fu	40. 5. 42	3. 12. 0
Tay-ywen-fu	37. 58. 30	

In SHEN-SI

Places	Lat.	Long.
Ning-hya-wey	38. 32. 40	10. 21. 0
Liang-chew	37. 59. 0	13. 40. 30
Han-chew	39. 0. 40	15. 34. 30
Shi-chew	39. 45. 40	17. 21. 30
Kya-yu-quan	39. 48. 20	17. 37. 45
Si-ning-chew	36. 39. 20	14. 40. 30
Sin-tau-fu	35. 21. 36	12. 30. 0
Kong-chang-fu	34. 56. 24	11. 45. 0
Han-chang-fu		

In SE-CHWEN

Places	Lat.	Long.
Pau-king-fu	31. 32. 44	10. 30. 0
Ching-tu fu	30. 40. 41	12. 18. 0
Ma-te-fu	28. 31. 0	12. 10. 0
Il-mong-fu	27. 20. 24	12. 42. 0
Ching-kyang-fu	27. 18. 0	11. 36. 15
Swi-chew-fu	28. 28. 24	11. 48. 52

In QUANG-TONG

Places	Lat.	Long.
Nan-kyong-fu	25. 11. 58	23. 32. 20
Shau-chew-fu	24. 55. 0	3. 30. 0
Chau-chew-fu	23. 36. 0	0. 40. 45
Whey-chew-fu	22. 2. 24	2. 16. 0
Sung-ywen-hyen	23. 44. 24	3. 46. 40
Chau-king-fu	23. 4. 48	4. 24. 30
Kau-chew-fu	21. 48. 0	6. 2. 15
Lay-chew-fu	21. 38. 54	7. 29. 40
Lin-whey-hyen	20. 51. 36	6. 48. 20
	22. 30. 0	3. 55. 40

In QUANG-SI

Places	Lat.	Long.
Quey-lin-fu	25. 15. 14	6. 12. 50
Se-ching-fu	24. 20. 48	5. 10. 40
King-ywen-fu	24. 26. 24	4. 4. 0
Ping-lo-fu	24. 21. 54	5. 59. 15
Lyen-chew-fu	24. 14. 24	4. 42. 0
Se-nghen-fu	23. 25. 14	8. 34. 40
Chin-nuan-fu	23. 25. 0	9. 0. 20
Tay-ping-fu	22. 45. 15	8. 25. 50
Sien-ming-fu	23. 26. 48	6. 57. 45
Sin-chew-fu	23. 48. 48	5. 37. 45
U-chew-fu		

In QUEY-CHEW

Places	Lat.	Long.
Se-nan-fu	25. 58. 24	7. 29. 0
Yong-ping-fu	25. 58. 24	7. 54. 0
Ki-chew-fu	26. 37. 15	8. 18. 40
Sha-ngen-fu	26. 37. 15	8. 10. 40
Chen-ywen-fu	26. 37. 15	8. 10. 40
Ping-ywen-fu	26. 45. 15	8. 36. 0
Tong-tan-fu	26. 45. 15	8. 36. 0

In YUN-NAN

Places	Lat.	Long.
Yu-ting-fu	25. 58. 24	11. 16. 45
Quang-nan-fu	24. 2. 30	11. 0. 45
Que-lin-fu	25. 45. 0	10. 50. 0
Lin-ngan-fu	25. 37. 0	11. 18. 30
Ywen-kyan-fu	24. 36. 0	11. 35. 0
Yong-chang-fu	25. 4. 48	11. 35. 0
Shun-ning-fu	24. 50. 40	11. 34. 30
King-tong-fu	24. 55. 30	11. 34. 30
Quang-si-fu	24. 55. 12	12. 34. 0
Ching-kyang-fu	25. 6. 0	12. 34. 0
Chu-kyang-fu	25. 6. 0	12. 34. 0
Lo-kyang-fu	25. 58. 48	13. 18. 0
Hoang-ming-fu	26. 42. 0	13. 56. 0
Ping-pe-fu	25. 58. 24	13. 56. 0
Yun-ngan-fu	25. 58. 24	13. 56. 0
Yun-nan-fu	25. 38. 0	13. 36. 0

To the Honourable Edward Vernon Esq.; Vice Admiral of the Blue, This Map is humbly Inscribed out of Publick gratitude by the Editor.

Explanation

- Shan. Mountain, or Chain
- Hem. a Streight Passage
- Kow. a Gate or Mouth of a River
- Kyang. the Sea
- Hoan. a Lake.
- Ho. a River.
- Kyang. a River
- Kyen. a Current.

F. FU, or City of the first Rank, markd A or the 2 C. Chow, or City of the 2 Rank, Mark'd B. H. Hyen, or City of the 3 Rank, Mark'd C. China, a Burrough. W. Wey, a Walled place. Quin, Ghey, &c. Chin. Pro. Pu. Chau, different kinds of Cities. A Line under the Name of a Place denotes the Latitude observed, and a double Line both the Latitude and Longitude.

Longitude from Pe-king



I. Basire Sculp.

A DESCRIPTION OF *CHINA, CHINESE-TARTARY,* &c.

A General View of the Empire of *China.*

HE Kingdom of *China* is call'd by the Weſtern *Mongols, Katay* (A); by the *Man-chew Tartars* (B) *Nikan Kuran* (C), and by the *Chineſe* (D) *Chong-qua:* As to the Name in Uſe with *Europeans,* we cannot ſay, with any certainty, whence it is derived, unleſs it be from that of the firſt Royal Family, which carrying their victorious Arms weſtward, occaſion'd the Country to be call'd *Tſin,* or *Tay-tſin.* Name of *China.*

The Emperor *Tſin Shi-whang*'s Fleet, which according to the *Chineſe* Hiſtory ſailed to *Bengal,* muſt needs have made known to the *Indians* the Name of *Tſin,* whoſe Power was felt at ſuch a diſtance; and that Name paſſing from the *Indies* into *Perſia* and *Egypt,* it is highly probable (E), came thence to us about the Year 230 before Chriſt.

However that be, *China* is, beyond all diſpute, the largeſt and fineſt Kingdom known to us: For I would not take upon me to ſay there is no other polite Nation to be found in the *Terra Auſtralis,* or ſome other unknown Countries. When, after paſſing from *Europe,* we enter on the neareſt part of *Africa,* do not we ſeem to be got into another World? Even the *Indians* themſelves, tho' not altogether ſo rude, can be accounted little better than Barbarians, when compared with our civiliz'd Nations. Who would have believ'd, that beyond theſe, ſhould be found a People powerful, well-govern'd, ſkilful in Arts, and addicted to the Sciences?

(A) This is to be underſtood only of that Part of *China* which lies to the North of the *Whang-ho,* or *yellow River,* as will hereafter be explained.

(B) The true Name is *Tatars,* or *Tattan,* and not *Tartars,* which laſt is known only to the Nations on this ſide *Poland.*

(C) In the *French* Copy *Couron* inſtead of *Couron,* or rather *Couran,* which ſignifies a Kingdom.

(D) That is, *the Kingdom of the middle*; the *Chineſe,* ſuppoſing their Country to be ſituate in the *middle* of the Earth.

(E) This Origin of the Name ſeems to us improbable; for tho' the *Sinæ* and *Sina* of the *Greeks* and *Latins* came from the *Perſians,* yet as theſe latter, as well as the *Turks,* and other Orientals, except the *Arabs,* ſay *Chin,* and not *Sin,* we cannot well ſuppoſe the Name to have been derived from that of the Emperor *Tſin.* The *Arabs* ſay *Sin,* or *Tſin,* and the *Greeks, Sinæ,* becauſe they have not the Sound of our *ch,* in their Languages. The *Portugueze* brought the Name of *China* into *Europe,* from either *Perſia* or *India*; where, according to *Navarette,* it was firſt introduced on account of the Silk, which is called *Chin*; the *Italians* write *Cina,* the *Germans, Tſchina,* but pronounce like the *Engliſh*; the *French* write *Chine,* but pronounce *Sheen.*

When *Marco Polo*, the *Venetian*, publiſh'd his firſt Relation, in the 13th *Century*, it was look'd on by moſt People to be entirely fabulous, and was attacked as a Forgery by ſome Critics of thoſe Times, on much the ſame Conjectures that ſeveral later Writers have advanced; though it is certain, that this Traveller, who followed the Weſtern *Tartars*, when they conquer'd *China*, has aſſerted nothing but the Truth; this plainly appears from the Account he gives of certain Cities, which are ſtill the ſame as he deſcribes them, both as to Name and Condition. For who does not perceive, that his *Cingiang*, ſituate on the (*) *Kyang* is the City of *Chin-kyang*, near that great River? It is eaſy to account for the ſmall Difference found between the Names, partly from the different Idioms of the *Tartar* Language, and partly from the Corruption of the *Chineſe* Words by Strangers, who have not had ſufficient Time to learn the true Pronunciation of a Language ſo different from all others.

Extent of China. *China* extends more from North to South, and is narrower from Eaſt to Weſt, than that part of *Tartary*, which falls within our Plan; but which way ſoever we meaſure it, its Extent, taken in a ſtrait Line, is not leſs than 360 great Leagues of *France*, 20 whereof go to a Degree. 'Tis divided into 15 Provinces: Thoſe of *Shen-ſi*, *Shan-ſi*, *Pe-che-li*, ſtretch themſelves along the famous Wall, which on the North divides it from *Tartary*; *Shan-tong*, *Kyang-nan*, *Che-kyang*, and *Fo-kyen*, lie along the *Eaſtern* Ocean; thoſe of *Quang-tong*, *Quang-ſi*, *Yun-nan*, and *Se-chuen*, lie to the South and Weſt; laſtly, the Provinces *Ho-nan*, *Hu-quang*, *Quey-chew* and *Kiang-ſi*, take up the middle Part.

Government. Every Province is divided into a certain Number of Juriſdictions, call'd by the *Chineſe*, *Fû*, on which other Diſtricts of much leſs Extent, named *Chew* and *Hyen* depend, in the ſame manner as our Bailiwicks and inferior Courts of Juſtice do on the *Preſidencies*: The Preſidents of the Supreme-Courts are call'd (†) *Chi-fû*, and of the others, *Chi-chew* and *Chi-hyen*. Hence it is, that in every City having the appellation of *Fû*, there is always found a (ıı) *Mandarin* named *Chi-fû*, and at leaſt another who is a *Chi-hyen*: But in the great Cities of all, there are, beſides the *Chi-fû*, two other inferior (ғ) *Mandarins*, with the Title of *Chi-hyen*; becauſe when the Territory is large, it is divided into two Diſtricts, each of which has immediate recourſe to its *Chi-hyen*.

Each of theſe two Tribunals has its particular Name, and depends immediately on that of the *Chi-fû*, which is much more numerous, more powerful, and very often differently named. For inſtance, beſides the ſix great ſupreme Courts at *Pe-king*, there is alſo the Tribunal peculiar to that City, which is the Capital of the Empire, and named *Shun-tyen*; under this Tribunal there are two inferior Courts of the two *Hyen*, or Cities of the third Rank, whereof one is call'd *Tay-hing*, and the other *Ven-ping*.

When we ſpeak of the *Hyen*, or City of the third Rank, the Reader muſt not imagine it to be a Diſtrict of ſmall Extent. There are *Hyens* of 60, 70, and even 80 Leagues in compaſs, which pay ſeveral Millions into the Emperor's Treaſury.

What we have ſaid with regard to the Cities of *Tay-hing* and *Ven-ping*, is to be underſtood alſo of ſeveral others, in proportion to the Extent of the Lands belonging to them; ſo that the Number of Cities of this Kingdom will appear to be greater than it is, if we reckon them according to the printed Catalogues to be had every where of the *Fû* and *Hyen*, without diſtinguiſhing between thoſe comprized in the ſame Diſtrict, and thoſe which are not.

There are ſome Cities with Courts, named *Wey*, whoſe *Mandarins*, or Governors, have the Title of *Wey-ſhew-pey*, and are military Officers; their Juriſdiction ſeldom extends without the Walls of the Town. There are others appointed in the Villages, and all that commonly falls under their Cognizance relates to certain Perſons, who are obliged by their Station and Birth to attend the Service of the Public. Theſe Tribunals, diſtinguiſhed alſo by their Names, are ſometimes, like thoſe of the *Chi-fû* and *Chi-hyen*, included within the ſame Diſtricts; ſo that if one relies on the Liſts of the *Mandarins*, or Hiſtories of the Provinces, without enquiring farther, he may reckon three Cities where there is but one. For inſtance, the Town, which in the Hiſtory of the Province of *Quey-chew* is called *Li-ping-fû*, is in reality the ſame which in the Province of *Hû-quang* is call'd *U-kay-ſew*; for being ſituated on the Borders of two Provinces, it is the Seat of a *Chi-fû*, ſubject to the Province of *Quey-chew*, and of a *Wey-ſhew-pey*, who depends on the Province of *Hû-quang*, as a military Officer. This Inſtance may ſuffice to ſhew, that the Number of Cities in *China*, tho' very great, is yet much fewer than almoſt all the printed Relations make it; and that to write with certainty of the Geography of a large Country, it is not enough to travel over it barely for Information, but one muſt be furniſh'd with the proper Helps.

All theſe Courts depend on the Viceroy of the Province, and the four other general Officers, who are his Aſſiſtants, according to the nature of the Buſineſs. If it relates to the Revenue and civil Matters, the Affair is brought before the *Pû-ching-ſe*, or Treaſurer-General: If a criminal Cauſe, it is referr'd to the Lieutenant-Criminal *Ngan-cha-ſe*: If it concerns the Poſts, or Salt-branch, &c. recourſe is had to the *Yen-tau*: Laſtly, If the Buſineſs relates to the Proviſions which are collected by way of Tribute, they apply to the *Lyang-tau*. But beſides the Affairs peculiar to their reſpective Tribunals, theſe may be apply'd to in Caſes of a different Nature; becauſe all the inferior Courts of the Provinces depend on them, and they are by their Stations

Coun-

(*) *Kyang* ſignifies River.

(†) *Chi* ſignifies Governor, and *Fû*, a City of the firſt Rank.

(ғ) *Mandarin*, or rather *Mandarim*, ſignifies *Commander*: Under which general Appellation the *Portugueze* (who firſt entred *China*) comprehend all the Degrees of *Chineſe* Magiſtrates and Officers, military and civil. In the Language of the Country, they have the Title of *Quân*, or *Quân-ſû*, that is *Prepoſitus*, *ſet before*, to denote their Authority; and that of *Lau-ya*, Lord or Maſter, on account of their Quality; either of theſe Terms would be more proper than that of *Mandarin*, which Cuſtom has adopted, and which from the frequent Uſe of it in Relations of *China*, has been commonly miſtaken for a *Chineſe* Word.

Counſellors to the Viceroy; in which Quality they are oblig'd ſeveral times, every Month, to attend his Tribunal on Matters of Importance relating to the Province.

As the Officers of the Army depend likewiſe in ſome Reſpects upon the Viceroy, and are oblig'd under ſevere Penalties to give him Notice of the leaſt Commotion among the People within their Diſtricts, it happens that almoſt all Affairs of the Government, whether civil, criminal, or military, are brought at length before his Tribunal; and what adds to his Authority is, that all the Deciſions of the ſupreme Courts of *Pe-king* are grounded commonly on the Informations that come from him, and that they almoſt always ratify the Sentence which he paſſes againſt the *Mandarins*, whom he hath a Right to diſplace, and, even previous thereto, of taking away their Seal. 'Tis true, the Treaſurer-General, and Lieutenant-Criminal, may accuſe the Viceroy of the Province; but as they fear to come by the worſt, and the Law conſtruing ſuch Diſſenſions as prejudicial to the Publick, they generally ſpeaking agree but too well together, and wink at each other's Conduct. When they proceed ſo far as to an Impeachment, either the Affair muſt be very notorious, and cannot fail of being otherwiſe known at Court, or elſe muſt nearly affect their own Honour and Quiet.

Even the Perſons ſent by the Emperor to inſpect into Affairs of the Provinces, for the Good of the People, are often corrupted by the Civilities and Preſents of the great *Mandarins*; ſo that on their Return, they make a favourable Report of their Benefactors, tho' at the ſame time they apprehend a Complaint againſt them unavoidable. Hence it requires a good deal of Penetration in a Prince to ſee through the Diſguiſe, and diſcover the Truth. The late Emperor *Kang-hi* had this Quality in great Perfection, and many Inſtances of it might be produced, were this a Place to ſpeak of his extraordinary Wiſdom, which has been long admired in the moſt diſtant Countries. It may however be affirmed, that in ſpight of all his Vigilance and Penetration, there were many Diſorders of this kind during his Reign: But his fourth Son, who ſucceeded him, has effectually remedy'd theſe, by allowing the Perſons he deputes, for that purpoſe, large Sums to defray their Expences, and vigorouſly puniſhing both the Corrupter and Corrupted.

The publick Cenſors of the Empire, called *Ko-tau-yu-ſe*, who reſide at *Pe-king*, and beſide the general Inſpection over the whole, have each a particular Province under their Care, are moſt dreaded of all the great *Mandarins*. As theſe Cenſors are very vigilant, and have their Spies, they can be ignorant of nothing that paſſes, and it is their Intereſt to have good Order preſerv'd every where. If any *Mandarin* fails of his Duty, in a matter of Importance, wherein the Publick Peace is concern'd, and the Viceroy does not give immediate Notice thereof, the Cenſors are oblig'd to inform the ſupreme Courts, and the Emperor, by a publick Accuſation, even tho' the Proof they have be not half ſufficient to make out their Charge: And if they be the firſt by whom his Majeſty is appriz'd of the Diſorder, it redounds much to their Honour; on the other hand, if they fail of ſo doing, they are liable not only to be reprimanded by him, but even to be remov'd from their Employments. Poſitive Proof is not required, if their Report has the Air of Truth, it is ſufficient to ground an Information upon.

Nothing perhaps contributes more to preſerve good Order and the ancient Cuſtoms, as alſo to prevent Commotions, which are ordinarily cauſed by the Love of Novelty, ſo predominant in the People, as the Fear of theſe public Cenſors. It is an addition to their Authority, that if they be ill treated either by the Intrigues of the Grandees whom they have accuſed, or by the Emperors, who ſometimes are offended at the Advice their Office obliges them to give; the whole Nation looks on them as Fathers of their Country, and (if we may ſo ſpeak) Martyrs for the public Welfare: And indeed there is often found in theſe Cenſors an Intrepidity, which ſhews that this People are very far from wanting Greatneſs of Soul. For the reſt, tho' the Viceroy of the Province has the four great Officers already mentioned under him, and the *Mandarins* of the inferior Juriſdictions have always one, and ſometimes two Aſſiſtants; yet Matters are not ordinarily determined by plurality of Voices: Each Magiſtrate, great or ſmall, has his Tribunal, or *Yu-men*; and ſo ſoon as he is fully apprized of the Cauſe by the Parties, after ſome few Proceedings, drawn up by proper Perſons, he pronounces Sentence juſt as he thinks fit. Sometimes he orders him who has loſt his Cauſe to be baſtonaded, for having commenc'd it with no good Deſign, or defended it againſt all appearance of Equity.

Ordinary Puniſhment.

The Baſtonade, which is the ordinary Puniſhment of the common People, cannot be inflicted on a *Mandarin* however inconſiderable, unleſs he be firſt depriv'd of his Office; yet this no way obſtructs the Viceroy's Courts of Juſtice, ſince he has Power to caſhier him on certain Occaſions, without waiting for the Anſwer of the ſupreme Courts, being only obliged to give them his Reaſons, which uſually they approve, and often even order the Offender to be proſecuted; but he has liberty to repair to *Pe-king*, to juſtify his Conduct, by preſenting his Petition to one of the ſovereign Courts, or even carrying his Complaint before the Emperor: And this reſtrains the Viceroy from acting precipitately, and abuſing his Authority.

The greateſt Puniſhment next to the Baſtonade, is a ſort of Collar made of two Pieces of Wood, of different Sizes, according to the Nature of the Crime, and hollowed in the middle, to fit the Neck of the Offender, which is put between the two, and then the Boards being join'd cloſe together, they are ſeal'd with the Seal of the Court, fix'd to a ſlip of Paper, wherein is written the Time that the Puniſhment is to continue, and the Crime puniſhed.

Theſe two Puniſhments, and Impriſoning, are all that the *Chineſe* Laws permit the *Mandarins* of the Provinces to inflict on Criminals; they may indeed condemn to Baniſhment, yet their Sentence muſt be examined by the Supreme Courts; but they muſt never go ſo far as to take away Life,

Life, except the Nature of the Crime require ſpeedy Juſtice, as in Caſes of Sedition, or Revolt; then the Emperor gives Authority to the *Tſong-tû*, and even to the Viceroy, to puniſh the Offenders with immediate Death.

'Tis true, the Law which requires all Cauſes relating to capital Offences to be tranſmitted to Court, would in *Europe* appear very inconvenient: But in *China* great Inconveniences would be the conſequence of giving the *Mandarins* Power over the Lives of the People; wherefore the Legiſlators, who know the diſpoſition of the Nation, have thought it neceſſary to take that Power out of their Hands.

Puniſhments of Criminals. The three capital Puniſhments are Strangling, Beheading, and cutting in Pieces: This laſt is inflicted on none but Rebels, thoſe who murder their Maſters, and mercileſs Robbers.

The firſt is the moſt common Puniſhment which the Court adjudges thoſe to, who are worthy of Death. Beheading is the next: The condemn'd Perſon is not expoſed on a Scaffold on the Day of Execution; but being made to kneel in ſome public Place, with his Hands tied behind, a Perſon holds him ſo faſt that he cannot move, while the Executioner coming behind takes off his Head at one Stroke, and at the ſame time lays him on his Back with ſuch Dexterity, that not one Drop of Blood falls on his Cloaths, which on that Occaſion are often better than ordinary: His Relations and Friends, who are aſhamed to own him in thoſe unhappy Circumſtances, commonly ſend him new Cloaths, and cauſe Proviſions and Drink to be furniſh'd him by the way.

The Executioner is commonly a Soldier, nor is the Office ſcandalous, but the contrary, if they perform it well. At *Pe-king*, he accompanies the Criminal, girt with a Saſh of yellow Silk, which is the Imperial Colour; and his Cutlas is wrap'd in Silk of the ſame kind, to ſhew *that he is veſted with the Emperor's Authority, and to command the greater Reſpect* from the People.

Indeed in *Chineſe* Authors, mention is made of ſeveral other kinds of Puniſhments, ſome of them alſo pretty extraordinary; but it muſt be obſerved, at the ſame time, that they have never been inflicted by any but barbarous Princes, who were look'd on as Tyrants by the whole Nation; Juſtice, ſay they, is neceſſary, but not Cruelty.

But though the Power of the Magiſtrate be reſtrain'd by the Laws in criminal Matters, it is in a manner abſolute in civil Caſes: Since all Affairs, which merely regard private Property, are determin'd by the great Officers of the Provinces, without Appeal to the ſovereign Courts of *Pe-king*, except in Matters of greateſt Conſequence.

Raiſing of Taxes. That which chiefly employs the inferior *Mandarins*, whether they be the *Chi-chew*, *Chi-hyen*, or *Wey-ſhew-pey*, is gathering of the Taxes, and it requires their perſonal Attendance. Altho' the Lands in every Province are meaſured, and what every (G) *Arpent* is to pay be adjuſted, according to the Goodneſs of the Soil; yet whether through Poverty, or Avarice, the People are uſually unwilling to part with it, till the inferior Officers come and haraſs them for it, being ſometimes conſtrain'd to make uſe of Blows. When theſe Tax-gatherers are reproached for their Severity in preſſing the Payment, they excuſe themſelves by ſaying, That when they are ſent into the Villages to levy the Tax, ſhould they not bring it home with them, their Maſters would ſuſpect either that they had neglected their Duty, or had taken Bribes; which bare Suſpicion, without farther Examination, would be ſufficient to procure them the Baſtonade. The *Mandarins* on the other hand pretend to juſtify their Conduct, by the Neceſſity they are under of acting in that manner; alledging, that having failed of collecting the Dues in the appointed Time, they have been obliged more than once to pay the Emperor out of their own Pockets, for fear of loſing their Employments; which is a Fact known to all thoſe who are acquainted with Affairs; beſides, ſeveral Provinces are greatly in Arrear to the Royal Treaſury, which probably will never be paid. But to remedy this Inconvenience, the preſent (H) Emperor has ordered that, for the future, the Proprietors of the Lands, and not the Occupiers, ſhall pay the Taxes.

Beſides the great *Mandarins* of every Province, as before mentioned, there is one ſtill more conſiderable, call'd *Tſong-tû*. His Juriſdiction extends over two Provinces; or, ſhould we compare the Viceroys to our Intendants, [in *France*] (tho' there is a great Difference in reſpect to their Authority, and the Extent of their Juriſdiction) it comprehends at leaſt two *Generalities*: For in the larger Provinces, ſuch as *Hû-quang*, *Shen-ſi*, &c. the *Tſong-tû* has the Care only of one Province; but then it is divided into two Governments, and each Government has its proper Viceroy: How far the Power of this ſuperior Governor extends over the other Viceroys, is determined both by the Laws and Cuſtom: For he is their Superior only in certain Matters; but he has always a Right of deciding Cauſes, in caſe of Appeals from the Tribunals of either of the Provincial Governors.

Having given this general Account of the Magiſtrates and their Juriſdictions, it will be proper to exhibit the Names of the Provinces, and the Cities belonging to each: This is the more neceſſary, as we find many Errors in the printed Relations; probably either becauſe the Authors have followed the old Catalogues, without conſidering the Difference between the Times they were made in, and the preſent; or elſe have relied on the Report of their *Chineſe* Friends, who, altho' they are Batchelors and Doctors, are often as little acquainted with their Country, as old Lawyers in *Europe*, who never take any pains to know more of the Land than lies within their own Diſtrict.

(G) *Arpent* is a Meaſure of Land, containing 100 Perches Square, of 18 Foot each. (H) *Yong-Ching*, who died in the Year 1736.

There

There are in *China* 173 Tribunals or Jurisdictions, immediately subject to the general Officers and Governors of each Province, named in *Chinese*, *Fû*; 1408 inferior Tribunals, or subordinate Jurisdictions, depending immediately on the *Chi-fû*, whereof 1173 have the Title of *Hyen*, and 235 that of *Chew*; these latter however differ somewhat from each other. The greater part have no Authority over the *Hyen*; but some have a Jurisdiction over one, two, and sometimes four *Hyen*, almost equal to that of the *Chi-fû*. There are likewise several of them which have no dependance on the *Chi-fû*, but depend immediately on the Viceroy; we shall here give a List of them, which exhibits, at one View, the several Sub-divisions of each Province. If the Reader thinks it tedious, he may pass it over, and consult it only when he has occasion for the better understanding what follows.

Names of the Provinces and Cities belonging to them.

The First Province, *PE-CHE-LI, CHE-LI*, or *LI-PA-FU*, Sub-divided into IX *Fû*, or Cities of the first Rank.

1	*Shun-tyen-fû*, the Capital City of the Kingdom. In this City the Court resides, whence 'tis called *Pe-king*, that is, *the Northern Court*. It commands over 6 *Chew* or Cities of the 2d Rank, and 20 *Hyen*, or Cities of the 3d Rank.			
2	*Pau-ting-fû*, Capital of the Province of *Pe-che-li*. Here the Governor of *Che-li* resides. This *Fû* has Jurisdiction over		3 *Chew.*	17 *Hyen.*
3	*Ho-kyen-fû*	governs	2	15
4	*Chin-ting-fû*		5	27
5	*Shun-te-fû*		0	9
6	*Quang-ping-fû*		0	9
7	*Tay-ming-fû*		1	10
8	*Yung-ping-fû*		1	5
9	*Swen-wha-fû*		2	8

The Second Province, *KYANG-NAN*, divided into two Parts, the *Eastern*; and *Western*; each of which is Sub-divided into VII *Fû*.

The *Eastern* Part.

1	*Nan-king*, otherwise called *Kyang-ning-fû*, the Metropolis of all the Province. There the *Tsong-tû* of *Kyang-nan* and *Kyang-si* resides. This *Fû* governs			8 *Hyen.*
2	*Sû-chew-fû*, Capital of the *Eastern* Part. Here is the Governor of the *Eastern* Part, which is named *I-tong*, it has under it		1 *Chew.*	7 *Hyen.*
3	*Song-kyang-fû*	governs	0	4
4	*Chang-chew-fû*		0	5
5	*Chin-kyang-fû*		0	3
6	*Whay-ngan-fû*		2	9
7	*Yang-chew-fû*		0	6

The *Western* Part.

1	*Ngan-king-fû*, the chief City of the *Western* Part. Here resides the Governor of the *Western* Part, called *I-si*. This *Fû* has		0 *Chew.*	6 *Hyen.*
2	*Whe-chew-fû*	governs	0	6
3	*Ning-que-fû*		0	6
4	*Chi-chew-fû*		0	6
5	*Tay-ping-fû*		0	3
6	*Tong-yang-fû*		3	13

The Third Province, *KYANG-SI*, Sub-divided into XIII *Fû*.

1	*Nan-chang-fû*, Capital of the Province. Here the Governor resides. The *Fû* commands		1 *Chew.*	7 *Hyen.*
2	*Zhau-chew-fû*	governs	0	7
3	*Quang-sin-fû*		0	7
4	*Nan-kang-fû*		0	4
5	*Kyew-kyang-fû*		0	5
6	*Kyen-chang-fû*		0	5
7	*Fû* or *Vû-chew-fû*		0	6
8	*Ling-kyang-fû*		0	4
9	*Kin-gan-fû*		0	9
10	*Shwi-chew-fû*		0	3
11	*Ywen-chew-fû*		0	4
12	*Kan-chew-fû*		0	12
13	*Nan-ngan-fû*		0	4

The Fourth Province, *FO-KYEN*, Sub-divided into IX *Fû*.

1	*Fû-chew-fû*, Metropolis. Here resides the *Tsong-tû* of the 2 Provinces of *Fo-kyen* and *Che-kyang*; as also the Governor of *Fo-kyen*. This *Fû* presides over		0 *Chew.*	9 *Hyen.*
2	*Tswen-chew-fû*	governs	0	7
3	*Kyen-ning-fû*		0	8
4	*Yen-ping-fû*		0	7
5	*Ting-chew-fû*		0	8
6	*Hing-wha-fû*		0	2
7	*Shau-û-fû*		0	4
8	*Chang-chew-fû*		0	10
9	*Tay-van-fû*, in the Isle of *Tay-van*, or *Tay-wan*.		0	3

The Fifth Province, *CHE-KYANG*, Sub-divided into XI *Fû*.

1	*Hang-chew-fû*, Capital of the Province, the Residence of the Governor. This *Fû*	governs	0 *Chew.*	9 *Hyen.*
2	*Kya-hing-fû*		0	7
3	*Hû-chew-fû*		1	6
4	*Ning-po-fû.*		0	6
5	*Shau-hing-fû*		0	8
6	*Tay-chew-fû*		0	6
7	*Kin-wha-fû*		0	8
8	*Kyu-chew-fû*		0	5
9	*Nyen*, or *Yen-chew-fû*		0	6
10	*Wen-chew-fû*		0	5
11	*Chu-chew-fû*		0	10

The Sixth PROVINCE, *HU-QUANG*, divided into two Parts, *Northern* and *Southern*; the *Northern* Part Sub-divided into VIII *Fû*.

1 *Vû-chang-fû*, the Metropolis of the whole Province, and chief City of the *Northern* Part, or *Hû-pe*. 'Tis the Seat of the *Tsong-tû* of both Parts, and Governor of the *Hû-pe*.
The *Fû* presides over 1 *Chew.* 9 *Hyen.*

2	*Han-yang-fû* governs	0	2
3	*Ngan-lû-fû*	2	5
4	*Syang-yang-fû*	1	6
5	*Ywen-yang-fû*	0	6
6	*Te-ngan-fû*	1	5
7	*Hing-chew-fû*	2	11
8	*Whang-chew-fû*	1	8

The *Southern* Part, Sub-divided into 7 *Fû*.

1 *Chang-cha-fû*, Capital of the *Southern* Part, called *Hû-nan*; the Seat of the Governor of *Hû-nan*.
This *Fû* governs 1 *Chew.* 11 *Hyen.*

2	*Yo-chew-fû*	1	7
3	*Pau-hing-fû*	1	4
4	*Hing-chew-fû*	1	9
5	*Chang-te-fû*	0	4
6	*Ching-chew-fû*	1	6
7	*Yung-chew-fû*	1	7

The Seventh PROVINCE, *HO-NAN*, Sub-divided into VIII *Fû*.

1 *Kay-fong-fû*, Capital of the Province, the Seat of the Governor.
This *Fû* governs 4 *Chew.* 30 *Hyen.*

2	*Que-te-fû*	1	8
3	*Chang-te-fû*	1	6
4	*We-kyun-fû*	0	6
5	*Whay-king-fû*	0	6
6	*Ho-nan-fû*	1	13
7	*Nan-yang-fû*	2	10
8	*Zhu-ning-fû*	2	12

The Eighth PROVINCE, *SHANG-TONG*, Sub-divided into VI *Fû*.

1 *Tsi-nan-fû*, Capital of the Province; the Residence of the Governor. This *Fû* commands over 4 *Chew.* 26 *Hyen.*

2	*Yen-chew-fû*	4	23
3	*Tong-chang-fû*	3	15
4	*Tsing-chew-fû*	1	13
5	*Teng-chew-fû*	1	7
6	*Lay-chew-fû*	2	5

The Ninth PROVINCE, *SHAN-SI*, Sub-divided into V *Fû*.

1 *Tay-ywen-fû*, Metropolis of the Province. Here the Governor resides.
This *Fû* governs over 5 *Chew.* 20 *Hyen.*

2	*Ping-yang-fû*	6	28
3	*Lû-yang-fû*	0	8
4	*Fen-chew-fû*	1	7
5	*Tay-tong-fû*	4	7

The Tenth PROVINCE, *SHEN-SI*, divided into two Parts, *Eastern* and *Western*; each Sub-divided into IV *Fû*.

The *Eastern* Part, call'd *I-tong*.

1 *Si-ngan-fû*, Metropolis of the whole Province, and Capital of the *Eastern* Part, or *I-tong*. This is the Seat of the *Tsong-tû*, of both Parts of *Shen-si*, and the Province of *Se-chwen*. There also resides the Governor of the *Eastern* Part.
This *Fû* governs 6 *Chew.* 31 *Hyen.*

2	*Yen-ngan-fû*	3	16
3	*Fong-tsyang-fû*	1	7
4	*Han-chang-fû*	2	14

The *Western* Part, or *I-si*.

1	*Ping-leang-fû*, or *Ping-lyang*,] governs	3 *Chew.*	7 *Hyen.*
2	*Kong-chang-fû*	3	10
3	*Ling-tau-fû*	2	13

Lan-chew is one of the *Chews* where the Governor of the *Western* Part resides.

4	*Hing-yang-fû*	0	0

The Eleventh PROVINCE, *SE-CHUEN*, [or *SE-CHWEN*.] Sub-divided into X *Fû*.

1 *Ching-tû-fû*, Capital of the Province. Here the Governor resides. This *Fû* commands over 6 *Chew.* 19 *Hyen.*

2	*Pau-ning-fû*	2	8
3	*Shun-king-fû*	1	7
4	*Su-chew-fû*	0	10
5	*Chong-king-fû*	3	11
6	*Wey-chew-fû*	1	9
7	*Ma-hû-fû*	0	1
8	*Long-ngan-fû*	0	3
9	*Tsun-i-fû*	2	4
10	*Tong-chwen-fû*	0	0

The Twelfth PROVINCE, *QUANG-TONG*, Sub-divided into X *Fû*.

1 *Quang-chew-fû*, Capital of the Province. The Governor's Seat is here; and the *Fû* presides over 1 *Chew.* 16 *Hyen.*

2	*Shau-chew-fû*	0	6
3	*Nan-hyung-fû*	0	2
4	*Whey-chew-fû*	0	1
5	*Chau-chew-fû*	0	11
6	*Chau-king-fû* Here resides the *Tsong-tû* of *Quang-tong*, and *Quang-si*; it governs	1 *Chew.*	11 *Hyen.*
7	*Kau-chew-fû*	1	5
8	*Lyen-chew-fû*	1	2
9	*Lwi-chew-fû*	0	3
10	*Kyun-chew-fû*, in the Isle of *Hay-nan*,	3	10

The Thirteenth PROVINCE, *QUANG-SI*, Sub-divided into XII *Fû*.

1 *Quey-ling-fû*, Metropolis of the Province. Here the Governor resides. The *Fû* commands over 2 *Chew.* 7 *Hyen.*

2	*Lew-chew-fû*	2	10
3	*King-ywen-fû*	2	5
4	*Se-nghen-fû*	1	2
5	*Ping-lo-fû*	1	7

6 *U-chew-fû*	1 *Chew.*	9 *Hyen.*
7 *Tſin-chew-fû*	0	3
8 *Nan-ning-fû*	4	3
9 *Tay-ping-fû*	12	2
10 *Se-ming-fû*	4	0
11 *Chin-ngan-fû*	1	0
12 *Se-ching-fû*	2	0

The Fourteenth PROVINCE, *YUN-NAN*, Sub-divided into XVII *Fû*.

1 *Yun-nan-fû*, Metropolis of the Province. This is the Seat of the *Tſong-tû* of *Yun-nan*, and *Quey-chew*, as well as of the Governor of the Province. The *Fû* governs 4 *Chew.* 7 *Hyen.*

2 *Ta-li-fû*	4	3
3 *Ling-ngan-fû*	4	5
4 *Tſu*, *Tſû*, or *Chû-kyang-fû*	2	0
5 *Chin-kyang-fû*	2	2
6 *King-tong-fû*	0	0
7 *Quang-nan-fû*	0	0
8 *Quang-ſi-fû*	0	2
9 *Shun-ning-fû*	1	0
10 *Ku-chew-fû*	5	2
11 *Yau-ngan-fû*	1	1
12 *Ko-king-fû*	1 *Chew.*	0 *Hyen.*
13 *U-ting-fû*	2	1
14 *Li-kyang-fû*	0	0
15 *Ywen-kyang-fû*	0	0
16 *Mong-wha-fû*	0	0
17 *Yung-chang-fû*	1	2
18 *Yung-pe-fû*	0	0
19 *Kay-wha-fû*	0	0

The Fifteenth PROVINCE, *QUEY-CHEW*, Sub-divided into XI *Fû*.

1 *Quey-yang-fû*, chief City of the Province. This is the Seat of the Governor. The *Fû* preſides over 3 *Chew.* 4 *Hyen.*

2 *Se-chew-fû*	0	0
3 *Se-nan-fû*	0	3
4 *Chin-ywen-fû*	0	2
5 *She-tſin-fû*	0	1
6 *Tong-jin-fû*	0	1
7 *Li-ping-fû*	0	1
8 *Ngan-ſhan-fû*	3	5
9 *Tû-yun-fû*	2	2
10 *Ping-yue-fû*	1	4
11 *Wey-ning-fû*	3	3

By this Liſt, one would be apt to think thoſe the beſt and largeſt Provinces, which had moſt of theſe Cities [or *Mandarinats*] in them. But it is not ſo; for, in ſome Countries, the Neceſſity of keeping certain ſtubborn, and but half civiliz'd People in ſubjection, obliges the Emperors to encreaſe the Number of the conſiderable *Mandarins*; and thence it is, that the moſt barren Provinces, ſuch as *Quey-chew*, have more of them, in proportion, than the moſt fruitful.

'Tis true, that, generally ſpeaking, the Land in all the Provinces, and even in *Quey-chew*, is fertile enough, and ſometimes brings a double Crop; but 'tis entirely owing to the indefatigable Labour of the Huſbandman that thoſe Countries, where the Grounds are low and boggy, are capable of bearing Corn. Add to this, that ſeveral Provinces being full of Mountains, which afford but a ſmall quantity of Land fit for Tillage, it happens ſometimes, that the whole Produce of the Empire is ſcarce ſufficient for the Suſtenance of the prodigious Number of Inhabitants.

Beſides the Provinces of *Yun-nan*, *Quey-chew*, *Se-chwen*, and *Fo-kyen*, which are too mountainous to be cultivated ſufficiently; that of *Che-kyang*, whoſe *Eaſtern* Part is very fruitful, has hideous Mountains in the *Weſtern*. The Land of *Quang-tong* and *Quang-ſi*, ſo fine and fertile along the Sea-Coaſt, becomes frightful and almoſt barren in divers Places, the farther it lies from thence. In the Province of *Kyang-nan*, the large Diſtrict of *Whey-chew-fû* is entirely over-run with very high, and almoſt uninhabitable Mountains; they abound ſtill more in the Provinces of *Shen-ſi*, and *Shan-ſi*; all whoſe Plains, put together, don't amount to a quarter Part of the whole.

When coming from the Province of *Quang-tong*, you have ſail'd between the ſteep Mountains, which run along its River, and, having made one Stage of the *Mey-lin*, afterwards come to the River of the Province of *Kyang-ſi*, then you begin to diſcover the moſt beautiful Country of all *China*; one Part of it lies upon the great River, adorned with the fine Cities of *Ngan-king-fû*, *Kyang-ning-fû*, or *Nan-king*, and *Chin-kyang-fû*; another Part runs along the great Canal, *Yu-lyang-ho*, beſet with the moſt rich and populous Cities of the Province of *Kyang-nan*; as *Whay-ngan-fû*, *Yang-chew-fû*, *Chang-chew-fû*, *Sû-chew-fû*; and a third Part borders on the Sea-Coaſts of the Province of *Che-kyang*, where are the Lands of *Hang-chew-fû*, the Metropolis, *Hû-chew-fû*, and *Kya-hing-fû*, which alone furniſh more Silk than all the other Provinces of *China*.

It muſt be confeſſed, nothing appears more charming than theſe Plains, which are ſo level, that they ſeem to have been laid out by Rule; they are overſpread with Cities and large Villages, and cut into an infinite Number of Canals, which have communication with each other, and are navigated without the leaſt Danger: They are covered with an incredible Quantity of magnificent Barks, and the Water of every Canal is clear, and excellent to drink. Theſe Plains are cultivated with an Induſtry which no People but the *Chineſe* are capable of: They are withal ſo fertile, that in ſeveral Places they yield Rice twice a Year, and frequently Wheat and ſmaller Grain between the two Crops.

But, whoever judges of *China* in general by this Country, cannot form an exact Idea of it. The Knowledge of a certain Number of very large Cities is not ſufficient to give a diſtinct Notion of the whole; and had it not been for the Opportunity which the Miſſionaries had of travelling over the Empire, when they made the Map of it, we ſhould ſtill have been ignorant, that in moſt of the great Governments, there are Countries which for more than 20 Leagues together are very thinly peopled, almoſt uncultivated, and often ſo wild, that they are uninhabitable.

As

As theſe Countries are remote from the great Roads ordinarily taken by Travellers, they may eaſily have eſcaped the Knowledge of former Miſſionaries, and Authors of printed Relations. The Reaſon why the Provinces of *Shen-ſi* and *Se-chwen* are much commended by ſome of them, is, becauſe they had ſeen the Diſtrict of *Si-ngan-fú*, which is divided into 37 Cities, moſt of them rich and populous. To a like Cauſe are to be attributed the Praiſes they beſtow on the Lands of *Ching-tú-fú*, which are cut by artificial Canals, in imitation of thoſe of the Provinces of *Kyang-nan*, and *Che-kyang*; they never imagin'd, without doubt, that the Parts which they had no Opportunity of ſeeing, differed ſo much, as in effect they do, from thoſe they had travell'd thro'. The Provinces of *Ho-nan* and *Hú-quang* are generally commended by thoſe Writers, and not undeſervedly; for next to that of *Kyang-nan*, they are the moſt populous and fertile. Not but great Part of the *Weſtern* Side of *Ho-nan* is deſart and uncultivated, and there are larger Deſarts ſtill in *Hú-quang*: But it muſt be attributed to the quantity of fertile Lands contained in theſe Provinces, that they commonly produce plenty enough of Rice and other Grain to furniſh the neighbouring Provinces, and eſpecially that of the Court: For tho' the Province of *Pe-che-li* is one vaſt continued Plain, bounded on the *Northweſt* by Mountains, and on the *Eaſt* by the Ocean, the Soil is always ſo dry and deſtitute of Rivulets, that notwithſtanding it abounds in Wheat and ſmall Grain, it produces very little Rice, without which the *Chineſe* could hardly make a ſhift to live. Hence it is, that this Province, and eſpecially *Pe-king*, which is the Reſort of the whole Empire, could ſcarcely ſubſiſt without Supplies of Proviſions brought from the other Provinces.

Generally ſpeaking, the whole Country to the *North* of *Whang-ho*, [or Yellow River] produces greater Plenty of Rice than *Pe-che-li*; their Crop conſiſting in Wheat, ſmall Grain and Pulſe.

Fruit Trees. Nevertheleſs, if the *Chineſe* were as careful as we to cultivate Fruit-Trees, they would have almoſt as many ſorts as there are in *Europe*. Walnuts, Cheſnuts, Plums, Pears, Apples, Peaches, Apricots, and Cherry-Trees thrive almoſt every where: Vines, Figs, and Pomegranates multiply exceedingly in ſome Parts of thoſe *Northern* Provinces; the only difference is, that they have not ſo great variety of each Kind; thus they have but 3 or 4 ſorts of Apples, 7 or 8 of Pears, as many of Peaches, and no good Cherries at all.

This Defect is ſufficiently compenſated by other excellent Fruits not known in *Europe*;

The *Tſe-tſe*. particularly one called, by the *Chineſe*, *Tſe-tſe*, but by the *Portugueze* of *Macau*, Figs; becauſe when it is dry'd it becomes mealy and ſweet, like a Fig; the Trees which bear them, when grafted, look very pretty; there is great plenty of them, eſpecially in the Province of *Ho-nan*; they are as tall, and ſpreading, as our middling Walnut-Trees; the Leaves are large, and of a beautiful Green, which changes in the Autumn to an agreeable Red: The Fruit alſo is about the bigneſs of our Apple, and, as it ripens, grows of a bright Yellow.

Tho' they are of different Kinds, the Fruit of ſome having a more thin, tranſparent, and ruddy Rind, while that of others, to give them a finer Flavour, muſt be put upon Straw to ripen, yet they are all very agreeable to the Sight, and good to eat: They are found alſo in the Provinces on this ſide of the *Whang-ho*; and it is no ſmall Advantage that this kind of Tree will grow in ſuch different Soils.

In theſe *Southern* Provinces there grow other Fruits, which are ſtill in greater Eſteem with the *Chineſe*: For beſides Oranges of ſeveral ſorts, Limons, and Citrons, which were many Years ago brought into *Europe*; there are two ſorts of Fruit found in the Provinces of *Fo-kyen*, *Quang-*

The *Li Chi*. *tong*, and *Quang-ſi*, to which we are ſtrangers. What they call *Li-chi*, (if it be of a good ſort, for there are ſeveral) is about the ſize of a Date: The Stone is equally long and hard, it is cover'd with a ſoft Pulp, full of Moiſture and of an excellent Flavour, which it partly loſes when it becomes black and wrinkled, like our ordinary Prunes; the Rind or Skin outwardly reſembles Shagreen, but it is ſmooth within, and of a Figure nearly Oval.

The *Long yen*. The other ſort, which turns to great account in *China*, is call'd *Long-yen*, that is, the Dragon's Eye: Its Shape is round, the Rind yellowiſh, the Pulp white, watery, and often ſouriſh. They pretend, that tho' this is not ſo pleaſant as the *Li-chi*, it is more wholeſome, and never does one hurt: However that be, both theſe ſorts of Fruit are excellent. But the Fruits called in the *Indies*, *Pamplimus*, and in *China Yeow-tſe*, as well as thoſe named *Tſin-lan*, or *Quang-lan*, have nothing in the Taſte to recommend them.

Yeu-tſe. The firſt are ordinarily bigger than our Citrons; the Fruit is ſometimes reddiſh, ſometimes white, and of a Taſte betwixt ſweet and ſour. The Tree is more prickly than the Citron Tree.

The *Quang-lan*. The ſecond ſort, in Figure and Colour, very nearly reſembles our large Olives: It is indeed one of the ten Kinds ſpoken of in the Books, which treat of Olives; and what they ſay of its Nature, Colour, and the Soil where it grows, ſuits them very well. In all probability, if they were prepared in the ſame manner as in *Europe*, they would have the ſame Taſte. The Tree is large, and the Leaves reſemble thoſe of the Olive. When they have a mind to gather the Olives before they are thoroughly ripe, which is their Time of eating them, inſtead of beating them down with long Poles, which ſhatters the Branches, and hurts the Tree, they make a Hole in the Body of the Tree, and putting in ſome Salt, they ſtop it up, and in a few Days after the Fruit drops of itſelf.

Other kinds of Trees. We muſt not forget to ſpeak of two other Trees, which beſides their Singularity, are uſeful at Meals. One of them produces a kind of Pepper call'd *Wha-Tſyau*. 'Tis the Huſk of a Grain as big as a Pea; the Kernel of which is too hot and biting to be made uſe of. The

Colour

Colour is grey, mix'd with a few Streaks of red. The Plant which produces it, in ſome Places, grows like a thick Buſh, in others it reſembles a pretty tall Tree; it is neither ſo pungent, nor agreeable to the Taſte as Pepper, and is ſeldom uſed for ſeaſoning Victuals, except by the meaner People. The other Tree yields Peas; for their Figure, Colour, Pod, and Taſte, tho' ſomewhat rank, ſhew that they are of the kind of ordinary Peas. The Tree is common enough in ſeveral Provinces, it is very tall, extends its Branches very wide, and for Thickneſs ſcarce yields to any other.

But among the Trees that deſerve the Attention of the Public, and are moſt likely to excite the Envy of *Europeans*, there are none to be prefer'd to the four I am going to ſpeak of.

The firſt is the Varniſh-Tree, called *Tſi-ſhu*, 'tis neither tall, buſhy, nor ſpreading: Its Bark is whitiſh, its Leaf nearly reſembles that of the wild Cherry-Tree; and the Gum, which it diſtils drop by drop, the Tears of the Turpentine-Tree. It yields a much greater quantity of Liquor if an Inciſion be made in it; but then it periſhes ſo much the ſooner. The Varniſh-Tree.

'Tis commonly reported, that this Liquor, drawn off cold, has certain venomous Qualities, and that there is no way of preventing its miſchievous Effects, in pouring it from one Veſſel to another, or ſtirring it, but by avoiding to ſuck in the Effluvia with the Breath. The ſame Caution is to be obſerved in boiling it. However that be, 'tis certain this Varniſh [or Japan] is not leſs eſteem'd on that account, and is continually uſed by an infinite number of Workmen. It takes all Colours alike; and, if well made, loſes nothing of its Luſtre and Clearneſs, either by change of Air, or the age of the Wood to which it is apply'd. But to do it well requires Time and Care; for one or two layings on is not ſufficient; nor muſt a new lay of Varniſh be applied till the former, which ought to be very ſmooth and thin, be dry'd, but not ſo as to be hard. Care muſt be taken to ſee whether ſuch Lay be ſtiffer, or of a deeper Colour; one muſt try to bring it by degrees to a certain Temper, which only can render the Work firm, ſmooth, and clear. This Art is to be attained only by Experience. As the varniſhed Works muſt ſometimes be ſet in moiſt Places, ſometimes ſteep'd in Water, and, in ſhort, turn'd and placed in various Poſitions, they are ſeldom very large, like the Pillars fix'd on Stone-Baſes, wherewith the Great Hall of the Empire, deſcribed hereafter, the Emperor's Apartment, and other *Chineſe* Buildings are ſupported: Which Pillars are not done over with true Varniſh, but another Liquor call'd *Tong-yew*. Manner of laying on the Varniſh, or Japaning.

The ſecond Tree is the *Tong-ſhu*, whence a Liquor is drawn not much differing from Varniſh. At a ſmall diſtance it appears like the Walnut-Tree: And ſuch the *Tartar Mandarins*, who came from *Pe-king* with the Miſſionaries, took it for, ſo great is the Reſemblance as to the Figure, colour of Bark, the ſize and faſhion of the Leaves, the ſhape and make of the Nuts. Theſe Nuts are full of a thickiſh Oil, mixt with an oily Pulp, which they preſs, otherwiſe they would loſe the greater part of the Liquor. Tree whence the Oil is drawn.

There goes a Report, that ſome Servants, after dreſſing their Supper in a Kettle, wherein this ſort of Oil had been boil'd a few Days before, found themſelves much diſorder'd: Which ſhews, that it partakes of the bad Quality of the Varniſh. To make it fit for uſe, they boil it with Litharge, and may mix it with any Colour at pleaſure. It is often laid without any mixture in Wood, which it preſerves againſt the bad Effects of Rain; as alſo on the Squares which form the Floors of Chambers: This makes them ſhine; and provided Care be taken to waſh them from time to time, they retain their Luſtre. The Pavements of the Apartments, belonging to the Emperor and the Grandees, are made in this manner.

But if they would make a finiſhed piece of Work, for inſtance, wou'd adorn a Hall, Chamber, or Cloſet, they firſt cover the Pillars and Wainſcot with a Paſte made of Flax, Lime, or ſuch like Materials; when this is dry'd to a certain degree, they with Bruſhes lay on the Oil, (mix'd with the Colour they pitch on, and boil'd as uſual) according to their Deſign. Sometimes they gild the Moldings, the Carvings, and every thing that is in Relievo: But, ſetting aſide the Gilding, theſe Works ſcarce yield in Beauty and Luſtre to thoſe wherein they employ the Varniſh, call'd *T-ſi*.

As this Oil is cheap, and the Varniſh pretty dear, the Merchants uſually mix a great quantity of the *Tong-yew* with the latter, under pretence, that a little of it is neceſſary to bring it to a Temper, and make it ſpread more eaſily. 'Tis with this *Tong-yew* that they make Cloth to keep out Rain, like the Oil-Cloth in *Europe*; but the Cloaths made of it can be worn only in the *Northern* Parts. In ſhort, the *Tong-yew* is one of the moſt uſeful Trees to be found in *China*, and we have all the reaſon in the World to wiſh we had it in *Europe*.

The third Tree is that which produces the Tallow. It is as tall as a large Cherry-Tree; the Fruit is contain'd in a Rind called *Yen-kyû*, which, when ripe, opens in the middle like a Cheſnut; it conſiſts of white Kernels of the bigneſs of an ordinary Hazle-nut, whoſe Pulp has the Properties of Tallow; accordingly they make Candles of it when it is melted, often mixing with it a little common Oil, and dipping the Candles in the Wax produc'd by the Tree I am going to ſpeak of: This forms a ſort of Cruſt about the Tallow, which hinders it from running. I ſhall ſpeak more of it hereafter. The Tallow-Tree.

The fourth called *Pe-la-ſhu*, that is, the white Wax-Tree, is the moſt extraordinary of all. 'Tis not ſo tall as the Tallow-Tree, and differs from it alſo in the colour of the Bark, which is white; and in the figure of the Leaves, which are longer than broad. A kind of little Worms faſten on theſe Leaves, wherewith being cover'd, in a ſhort time they form Combs of Wax, much ſmaller than the Honey-Combs. This Wax is very hard and ſhining, and is conſiderably The Wax-Tree.

ſiderably dearer than Bees-Wax. When theſe Worms are accuſtom'd to the Trees of any Diſtrict, they never quit them but on particular Occaſions; and once they remove from a Place, they never return, ſo that others muſt be procured in their ſtead, there being Merchants who deal in them.

The *Bambû*. To the uſeful Trees may be added the Cane, which the *Chineſe* call *Chû-tſe*, and we *Europeans Bambû*. It grows as high as moſt Trees; and tho' it is hollow throughout, except in the knotty Parts, yet 'tis exceeding hard, is capable of ſuſtaining great Weights, and, in ſome Places, large Houſes of Wood. It may be divided into ſmall Splinters or Strings, of which they make Mats, Boxes, and other curious Works. When it is beaten to Pieces, then left to rot, and boiled in Water till it is reduc'd to a kind of Paſte, it ſerves to make Paper of different ſorts, both fine and coarſe, in which they trade. The *Bambû* is alſo made uſe of for Pipes to convey Water, and ſeveral other Occaſions too tedious to mention. In ſhort, there are ſo many ſorts of them, in the ſeveral Provinces, differing as to ſize, colour, and other qualities, that it would be tireſome to deſcribe them all. Moſt kinds of Wood, uſed by the Carpenters and Joiners in *Europe*, are to be found in *China*. In the *Northern* Provinces the Fir-Tree is employ'd in Building; and in the *Southern* Part, beyond the River, they ordinarily make uſe of the *Sha-mû*.

The *Nan-mû* much eſteemed in *China*. But that of greateſt Eſteem among them is called *Nan-mû*. The Pillars of the Apartments, and ancient Halls, of the Imperial Palace, are all made of it, as well as the Windows, Doors and Beams. The Relations of Travellers ſpeak of it as a *Chineſe* Cedar; poſſibly, becauſe the Natives look upon it as a Wood that never decays, and for that Reaſon to be prefer'd to all others. When a Perſon has a Mind, ſay they, to build a Houſe, that may laſt forever, he muſt uſe the *Nan-mû*. However the Leaves of the *Nan-mû*, at leaſt ſuch as the Miſſionaries have ſeen, are not at all like thoſe of the Cedar, as deſcribed by Authors who have ſeen the Cedars of Mount *Libanus*. This Tree is one of the talleſt ſort, and very ſtrait; its Branches ſhoot directly upwards; they begin only at a certain height, and terminate a-top in form of a Noſegay.

The *Tſe-tan*, or Roſe-Wood. The *Nan-mû*, notwithſtanding 'tis ſo much eſteemed by the *Chineſe*, comes far ſhort in Beauty of the Wood named *Tſe-tan*, which at Court is called Roſe-Wood. It is of a reddiſh Black, ſtreaked, and full of very fine Veins, which one would think were painted: It is beſides fit for the fineſt ſort of Joinery-Work. The Furniture made of this Wood is much eſteemed all over the Empire, and in the *Northern* Provinces ſelling at a greater Price than that which is varniſhed.

The *Tye-li-mû*, or Iron-Wood. With regard to Strength and Firmneſs, there is, perhaps, no Wood comparable to that called by the *Portugueze* (the better to accommodate the Expreſſion to the *Chineſe Tye-li-mû*) *Pao de ferro*, that is, Iron-Wood. This Tree is as tall as our large Oak, but differs from it in the thickneſs of the Trunk, the ſhape of the Leaves, the colour of the Wood, which is darker, and ſtill more in the Weight. The Anchors of their Ships of War are made of this Wood, and the Emperor's Officers, who accompany'd the Miſſionaries in their Paſſage to the Iſland of *Formoſa*, or *Tay-wan*, pretended they were preferable to the Iron-Anchors belonging to the *Chineſe* Merchantmen; but in this they muſt be miſtaken: For the Flooks can neither be ſufficiently pointed, nor ſtrong enough for taking ſure hold; and, by making the Shanks twice as long as thoſe of Iron-Anchors, they muſt be proportionably weak, be they ever ſo large.

Tea-Shrub, its different Sorts. If from Trees we paſs to Shrubs, thoſe which bear the Tea ought to be placed in the firſt Rank, becauſe they are of the greateſt uſe and benefit in *China*. The Name of *Tha*, [or Tea] comes to us from the corrupt Pronunciation at *Tſwon-chew*, and *Chang-chew-fû*, in the Province of *Fo-kyen*; in all other Parts of the Empire they uſe the Word *Cha*, as do the *Portugueze* in their Relations. But this Word comprizes many kinds of Tea, conſider'd according to the different Names given to it in different Provinces. However, it may be diſtinguiſhed, by its Qualities, into four Sorts, *viz. Song-lo-cha*, *Vû-i-cha*, *Pû-eul-cha*, and *Lo-ngan-cha*.

Song-lo, or Green-Tea. The firſt Sort is ſo call'd from a Mountain in the Province of *Kyang-nan* and Diſtrict of *Whey-chew-fû*, in the Latitude of 29 d. 58 m. 30 ſ. This Mountain bears the Name of *Song-lo-ſhan*; it is neither high nor of great Extent, but cover'd over with theſe Shrubs, which are cultivated on its Sides, in the ſame manner as at the Foot of the neighbouring Mountains.

Song-lo, which we call Green-Tea, is planted much in the ſame manner as Vines, and its Growth is prevented, otherwiſe it wou'd run up to 6 or 7 Foot in height: It muſt alſo be planted anew every 4 or 5 Years, or elſe the Leaves will become thick, hard and rough. The Flower is white, and ſhap'd like a Roſe of 5 Leaves. In Autumn, when the Flower decays, there appears a Berry in the form of a well-fill'd Nut, ſomewhat moiſt, and not ill-taſted.

What I have ſpoken of the Height of theſe Shrubs, muſt be underſtood of thoſe that grow in the Province of *Kyang-nan*; in other Parts they let them grow to their natural Height, which is 10 or 12 Feet; for this reaſon, when the Branches are young, they bend them down, that they may gather the Leaves with greater eaſe. The *Song-lo-cha*, preſerved ſeveral Years, is an excellent Remedy againſt many Diſtempers.

Vû-i, or Bohea-Tea. The *Vû-i-cha* grows in the Province of *Fo-kyen*, and takes it Name alſo from the famous Mountain *Vû-i-ſhan*, ſituated in the Diſtrict of *Kyen-ning-fû*, and two Leagues diſtant from the little City of *Tſong-gan-kyen*, in 27 d. 47 m. 38 ſ. Latitude, according to the Obſervations made on the Spot. This is the moſt famous Mountain in that Province: It is cover'd with a great Number of Temples, Houſes and Hermitages of the *Bonzas* belonging to the Sect of *Tau-kya*, which draw thither a great Concourſe of People.

The better to compaſs their Deſign of making this Mountain paſs for the Abode of the Immortal Beings, they have convey'd Barks, Chariots, and other Things of the ſame Kind, into the Clefts

Clefts of the ſteepeſt Rocks all along the Sides of a Rivulet that runs between; inſomuch that theſe fantaſtical Ornaments are looked upon by the ſtupid Vulgar as a real Prodigy, believing it impoſſible that they could have been raiſed to ſuch inacceſſible Places, but by a Power more than human; the Soil of the Mountain which produces this Plant is light, whitiſh and ſandy.

The Shrubs *Vû-i-cha* and *Song-lo-cha* are of the ſame Height and Size, and cultivated in the ſame manner; the only Difference between them is, that the Leaves of the latter are more long and pointed, give the Water a greeniſh Tincture, and Experience ſhews it to be ſomewhat raking. On the contrary, the Leaves of the *Vû-i-cha* are ſhort, more round, ſomewhat blackiſh and colour the Water yellow, without the leaſt Harſhneſs, or any Quality offenſive to the weakeſt Stomach: Hence the *Vû-i-cha* is moſt generally uſed throughout the Empire. 'Tis difficult to meet with any that is good in the Northern Provinces, where uſually that only which conſiſts of the large Leaf is ſold; for the more yellow, tender and fine the Leaves of the *Vû-i-cha*, as well as thoſe of the *Song-lo*, are, the more they are eſteemed: Of theſe they make three ſorts in Places where Tea is gathered.

The firſt is the Leaf gathered from the Shrubs newly planted, or, as the *Chineſe* expreſs it, are *the firſt Points of the Leaves:* This they call *Mau cha*; and is ſcarce ever uſed but in Preſents, or to ſend to the Emperor. The ſecond is of the Leaves more full grown; this is what they ſell by the Name of good *Vû-i-cha*. The remaining Leaves, which are allowed to grow to their full Bigneſs, make the third ſort, which is very cheap. *Mau-cha*, or *Imperial-Tea.*

There is yet another ſort made of the Flower itſelf, but thoſe who would have it muſt beſpeak it, and pay an exceſſive Price. The Miſſionary-Geographers, having got a little of it by means of the *Mandarins*, had it prepared twice or thrice after the uſual manner, but found no ſenſible Change in the Water, either as to Colour or Taſte, which is probably the Reaſon why this Tea is not uſed by the Emperor or even in the Palace. The *Mau-cha* above-mentioned is the Imperial Tea, and ſold in the Places near the Mountains *Song-lo* and *Vû-i*, for Forty or Fifty *Sols* a Pound [about two Shillings *Engliſh.*]

Under theſe two ſorts of Tea or *Cha*, we may comprehend all the reſt, diſtinguiſhed by different Names, as *Lû-ngan-cha, Hay-cha*, &c. The firſt has its Name from the City of *Lû-ngan-chew*, although the beſt Tea of this kind is cultivated no where but on the Sides of the little Hills belonging to the ſmall City of *Ho-ſhan-hyen*, from whence they are diſtant about ſeven Leagues. The Miſſionaries, having examined it on the Spot, found no Difference between it and the *Song-lo-cha*, either in the Figure of the Leaves or the manner of Cultivation. If it tinges the Water of a different Colour, and when freſh appears not quite ſo rough or corroſive to the Taſte, it may be attributed to the difference of Soil, which has a ſenſible Effect on ſeveral Plants; ſince we ſee in *Europe*, that Wines of the ſame kind of Grape are more or leſs rough in different Parts of the ſame Province, and in Provinces more diſtant the Alteration is ſtill more perceptible.

The *Chineſe* however find the Effects of them very different: The *Song-lo* is hot and raking, which the *Lû-ngan* Tea is not, and beſides is ſo tempered that it is neither hot nor cold, and is reckoned very wholſome. The *Hay-cha* comes from *Kan-chew-fû* in the Province of *Kyang-ſi*, and differs in no Reſpect from the *Lû-ngan-cha*, not even in its Roughneſs or Smoothneſs upon the Palate, ſo that it may be called a Species of the *Song-lo-cha*.

'Tis the ſame with the other ſorts of Tea; for inſtance, that which the *Mongols* in *Tartary* uſe, called by them *Kayel cha* or *Karcha*, conſiſts only of Leaves, either of the *Song-lo* or *Vû-i-cha*, which grow to their full Size, and are mixed without any ſorting; becauſe the *Chineſe* think any thing good enough for the *Tartars*, who cannot diſtinguiſh the coarſe Tea from the fine, and commonly dilute it with Milk; of this they make both an agreeable and a nouriſhing Liquor, which they take at any Hour of the Day.

But we muſt not confound every thing which the *Chineſe* call *Cha* with the true *Tea*; for they give that Name to Plants that do not deſerve it, and which are indeed otherwiſe denominated by thoſe who have not Intereſt enough to make them paſs for ſuch. Thus in the Province of *Shan-tong*, that which is ſold by the Name of *Meng-ing-cha* as admirable Tea, is properly no more than a kind of Moſs, which grows on the rocky Parts of a Mountain belonging to the City of *Meng-ing-hyen*. It is of a very bitter Taſte; and has this Quality of the true Tea, that, when drank hot after Meals, it promotes Digeſtion. Counterfeit Teas.

The ſame ſort of Tea is found in ſome parts of the Provinces which are more Northerly than *Shan-tong*; though it be not made of Leaves, yet the Merchants call it *Cha-ye*, or *Leaves of Tea*. In thoſe Countries where the Tea does not uſually grow, the common People, who have not the niceſt Palates, make uſe of any thing that reſembles the Tea, either in Taſte or Effects, and regale themſelves upon this coarſe Stuff, which they frequently gather from Trees, that, having been long tranſplanted, degenerate on account of the improper Soil, which does not agree with them; and to make it come cheaper, they lay in their Store when the Leaves are grown old, and become tough and large, which renders the Taſte rough and inſipid, although it produces the ſame Effects in thoſe who take it, as the *Song lo* or *Vû-i* Tea.

The third ſort of Tea is that which we have named *Pû-eul-cha*, or Tea of the Village *Pû-eul*, which is ſituated in the Province of *Yun-nan*, and on the Borders of *Pegu*, *Ava*, the *Lavs* and *Tun-king*. Its Neighbourhood to the Mountains, which produce this kind of Tea, has invited the Merchants thither, and by this means it is become conſiderable; though the Inhabitants debar any Merchant from approaching nearer than the Foot of the Mountains, where they receive the Quantity of Tea for which they have bargained. From theſe Merchants we learned that the Trees

which

which produce this Tea are tall and bushy, planted without Order, and propagated without Culture; the Leaves are longer and thicker than those of the *Song-lo-cha* and *Vû-i-cha*, and are roll'd up into a kind of Balls, which they sell at a good Price. This sort of Tea is common in the Provinces of *Yun-nan* and *Quey-chew*; but the Taste is disagreeable, tho' smooth. The Balls, when cut in pieces, they throw like other Tea into boiling Water, to which it gives a reddish Tincture.

The *Chinese* Physicians affirm this Drink to be wholsome, as by its Effects it seems to be: The Missionaries, and those who accompanied them, found it very good in slight Disorders, inevitable in long Travels, especially in the excessive Heats of Summer; but its peculiar Qualities are, that it cures the Cholick, stops the Flux, and creates an Appetite; but then it ought to be drank as strong again as Tea is commonly made.

The Tree which yields the Oil.

There is another Tree which bears a Fruit, from whence is drawn an Oil called *Cha-yew*; this Oil when fresh is perhaps the best in all *China*. It very nearly resembles the Shrub of the *Vû-i-cha*, with respect to the Figure of its Leaves, Colour of the Wood, and some other Qualities, but differs from it, not only as to its Size, Thickness and Make, but also as to its Figure, Flowers and Fruit, which is naturally *oleaginous*, and becomes still more so when kept after it is gathered.

These Trees are of a moderate Height, and grow without Culture on the Slope of a Hill, and even in stony Valleys; they bear green Berries of an irregular Shape, filled with a sort of Kernels, which are pretty hard, but not so hard as the Stones of other Fruits.

Shrubs which bear Flowers.

The flowering Trees and Shrubs are very numerous throughout the Empire. In these the *Chinese* have the Advantage of the *Europeans*, as the *Europeans* have of them with regard to Flowers which spring from Seeds and Roots. Large Trees are to be seen there, covered with Flowers, which have a perfect Resemblance of *Tulips*; the Flowers of others are like *Roses*, which intermixt with the green Leaves make a very beautiful Appearance.

Odoriferous Shrubs.

Among the Shrubs I don't know above three or four Sorts whose Flowers are odoriferous; those, called by the *Chinese Mo-li-wha*, are the most agreeable. The Shrub which bears them is easily propagated in the Southern Parts of *China*, where it grows to a pretty good Height; but in the Northern Provinces it never exceeds five or six Feet, although they take care in Winter to keep them in Green-Houses made on purpose. The Flower has a great Resemblance of the double *Jessamin*, both in Figure and Colour, but the Scent is stronger, though no less agreeable: Its Leaf is intirely different, more nearly approaching that of the young Citron Tree.

Flower *Quey-wha*.

The Tree that produces the Flowers call'd *Quey-wha*, very common in the *Southern* Provinces, and sometimes as tall as an Oak, is rarely seen in any of the *Northern*. These Flowers are small, differing in Colour, and have a very agreeable Odour. The Leaves resemble those of our Bay-Tree; which Resemblance is more easily discerned in the very high Trees, that are principally to be met with in the Provinces of *Che-kyang*, *Kyang-si*, *Yun-nan*, and *Quang-si*, than in the Shrubs of the same Kind. These Flowers are ordinarily yellow, very small, and hang on the Trees in such Clusters, that when they fall they quite cover the Ground: Their Scent is so agreeable, that the Air is perfum'd at a great Distance. There are some Trees which bear four times in the Year; for when the old Flowers fall, others presently succeed, so that very frequently they are to be had even in Winter.

Lan-wha.

There is yet a sort of Plant which is difficult to rear in all but the Maritime Provinces. 'Tis that which bears the Flower call'd *Lan-wha*, or *Lan-wey-wha*, whose Smell is still more fragrant than that of the *Mo-li-wha*, and *Quey-wha*; but it is not so beautiful to the Eye; the Colour of it is commonly inclining to that of Wax. The most leafy, and the most beautiful Flowers, but entirely insipid, grow like Roses on Trees and Shrubs, which are thought to be of the Peach and Pomegranate kind; they are of a very bright Colour, but produce no Fruit. There is another Shrub which has still less Conformity with any of that Species among us, named by the *Chinese*, at *Pe-king*, *Wen-quang-shu*; for it has different Names, in at least three different Provinces. Its Flower is white, the Leaves of it growing in form of a double and sometimes a triple Rose. The Calix or Cup becomes afterwards a Fruit resembling a Peach, but quite tasteless: The Cells are fill'd with Kernels, or rather Seeds, cover'd with a cartilaginous and blackish Film.

Peonies.

Peonies are found in several Parts of *China*, much finer than those of *Europe*: And besides the variety of their Colour, in some Places they have this peculiar to them, that they diffuse a sweet and a most charming Fragrance. Indeed they are the greatest Ornament of their Parterres of Flowers, where one meets with no other sort to compare with our Pink, Tulip, Ranunculus, Anemony, and the like.

Lyen wha, *Nymphea*, Water-Rose, or Water-Lilly.

In artificial Fishponds, and often in the Marshes, there grows a Flower call'd *Lyen-wha*, much esteem'd, and cultivated with great Care by the *Chinese*; by the Leaves, the Fruit and the Stalk, it appears to be the *Nymphea*, or Water-Lilly, which is but little valued in *Europe*: But by the great Care they bestow on it, the Flower becomes double; the Leaves, 'tis said, amount to an Hundred; and the Colours are more lively, and in greater Variety than in *Europe*. Where the Flower is single, the Cup, as in ours, has ordinarily no more than 5 Leaves, whereof the Pistil grows in form of a Cone, and is divided lengthways into several Cells, which contain a very white sort of Fruit larger than our Beans.

To this Plant, which is much us'd all over the Empire, they attribute a great many Qualities; some it certainly has, such as that of being refreshing; others are questionable, as when the *Chinese* tell us, that it softens Copper when put into one's Mouth, with a bit of the Root. I shall have occasion to mention this elsewhere. The Flower, call'd in *Chinese Pe-tsi*, is probably a Species of the little Water-Lilly: The Juice to the Taste is agreeable, and seems to have no

corrosive

corrosive Qualities. The meaner sort of People in *China* living, for the most part, on Herbs, Roots and Pulse, together with Rice, which is their ordinary Food, are very careful to cultivate their Kitchen-Gardens: Whenever the Season for one thing is over, another immediately is planted or sown, and by this means they never suffer the least Spot of Earth to lie idle. They have great Variety of these Vegetables, many of which we have in *Europe*, others we have not. The Seeds of Cabbage, Sorrel, Rue, and some other Plants, which are brought from the *Indies*, either dye or degenerate in 2 or 3 Years. They have true Cabbages indeed, but they don't come to a Head: They have had Parsly for many Ages, since it is found in their Books under the Name of *Shin-tray*; but it has neither the Beauty nor Sweetness of ours. Pot-Herbs.

Among the Pot-Herbs which we have not, there is scarce any, except one call'd *Pe-tsay*, that deserves a Place in our best Kitchen-Gardens. This indeed is exceeding good, and much us'd; some mistake it for a kind of Lettuce: But tho' its first Leaves resemble those of the *Roman* Lettuce, it differs from it in the Flower, Seed, Taste, and Height. They are best in the *Northern* Provinces, where they are left in the Ground during the first Hoar-Frosts, by which they become more tender; the Quantity of them that is sown, is almost incredible: In *October* and *November*, the nine Gates of *Pe-king* are stop'd up by Carts loaded with them, which are passing continually from Morning to Sun-set. The ordinary Kinds which grow in any Ground, are propagated in an infinite Degree by the *Chinese*, who preserve them with Salt or Pickle them; in order to mix with, and give a Relish to their Rice, which, when boild by itself, is insipid. *Pe-tsay*, a kind of Lettuce.

In some of the *Southern* Provinces they cultivate Mallows, boiling their Leaves, and dressing them with Fat or Oil, as we do our Lettuce or Spinage with Butter. This Plant is very wholesome and laxative, without causing any Inconvenience.

The Medicinal Herbs, which we don't there find collected, as at *Paris*, into a Royal Garden of Plants, might certainly be very numerous in a Country of such vast Extent, and under so many different Climates: But it is not my Design to examine the difference there is between these of *China* and ours. I shall only speak succinctly of those Plants, which are most esteemed or extraordinary, at least that appeared so to the Missionaries, when they travell'd over the Provinces of that Empire. Medicinal Herbs.

Rhubarb grows in great Plenty, not only in the Province of *Se-chwen*, but also in the Mountains of *Shen-si*, named *Swe-shan*, or the Mountains of Snow, which extend from *Lyang-chew*, as far as *Su-chew* and *Si-ning-chew*: An incredible Quantity of it is gather'd in those Parts only, where the Missionaries, while they were making the Map thereof, in the Months of *October* and *November*, frequently met whole Troops of Camels, loaded with Net-Bags full of Rhubarb. The Flowers resemble Bells scolloped at the Edges; the Leaves are long, and somewhat rough to the Touch. The inside of the Root, when fresh, is whitish; but, as it dries, assumes the Colour it has when it comes to us. Rhubarb.

The Plant which their Physicians most use, is called by them *Fû-ling*, and by *European* Authors *Radix Xina*, and grows chiefly in *Se-chwen*; its Leaves, which creep along the Ground, are long, and narrow; on the contrary, the Root grows to a great thickness; and if we may believe the *Chinese*, sometimes to the Size of a Child's Head. But whatever Truth is in this, it is certain, that it contains in a kind of Shell a white pithy Substance, somewhat clammy: In all appearance, it is on account of its Whiteness, that the right sort is called *Pe-fû-ling*, or white *Fû-ling*. It differs from another sort, which is also much used, because it is cheaper, and grows spontaneously in several Parts of *China*, where it is consider'd as a Species of wild *Fû-ling*. Some of our Missionaries, who are Natives of that Part of *France*, where Truffles grow, affirm that the *Pe-fû-ling* of *Shen-si* is a perfect Truffle; its Colour is nearly green, but when dry, it grows somewhat yellowish; the Virtues of this Plant are too universally experienc'd to admit of any Doubt; but it is not so easy to determine in what Distemper it is most proper to apply it, because the *Chinese* Physicians are observed to use it indifferently in all their Prescriptions.

The Root of the Plant named *Ten-se*, is not so commonly used, but bears a greater Price. It is scarce, even in the Province of *Se-chwen*, where it grows between the 30th and 29th Degrees of Latitude; is of a hot Quality, and accounted an excellent Remedy for Disorders caused by cold Humours, and for all sorts of Obstructions. *Ten-se.*

Its Figure is singular, being very round on one Side, and almost flat on the other; its flat Side is fasten'd to the Ground by Strings, especially by one, pretty thick, which is in the midst of the rest, and enters deeper into the Substance of the Root; from the Convex Surface, shoot divers Stems, which separating at the Bottom, each makes a little Nosegay; by these Marks 'tis easily distinguish'd. They commonly throw away the Branches, and only keep the Root, which they boil, or at least make them pass the *Balneum Mariæ* before they are sold.

Ti-whang is another Root of a very beautiful Plant, which grows chiefly in the *North* of the Province of *Ho-nan*, in 35 d. 6 m. and 10 s. Latitude, in the District of *Whay-king-fû*. At first sight one would take it for a kind of Liquorish, having a leguminous Flower, and crooked Pod; but after examining the Leaves, the Seed and the Taste, it is hard to determine under what Species to range it. However that be, it is commonly used by the *Chinese*, who find it good for strengthening the Stomach, and restoring, by degrees, the loss of Vigour. *Ti-whang.*

But of all Plants, next to the *Jin-seng*, none is so much valued by the *Chinese* Physicians as the *San-tsi*, and they attribute almost the same Virtues to both, even preferring the *San-tsi* in Female Disorders, and in all Cases where there is loss of Blood. It has no Resemblance of the *Jin-seng* in Figure; it grows in the Province of *Quang-si*, and is to be found no where but on *San-tsi.*

the Tops of almoſt inacceſſible Mountains. A kind of Goat, of a greyiſh Colour, is very fond of this Plant: Whence the *Chineſe* ſay, the Blood of that Animal receives a Medicinal Quality. 'Tis certain, that its Blood has ſurprizing Effects in caſe of Hurts, and Contuſions received by falls from Horſes, and the like Accidents; this the Miſſionaries have frequently experienc'd. Some of their Servants, who had been thrown by vicious Horſes, and depriv'd almoſt of Speech and Motion, having been ſo ſpeedily cured by this Remedy, that next Day they were in a Condition to continue their Journey.

We muſt not forget to obſerve, that they look on this Potion as a Specific againſt the Small-Pox; Inſtances of its Succeſs are frequent: The black and infectious Puſtules become of a clear red, as ſoon as the Patient has taken the Remedy: Hence 'tis preſcribed in ſeveral Diſeaſes, ſuppoſed to proceed from bad Qualities in the Blood. But this Plant is both ſcarce, and dear, and after all, one is not ſure of having it pure and unmix'd.

In the Experiments above mentioned, they make uſe of the Blood of a Goat that has been hunted down; the *San-tſi* they uſe, is always that which grows in the Province of *Quang-ſi*, and which the *Mandarins*, in thoſe Parts, are accuſtomed to make Preſents of to the ſuperior *Mandarins*, and to their Protectors at Court.

Caſſia Trees. In the Province of *Yun-nan*, towards the Kingdom of *Ava*, there are *Caſſia* Trees (*Caſſia Fiſtula*); they are pretty tall, and bear long Pods; whence 'tis called by the *Chineſe*, *Chang-ko-tſe-ſhu*, *The Tree with long Fruit*; its Pods are longer than thoſe we ſee in *Europe*, and not compoſed of two convex Shells, like thoſe of ordinary Pulſe, but are ſo many hollow Pipes, divided by Partitions into Cells, which contain a pithy Subſtance, in every Reſpect like the *Caſſia* in uſe with us.

I forbear to ſpeak of the Trees which produce the Betel, tho' 'tis good againſt ſeveral Ailments, and much uſed in the *Southern* Provinces; as alſo of the Palm, the *Banana*-Tree, Cotton-Tree, the Mango-Tree, Anana's, and ſeveral other Plants which grow in the *Indies*, becauſe they are deſcribed in all the Relations of thoſe Countries.

I ſhall only obſerve, that the *Chineſe* Cinamon grows in the Province of *Quang-ſi*, and Diſtrict of *Tſin-chew-fû*, chiefly on the Mountain *Pe-ſhe*. 'Tis not ſo much eſteemed, even in *China*, as that which comes from other Places; its Colour inclines rather to grey than red, which is the Colour of the beſt Cinamon of *Ceylan*; it is alſo more thick, and rough, nor is it ſo odoriferous. However, it has the ſame Virtue of ſtrengthening the Stomach, and exhilarating the Spirits; and Experience ſhews it has all the Qualities of Cinamon, tho' not in ſo great Perfection. One meets, now and then, with ſome more biting than that which comes from the *Indies*; and this they affirm becomes Grey alſo, when it is long a drying.

It is not proper here to ſpeak of the Simples and Drugs made uſe of by the Artificers of *China*; ſuch a Work wou'd be more ſuited to the Natural Hiſtory of that Empire. However, I ſhall mention the Plant named *Tyen* and *Tyen-wha*; 'tis very commonly us'd in all the Provinces: When it is ſteep'd in Water, and prepar'd in large Tubs, or little Ponds, it yields a Blue, ſerviceable in Dying. Thoſe of *Fo-kyen* give a more beautiful Teint, and are moſt eſteemed in that ſort of Painting which they call *Tan-mey*.

They ſcarce employ any thing elſe but the Juices of Flowers and Herbs for painting Flowers and Figures on Satin, and Satin-Taffaties, whereof the *Chineſe* make their Cloaths, Trimmings and Furniture. Theſe Colours, which penetrate the Subſtance of the Silk, never fade; and as they have not a Body, they never peel off. They ſeem to be woven in very finely with the Ground of the Silk, tho' they are only painted in a very delicate manner.

Animals. We have not been able to procure an exact Knowledge of the rare Animals, which they tell us, are found in the Mountains of the *Chineſe* Empire. That which they relate of ſome has ſuch an Air of Fable, that I think it unworthy the Attention of the Publick. By what is reported all over *Se-chwen*, the *Sin-ſin* ſeems to be a kind of Ape; they ſay it is as large as a middle ſiz'd Man, and has a greater Reſemblance of Mankind than other Apes, both in its Actions, and in the Facility with which it walks on its Hind-Feet.

Man-Bear. What they likewiſe report of the *Jin-hyung*, or *Man-Bear*, found in the Deſarts of the Province of *Shen-ſi*, ought only to be underſtood of the extraordinary bigneſs of thoſe Bears compar'd with Man; juſt as the Animal call'd *Ma-lû*, or the *Horſe-Stag*, is only a Species of Stags, which are near as high as the little Horſes of the Provinces of *Se-chwen*, and *Yun-nan*, named *Chwen-ma*.

Yun-nan alſo breeds a kind of Stags, to be found no where elſe; for their ſize never exceeds that of ordinary Dogs; the Princes and great Men keep them in their Gardens as Curioſities.

But what ſome *Chineſe* Books mention of the Horſe-Tiger, ought to be look'd on as mere Fiction. They pretend it differs from a Horſe only in being cover'd with Scales, in having Claws which reſemble a Tiger's, and in its bloody Diſpoſition; which in the Spring makes him leave the Water to ſeize Men and Beaſts.

The Miſſionaries have travell'd along the River *Han*, that waters the Territory of *Syang-yang-fû*, in the Province of *Hû-quang*, where they ſay theſe Animals breed: They likewiſe have croſs'd the frightful Mountains of *Yun-yang-fû*; and, notwithſtanding that the Inhabitants made them take Notice of every thing worth obſerving, and of ſeveral things even very trifling, and that the *Tartars* were very inquiſitive after whatever was rare, in order to entertain the Emperor, who had a taſte for Natural Hiſtory, and judged it very conducive to the Public Welfare, yet they cou'd neither hear of, nor ſee any ſuch Creature. That however which is reported con-

concerning the *Hyang-chàng-tſe*, or odoriferous Deer, is very true; this Animal is not ſcarce, being found, not only in the Southern Provinces, but even within 4 or 5 Leagues to the Weſt of *Pe-king*. 'Tis a ſort of Deer without Horns, with Hair of a blackiſh Colour; its Muſk-bag is compoſed of a very thin Skin, covered with Hair exceeding fine; the Fleſh is good to eat, and ſerved up at the beſt Tables. I ſhall have occaſion to ſpeak of it hereafter.

Birds *Kin-ki*, or golden Hens.

In the Southern Provinces, as *Quang-tong*, and eſpecially *Quang-ſi*, there are Parrots of all ſorts, in every reſpect like thoſe brought from *America*, they have the ſame Plumage and Docility for Talking, but they are not comparable to the Birds called *Kin-ki*, or *Golden-Hens*; theſe laſt are found in the Provinces of *Se-chwen*, *Yun-nan* and *Shen-ſi*. We have no Bird in *Europe* that reſembles them; their lively red and yellow, the Plume on the Head, the ſhadowing of the Tail, and the Variety of Colours in the Wings, together with a well ſhap'd Body, have no doubt given occaſion to the Name of *Golden-Hen*, as it ſhews the Preference this Bird ought to have over all others: Its Fleſh is more delicate than that of a Pheaſant; ſo that, of all the Birds in the Eaſt, this perhaps beſt deſerves to be brought into *Europe*.

The *Tung-wha-fong*.

Nothing is more to be admired than a little Bird called *Tung-wha-fong*, mentioned by the *Chineſe* Geographers, according to whom, the Variety of its Colours is ſurprizing, and its Bill of a ſhining Red, inclining to Vermillion; but in the Province of *Se-chwen*, and even at *Ching-tû-fû* it ſelf, where, they ſay, it breeds, the Inhabitants know nothing of this Bird, according to the ſame Geographers, its Life is of no longer Duration than the Flower *Ting-wha*, and its Beauty ſurpaſſes that of the Bird *Fang-whang*; which ſhould be our *Phœnix*, if there ever was ſuch a Bird, as it is deſcribed by our Authors.

Fong-whang, or Phœnix.

It is certain that the *Fong-whang*, whoſe Figure is often painted and ſet off with a vaſt Number of Ornaments, never appears in any of the Cities or Mountains, to which they have given its Name, at *Fong-tſyang-fû* in *Shen-ſi*, where they ſay it is, 'tis not more known any where elſe, as we have already remarked in ſpeaking of *Fong-whang-ching* in *Tartary* (M.)

Among the beautiful Birds, they with good Reaſon reckon the *Hay-tſing*. 'Tis very rare, being found only in the Diſtrict of *Hong-chan-fû* in *Shen-ſi*, and ſome Parts of *Tartary*; it is not inferior to our fineſt *Falcons*, but exceeds them in Bigneſs and Strength; it may be called the King of the Birds of Prey in *Tartary* and *China*; for it is the moſt beautiful, ſprightly and courageous of all, and in ſuch Eſteem, that as ſoon as any of them is catched, it muſt be carried to Court, where it is preſented to the Emperor, and afterwards committed to the Care of the Royal *Falconers*.

Butterflies.

The Butterflies of the Mountain *Lo-few-ſhan*, ſituated in the Diſtrict of *Whey-chew-fû* and Province of *Quang-tong*, are likewiſe ſo much eſteemed, that the largeſt and moſt uncommon are ſent to Court, where they become a Part of certain Ornaments in the Palace: Their Colours are ſurprizingly diverſified and lively; they are much bigger than the Butterflies of *Europe*, and their Wings a great deal larger. In the Day time they appear without Motion on the Trees, and are eaſily taken; in the Evening they begin to flutter about, much like our Bats, and ſome of them ſeem to be as large, when their Wings are extended: There are alſo beautiful Butterflies found in the Mountains of *Si-ſhan* in the Province of *Pe-che-li*, which are likewiſe in Requeſt; but they are ſmall, and not to be compared to theſe of Mount *Lo-few-ſhan*.

Mountains, and Mines therein.

The Mountains of *China* are ſtill more valuable, on account of the Mines of different Metals. The *Chineſe* ſay they are full of Gold and Silver; but that the working of them hitherto has been hindered from ſome political Views, perhaps, that the publick Tranquillity might not be diſturbed by the too great abundance of theſe Metals, which would make the People haughty and negligent of Agriculture.

Thus this immenſe Fund of hidden Treaſure, which they talk ſo much of, becomes uſeleſs. The late Emperor *Kang-hi*, ſo famous for his Wiſdom, had once given Permiſſion to ſome of his own Houſhold, who had the Care of his Domain to a large Extent, to open the Silver Mines, but cauſed them to give over the Work in 2 or 3 Years. Not, ſay they, becauſe the Profit ariſing from them was trifling, but rather to prevent the Rabble from aſſembling together. They add that thoſe who work in the Silver Mines in the Province of *Yun-nan*, which have always been open, were formerly conſiderable Gainers by them.

Gold Mines.

Without doubt, *China* affords Mines of Gold alſo. What Gold they have there, is partly dug out of Mines; but moſt of it is found among the Sands, which the Rivers and Torrents roll from the Mountains in the weſtern Parts of the Provinces of *Se-chwen* and *Yun-nan*; this laſt is the richer of the two. The People called *Lo-lo*, of whom I ſhall ſpeak hereafter, and who poſſeſs the neighbouring Parts of the Kingdoms of *Ava*, *Pegu* and *Laos*, probably dig a great deal of Gold from their Mountains; ſince they uſe to put a good Quantity of Gold Leaves in the Coffins of illuſtrious Perſons, or thoſe who deſerved their Eſteem. Their Gold is not very beautiful, poſſibly becauſe not purified: In all likelihood the *Lo-lo* are not better ſkilled in Smelting of Gold than Silver, which is ſtill blacker, and fuller of Alloy; but when refined by the *Chineſe* Workmen, it becomes as pure and beautiful as any other Silver. The Gold, which is moſt beautiful and dear, is found in the Diſtricts of *Li-kyang-fû* and *Yang-chang-fû*.

As the Gold which comes from thoſe Places is not coined, it is employed in Trade as a Merchandize; but the Demand for it in the Empire is not very conſiderable, becauſe Gold is ſcarce ever

(M) It ſeems from this Circumſtance, as if the Deſcription of *Tartary* was originally deſigned to have been placed before that of *China*.

ever uſed but by the Gilders, and in ſome trifling Ornaments; for none but the *Europeans* have any golden Plate.

Coal Mines. Coal Mines are ſo numerous in the Provinces, that perhaps no Kingdom in the World beſides, has ſo many and ſo rich. Thoſe in the Provinces of *Shen-ſi*, *Shan-ſi* and *Pe-che-li* are innumerable: So that Coal Supplies all their Furnaces, Kitchens and Stoves, which are uſed during all the Winter: Without ſome ſuch Convenience there would be no living in ſo cold a Country, where Wood for Firing is ſcarce, and conſequently very dear.

Mines of Iron, Tin, and other Metals for ordinary Uſe, muſt needs alſo be very numerous there, ſeeing they bear a low Price throughout the Empire. The Miſſionary Geographers were Witneſſes of the Richneſs of a *Tuttenague* Mine in the Province of *Hû-quang*, from whence in a few Days were drawn ſome hundreds of Quintals.

Copper-Mine. White Copper. The Mines of common Copper which are in the Provinces of *Yun-nan* and *Quey-chew*, have ſupplied the Empire with all the ſmall Money that has been coined there for ſeveral Years paſt: But the moſt extraordinary Copper is that called *Pe-tong*, or *White Copper*; it is white when dug out of the Mine, and ſtill more white within than without. It appears by a vaſt Number of Experiments made at *Pe-king*, that its Colour is owing to no Mixture, on the contrary, all Mixtures diminiſh its Beauty; for when it is rightly managed it looks exactly like Silver; and were there not a Neceſſity of mixing a little *Tuttenague*, or ſome ſuch Metal with it, to ſoften it, and prevent its Brittleneſs, it would be ſo much the more extraordinary, as this ſort of Copper is, perhaps, to be met with no where but in *China*, and that only in the Province of *Yun-nan*. Thoſe who would have it keep its fine Colour, mix a fifth Part of Silver with it inſtead of other Metal.

Red Copper. As for the Copper named *Tſe-lay-tong*, or the *Copper which comes of itſelf*; it proves to be nothing elſe but red Copper waſhed down by the great Rains from the high Mountains of *Yun-nan*, and found among the Sands and Flints, in the Channel of the Torrents, when they ſubſide and their Beds become dry.

The *Chineſe* pretend, that the Bracelets of *Tſe-lay-tong* defend the Arms againſt the Palſy, or rather prevent their Loſs of Feeling, by the Diſcharge of certain Humours. One of the *Tartars* who accompanied the Miſſionaries, found as much Benefit from Bracelets made of *Yun-nan* Gold, as he had received from thoſe of *Tſe-lay-tong*; whence the Virtues aſcribed to the exterior Application of that Metal may be juſtly queſtioned: However, it is in great Reputation in *Yun-nan*, and even in *Pe-king*.

Quarries of extraordinary Stones. If what they affirm of the Stone called *Hyung-Whang*, being an Antidote againſt Poiſons is true, it ought to be looked on as a Source of Riches to the Empire, and preferred to the Rubies of *Yun-nan*, where Mines or rather Quarries of it are found, as alſo in ſeveral other Provinces, even Northern ones, as *Shen-ſi*. Tis not a Mineral but a ſoft Stone, eaſily formed into Veſſels of all kinds, which they tinge with Vermillion, the Stone itſelf being naturally of a yellowiſh Colour, and ſometimes ſpotted with black.

What the *Chineſe* Geographers report, of its being an excellent Specifick againſt malignant Fevers, is uncertain; at leaſt it is not uſed in the Cure of them in Places where it abounds: Whence it may be preſumed, that in caſe it has that Property, the Phyſicians there have not diſcovered it.

Lapis Armenus. The *Lapis Armenus* is not very dear in *Yun-nan*, where it is found in ſeveral Places, differing in nothing from what is imported into *Europe*. 'Tis produced alſo in the Province of *Se-chwen*, and in the Diſtrict of *Tay-tong-fû*, belonging to *Shan-ſi*, which furniſhes perhaps the moſt beautiful *Yu-ſhe* in all *China*; 'tis a kind of white *Jaſper*, the white reſembling that of *Agat*; 'tis tranſparent, and ſometimes ſpotted when it is poliſhed.

Jaſper.

Rubies. The Rubies ſold at *Yun-nan-fû*, are of the right ſort, but very ſmall. We know not in what Part of the Province they are found. One meets with ſome other kinds of Precious Stones at the ſame City; but they are ſaid to be brought from other Countries, and eſpecially from *Ava*: at leaſt they are brought by the Merchants of that Kingdom, who come to trade at *Yung-chang-fû*, whoſe Juriſdiction borders upon it.

Rock Cryſtal. The faireſt Rock Cryſtal does not come from *Yun-nan*, but is found in the Mountains of *Chang-chew-fû*, and *Chang-pû-hyen*, in the Province of *Fo-kyen*, ſituated in the Latitude of 24 deg. 10 min. The Artificers of thoſe two Cities are very ſkilful in working it; and they make of it Seals, Buttons, and Figures of Animals.

Marble-Quarries. There are in the ſame Province (of *Fo-kyeh*) as alſo in ſeveral others, Quarries of Marble, not inferior to *European* Marble, were it as well wrought. However, one may meet at the Merchants with Variety of little pieces, well enough poliſhed, and of a pretty good Colour; for inſtance, the little Tables named *Tyen-tſan*, wherewith ſometimes the Tables at Entertainments are adorned, are very pretty, and ſpotted with divers Colours, which, though not extraordinary lively, repreſent very naturally Mountains, Rivers, and Trees: They are made of a Marble commonly dug in the Quarries of *Tay-li-fû*, whereof they ſelect only certain Pieces.

But tho' there is no want of Marble in *China*, yet one meets with neither Palace, Temple or other Structure at *Peking* or elſewhere, which is intirely built with it. Tho' the *Chineſe* Houſes are ſupported by Pillars, it does not appear, that they have yet made any of Marble, or once thought of employing the coloured kind inſtead of Wood, whereof they are accuſtomed to make Pillars. Buildings even of the fine Free-ſtone are rare in this Country: Stone is never uſed but in Bridges and Triumphal Arches, named *Pay-lew*, which adorn the Streets of a great Number of Towns in each Province.

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The triumphal Arches are moſtly adorned with lively Figures of Men, Birds and Flowers, in pierced Work; ſo neatly detached from the Body of the Arch, that they are joyned together only by Cordons, and thus run into one another without Confuſion. This ſhows the ſuperior Skill of the ancient Workmen; for it is obſerved that the Triumphal Arches erected of late in certain Cities, fall vaſtly ſhort of the old ones; the Sculpture is very ſparing and appears coarſe; the Work is all ſolid, without being pierced, or having any thing to enliven it. Triumphal Arches.

However, the Order in the modern *Pay-lew*, is the ſame as in the old: But this Order is very different from ours, both as to the Diſpoſition and Proportion of the Parts. They have neither Chapiters, nor Corniſhes; and that which bears ſome Likeneſs to our Frizes, is of a Height ſhocking to an Eye accuſtomed to the *European* Architecture; although it is ſo much the more agreeable to the *Chineſe* Taſte, as it affords more Room for the Ornaments, which garniſh the Sides of the Inſcriptions engraven thereon.

The Stone-Bridges are commonly built like ours, on huge Stone Piers, capable of breaking the Force of the Stream, and ſuſtaining the Weight of Arches, wide and high enough for the largeſt Barks to paſs. They are very numerous in *China*, and the Emperor ſpares no Expence, when the Benefit of the Public requires them to be built. There is ſcarce a more beautiful Bridge to be ſeen than that of *Fû-chew-fû*, Capital of the Province of *Fo-kyen*; the River, which is a Mile and a half broad, is ſometimes divided into ſmall Arms, and ſometimes interſperſed with little Iſlands. This is all united in joining the Iſlands by Bridges, which altogether make 8 *Li* or Furlongs, and 76 *Chineſe* Fathoms. The principal Bridge alone has above 100 Arches, built of white Stone, with carved Banniſters on each Side, upon which at the diſtance of every tenth Foot are placed little ſquare Pilaſters, whoſe Baſes are very large, reſembling hollow Barks. Every Pillar bears one or two croſs Stones, which ſupport ſtone Steps, more or leſs in Number, according to the Breadth of the Bridge. Magnificence of the *Chineſe* in their Stone Bridges. —That of *Fû-chew-fû*.

But that which ſurpaſſes all the reſt, is the Bridge of *Swen-chew-fû*, built over the point of an Arm of the Sea, which otherwiſe muſt be croſſed in a Bark, often not without Danger. It is 2520 *Chineſe* Feet long and 20 broad, ſupported by 252 huge Piers, 126 on each ſide: All the Stones are of a greyiſh Colour, and of the ſame Length and Thickneſs, as well thoſe which croſs from Pier to Pier, as thoſe which are laid a-croſs to join *them* together.

'Tis not eaſy to comprehend where they could find ſo many large Pieces of Rock, or how they could contrive to cut or place Stones of ſuch enormous Weight, high enough for large Veſſels to paſs underneath: the Bridge is likewiſe ſet off with Ornaments, made of the ſame ſort of Stone. In ſhort, the moſt remarkable things to be ſeen elſewhere, however eſteemed in the Country, are nothing comparable to this. What I have ſaid is ſufficient to give the Reader an Idea of the Magnificence of the *Chineſe* in publick Edifices, and whatever concerns the Good of the People; with regard to which they are no leſs profuſe, than they are ſparing in what relates to their Perſons and private Buildings. This Magnificence appears ſtill farther in the *Quays*, which border the Rivers and Canals. 'Tis ſurprizing to behold of what Length and Breadth they are, and what large Stones they are fac'd with.

But theſe Works, however ſplendid they appear, fall far ſhort of thoſe which regard the Rivers and Lakes. Nothing can be of greater public Conveniency, than to be able to go by Water from *Kanton*, the moſt *Southern* Part of the Empire, to *Pe-king* the moſt *Northern*; and that without travelling above one Day by Land, over Mount *Mey-lin*, where the River of *Kyang-ſi* riſes: But one need never quit the Bark, provided he ſails about thro' the Provinces of *Quang-ſi* and *Hû-quang*. For the Rivers of *Hû-quang* and *Kyang-ſi* run *Northwards* into the *Yang-tſe-Kyang*, which is the greateſt River in all *China*, and traverſes it from *Weſt* to *Eaſt*. Rivers and Canals.

This great River joins the River *Pe-ho*, which is convey'd *Southward* from *Pe-king*, by means of a famous Artificial Canal; ſo that there is an eaſy Communication between the *Southern* Maritime Provinces, and the *Northern* bordering on *Tartary*, which becomes an inexhauſtible Source of reciprocal Advantages to both. This Canal, which is call'd *Yu-lyang-ho*, that is, *the Canal for conveying Merchandize*, and often *Yu-ho*, or the *Royal Canal*, is very remarkable for its Length, which is above 160 great *French* Leagues, and ſtill more ſo for the Evenneſs of the Country thro' which it is cut; for in all that Space there were neither Hills, Quarries nor Rocks, which gave the Workmen any Trouble either to level, or to penetrate. Great Canal.

In the Province of *Shan-tong* is a River of an ordinary largeneſs, named *Wen-ho*, whoſe Stream they have found means to divide. The Point of Diviſion is near a ſmall Eminence, 3 Leagues from the little City of *Wen-ſhan-hyen*. This Place is call'd *Fû-ſhwi-myau*, or *the Temple of the diviſion of the Waters*, becauſe it is conſecrated by the Idolaters to *Long-vang*, who, according to the *Bonzas*, is Maſter of the Waters; the larger quantity of Water, after being divided, ſupplies that Part of the Canal which runs to the *North*; where, after it has received the River *Wey-ho*, from the Province of *Ho-nan*, and run a long Courſe, it falls, near the City of *Tyen-tſing-wey* in the Province of *Pe-che-li*, into the River which comes from *Pe-king*, and diſcharges itſelf into the *Eaſtern* Ocean. The other Branch, which is ſcarce one third Part of the Stream, running *Southward* [in the Canal] towards the *Whang-ho*, or *Yellow River*, meets at firſt with Pools and Marſhes, ſome whereof ſerve for its Channel, and others ſupply it with Water, by means of Sluices, which are open'd and ſhut at pleaſure, with Wooden-Planks that are faſtened a-croſs the Mouth of the Sluice, in Grooves cut into the Stone-Piers that line it, where it is diſcharg'd into the Canal. Its Origin and Courſe.

These Works are in *Chinese* call'd *Cha*, and in our Relations Dikes, tho' very improperly; because those which are built in the Canal itself, and contract its Breadth, leaving only Space enough for a large Bark to pass, serve like our Sluices to restrain the Water, when they want at once to stop its Course either entirely, or in part, by laying the Boards a-cross to a certain Height. This Precaution is often necessary, especially in times of Drought: For the Stream of the Canal being only part, as has been observed, of a moderate River, and not able to furnish Water to more than the Depth of 5 or 6 Feet, they have endeavour'd to retard, and even stop the Course of it, by the Elbows made by frequent Turnings and Windings of the Canal: It happens some Years, when there is scarcity of Rain, that it is reduced to three Feet of Water, which is not sufficient to bear the great Imperial Barks, that carry the Provisions and Tributes furnished by the Provinces to Court. In Parts therefore subject to that Inconvenience, they have recourse to this sort of Sluices, [or Reservoires,] if they deserve that Name, since they have no other Basin besides the Canal itself. The Number of others is not so great as is reported, not exceeding 45, and their Breadth not above 30 Feet, nor are the Sides of the Canal lined with Stone, except here and there: They often need repairing, either in those Places where the Earth, being sandy and loose, easily tumbles down; or else near Ponds, which swell'd by extraordinary Rains, sometimes break down the Banks that are made commonly of Earth, probably the same that was thrown up in digging the Canal.

They have greater Difficulties to struggle with, beyond the *Whang-ho*: For, to draw the Canal from its *Southern* side to the great *Yang-tse-Kyang*, it was necessary to raise great Banks of Stone, and other Works of that kind, to resist the Waters, both of a great Lake which is to the *West*, and of the River *Quay-ho*, which swell'd to such a degree, in the time of great Rains, that, after ravaging the Plain, it fell with fury on the Canal; these Works are near *Whay-ngan-fû*, and the best that have been made for the Service of the Canal. There are also some pretty good ones towards *Yang-chew-fû*, which serve as *Quays* to that fine City.

Beyond the *Yang-tse-Kyang*, the Canal (which is continued from *Chin-kyang-fû*, thro' *Chang-chew-fû*, and *Sû-chew-fû*, and receives the several Canals of the Province of *Che-kyang*,) is more commodious, as it is not embarrass'd with Sluices, or such like Works. The Evenness of the Land, the plenty of Water which has no Descent, and the Nature of the Ground, are Advantages which it wou'd have been difficult for those who made the Canal to have met with else-where.

Imperial Barks. That which most charms the Eye, is the vast Number of large and beautiful Imperial Barks, divided into Squadrons, commanded each by its *Mandarin*, advancing in great Order, loaded with the best Things that the Provinces afford. 'Tis commonly reported, and agreeable to the printed Accounts, that the Number of these Barks, maintain'd at the Expence of the Empire, amounts to 10,000. However the *Mandarins*, who are Surveyors of the Transports of Merchandizes, and count them in their Passage, have often affirm'd, that they never saw above 4 or 5000 of them arrive: But even that Number is surprizing, when we reflect upon the Largeness of those Barks, many whereof carry 80 Tun, and that they are design'd meerly for supplying the Imperial City with Necessaries.

In the Countries, where there is no danger of damaging the Great Royal Canal, several little Canals have been cut into it, by the Inhabitants of neighbouring Towns or great Villages. The Advantages that accrue by having a Communication with the whole Kingdom, and thereby facilitating Trade, have made the *Chinese* surmount Difficulties which frighten *Europeans*. We meet with an Instance of this in the Canals that pass from *Shau-hing-fû* to *Ning-po-fû*; the Waters of one Canal not being on a Level with that of another, the Boat, by means of two Capestanes, is hoisted upon a Stone-Glacis, or Sloping, which being made slippery with Water, the Boat slides down into the second Canal, as swift as an Arrow out of a Bow: For this reason they are made in form of *Gondolas*, with Keels of a Wood hard enough to sustain the Weight of the Bark. These Boats are proper only for carrying Goods from *Ning-po*, and the Towns depending on it, as far as the Canal of *Shau-hing*. They differ much, both as to size and make, from the Imperial Barks, which to be sure wou'd be broken to Pieces, or at least receive some considerable Damage in the Descent.

In the Province of *Quang-si* they have joined the River that falls into the Sea at *Kanton* with that which, after crossing the Province of *Hu-quang*, enters into the great *Yang-tse-Kyang*, at the Place where the Royal Canal ends, as has been already observed. The Waters which descend from the Mountains, in the *North* Part of the Province, form near the City *Hing-ngan-hyen* a small River, which is stopped by a Bank equal to the highest Ground whereon it runs, and its Rapidity makes it swell above the natural Declivity of its Channel, which discharges the Surplus of the Water. But this Canal, which goes not far, before it enters the two Rivers just now mentioned, is neither so commodious, nor so well kept in Repair as the Grand Canal. The Water is often so low, that in many Places the Barks are rather halled along the Gravel, than carry'd by the Stream.

These sorts of Sluices, which are very proper for increasing the Water, by stopping its Course, are commonly made only of Earth, supported by Stakes, and their Mouths secured by Matts, or such like things. But whatever Defects happen, they are supply'd by the Industry and Labour of the Boatmen and Peasants. This Road is chosen by the Merchants, who are deterred from taking that to *Kanton*, thro' the Province of *Kyang-si*, because of the Expence and Trouble they are obliged to be at, by carrying their Goods one Day's Journey over Land.

There

There is ſome Inconveniency in travelling from *Kanton* by the Province of *Hû-quang*; for they muſt quit the River (which paſſing to *Shau-chew-fû*, falls into that of *Kanton*) at *I-chang-hyen*, whence it is 7 Leagues and a half to the fine City of *Ching-chew*; (both in *Hû-quang*) where they embark on another River which falls into the great *Yang-tſe-Kyang*: But, when the Waters are high, they are not retarded at all in the Road thro' *Kyang-ſi* and *Hû-quang*. 'Tis doubtleſs of vaſt Advantage to the whole Kingdom, to have a conſtant Courſe of Trade ſo eaſily kept up among the Provinces, by means of the Communication carry'd on, as well by the Royal Canal, which leads to *Pe-king*, as the leſſer Canals, which terminate in it, like ſo many croſs Roads.

Theſe Canals are ſupply'd with Fiſh from the Rivers and Lakes, wherewith they communicate; one meets with almoſt all the Kinds that are found in our Rivers in *France*: Several others come from the Sea, advancing a great way up the Rivers; ſometimes thoſe of the largeſt Size are caught in Places above 150 Leagues from the Coaſt. There is near *Nan-king*, a famous Fiſhery for Shads, call'd *She-yu*, in the Months of *April* and *May*; and at another Place, a good way from thence, there is ſuch plenty of this ſort of Fiſh, that they often carry them to a neighbouring Iſland call'd *Tſong-ming*, where they were ſold exceeding cheap, at the time the Miſſionaries made the Map of it. Different kinds of Fiſh.

Theſe Miſſionaries were ſo employ'd in ſettling the Geography of Places, that they had not time to enquire into the various Species of Fiſh, which are ſo numerous in the Rivers and Lakes of *China*: Beſides, a Work of that kind wou'd belong to a Natural Hiſtory of the Country, if it were ſet on foot. They have, however, obſerved two or three Things ſingular enough. The firſt is, That in the great River *Yang-tſe-Kyang*, not far from the City *Kyew-king-fû*, in the Province of *Kyang-ſi*, a prodigious Number of Barks meet every Year to buy the Spawn of Fiſhes. About *May* the People of the Country damm up the River for 9 or 10 Leagues together, in ſeveral Places, with Mats and Hurdles, (leaving only Room enough for Barks to paſs) in order to ſtop the Spawn, which they know how to diſtinguiſh at firſt Sight, tho' the Water is ſcarce alter'd; with this Water, mixt with the Spawn, they fill ſeveral Veſſels to ſell to the Merchants, who at this Seaſon arrive in great Numbers to buy, and tranſport it into divers Provinces, taking Care to have it ſtirr'd up from time to time. This Water is ſold by Meaſure to ſuch as have Fiſh-Ponds, and Pools belonging to their Houſes; in a few Days the young Fry begin to appear in little Shoals, but the different Kinds cannot be ſo ſoon diſtinguiſhed. The Profit often amounts to a hundred times the Expence; for the common People live much on Fiſh.

The next Thing remarkable, is the *Kin-yu*, or *Golden-Fiſh*; theſe are kept, either in little Ponds, made for that purpoſe, wherewith the Houſes of Pleaſure, belonging to the Princes and great Lords, are embelliſh'd; or elſe in Baſins, that commonly adorn the Courts of their Houſes: In theſe Baſins, which are more deep than wide, they put the leaſt that can be found: For the ſmaller they are, they think them the more beautiful; beſides, the greater Number may be kept of them, and they afford more Diverſion. Golden Fiſh.

The prettieſt of them are of a curious Red, ſpeckled as it were with Gold-Duſt, eſpecially towards the Tail, which is forked with two or three Points; ſome are of a ſilver Colour, others White, and ſome ſpotted with Red; both ſorts are extraordinary lively and active, delighting to play on the Surface of the Water; but then their Smallneſs renders 'em ſo tender, that the leaſt impreſſion of Air, and even any violent ſhaking of the Veſſel, will kill great Numbers of them. Thoſe that are bred in Ponds are of various Sizes; ſome are bigger than our largeſt Pilchards (N): They teach them to riſe up to the Top of the Water at the Noiſe of a Clapper, which the Perſon uſes who feeds them. What is moſt ſurprizing is, that, according to all Accounts, the beſt way to preſerve them is to give them nothing in Winter; 'tis certain they do not feed them for 3 or 4 Months at *Pe-king*, while the very cold Weather laſts; what they live on in the mean time, under the Ice, it is not eaſy to underſtand, except we ſuppoſe, either that they find little Worms in the Roots of Herbs, which grow at the Bottom of the Ponds, or elſe that Pieces of Roots themſelves, being ſoftened by the Water, become proper Food for them; but thoſe which, to prevent their being frozen, are taken into the Houſes, and kept all Winter in a Chamber, often ſhut up in a *China* Veſſel, without being fed at all, are towards Spring put into the Baſins again, where they ſport with the ſame Strength and Agility as they did the Year before. One wou'd imagine they knew their Maſters, and thoſe who carry them Food, by their being ſo ready to riſe at their approach: The greateſt Lords themſelves delight in feeding them with their own Hands, and ſpend ſome Time to obſerve their nimble Motions, and ſporting in the Water.

Theſe Fiſh, at leaſt the prettieſt of them, are caught in a ſmall Lake (O), in the Province of *Che-kyang*, near the little City of *Chang-wha-hyen*, in the Diſtrict of *Han-chew-fû*, and at the Foot of a Mountain call'd *Tſyen-king*, ſituated in 30 d. 23 m. of Latitude; but as this Lake is ſmall, it is not likely that all the Golden-Fiſh come from thence, which are ſeen in the Provinces of *China*, particularly thoſe of *Quan-tong* and *Fo-kyen*, where this Species may be eaſily preſerved and propagated. For 'tis certain, that even the ſmalleſt of thoſe that are fed in Veſſels are prolific enough; their Spawn is ſeen ſwimming on the top of the Water, and provided it is taken up, and kept with Care, the Heat of the Seaſon never fails to animate it.

(N) They ſcarce ever exceed a Finger's Length, and one of the better ſort ſells for three or four Crowns.
(O) It is not above 200 Acres in compaſs.

But

The *Hay-ſeng.*

But this Kind of Fiſh is not more beautiful, than thoſe, called by the *Chineſe Hay-ſeng*, are hideous and ugly; they are however the common Diet of the *Chineſe*, and make a Diſh in almoſt every Meal; they are ſeen floating on the Coaſts of *Shan-tong* and *Fo-kyen*: The Miſſionaries took them at firſt for ſo many inanimate Lumps: But the *Chineſe* Mariners having taken one of them, by their Orders, they found it to be alive. It ſwam in the Baſin wherein it was caſt, and even liv'd there a pretty while. The Natives having always told them, that this Animal had four Eyes and ſix Feet, and that in Figure it reſembled a Man's Liver, they examin'd it very carefully, but cou'd diſcover only two Places, which ſeem'd to be Eyes, by the ſigns of Fear it ſhewed when they moved their Hands before thoſe Parts; indeed, was every thing, that ſerves it to move with, to be look'd on as Feet, one might reckon as many as there are little Pimples, reſembling Buttons, all over its Body; it has neither Prickles nor Bones, and dies the Moment it is ſqueezed. A little Salt will preſerve it, in which it is convey'd to all Parts of the Empire; it is accounted a great Dainty, and ſo it may really be to a *Chineſe* Palate, tho' it did not appear ſo to ours. But if one's own Taſte is not the ſame at all times, no wonder it ſhou'd differ from that of People accuſtom'd to different Food.

Petrefy'd Sea-Crabs.

I might ſpeak of a kind of Sea-Crabs, (found between the Coaſt of *Kau-chew*, in the Province of *Quang-tong*, and the Iſle of *Hay-nan*) which are ſubject to Petrefaction without loſing their natural Shape, but this is no Novelty in *Europe*: The *Chineſe* Phyſicians preſcribe them as very proper in burning and acute Fevers; but to prove the certainty of this, Experiments ought to be made to demonſtrate the Efficacy of this Remedy.

Remarkable Lakes.

The *Chineſe* tell Wonders alſo, concerning the Water of certain Lakes and Rivers; but what they report appears to be as falſe as it ſeems improbable. Nature being the ſame in all Countries, extraordinary Effects ought to be rare, which they wou'd not be, if all that is ſaid on this Head, by the *Chineſe*, was true: However it can't be deny'd, but that *China* is full of conſiderable Lakes as well as Rivers; ſuch are the *Hong-ſe-Hû* in the *Kyang-pe*; *Ta-Hû*, partly in the Province of *Kyang-nan*, and partly in that of *Che-kyang*; the *Po-yang-Hû* in *Kyang-ſi*, and the greateſt of all, in *Hû-quang*, named *Tong-ting-Hû*. This laſt Lake is remarkable for the greatneſs of its Circumference, which is above 80 *French* Leagues, and the abundance of its Waters, eſpecially in certain Seaſons, when two of the largeſt Rivers in the Province, ſwollen with the Rains, diſcharge themſelves into it, and when it diſembogues them, one can ſcarcely perceive it to be diminiſhed.

In the Province of *Yun-nan* there are, at leaſt, three Rivers which terminate in pretty large Lakes, but leſs than the four already mentioned; the People of the Country name them *Hay*, that is, *Seas*. There are alſo in the ſame Province, as well as ſome others, large Brooks, which run under Ground for a conſiderable Space, and appear again: But there is nothing in all this inconſiſtent with the Nature of Things, the Countries known to us affording Inſtances of the like kind.

As the Cities of *China*, which are very numerous, are almoſt all built on Lakes, Rivers or Canals, they make without doubt their greateſt Ornament, and render travelling by Water extremely commodious, as well as agreeable; this will appear hereafter from the Deſcription of the ſeveral Provinces, each of which is preceded by its Map. But firſt I think it neceſſary to give an Account of the Great Wall, and certain Nations, which are either independant of the *Chineſe*, or but half-ſubdued. To theſe I have added the Travels of certain Miſſionaries thro' divers Provinces, whoſe Obſervations are ſo particular, that the Reader will imagine he is performing the Journey himſelf.

Of the GREAT WALL, ſeparating *China* from *Tartary*.

THIS celebrated Wall was built by the famous Emperor *Tſin Shi-whang*, with a politic View, 221 Years before Chriſt. It bounds *China* on the *North*, and defends it againſt the neighbouring *Tartars*, who being at that time divided into various Nations, under different Princes, cou'd only incommode it by ſudden Inroads and Plunderings. There was then no Inſtance of ſuch a re-union among the *Weſtern Tartars*, as happen'd about the beginning of the 13th Century, when they conquer'd *China*. No Work in the World is equal to this; it is continued along three large Provinces, *viz. Pe-che-li*, *Shan-ſi*, and *Shen-ſi*, built often in Places which ſeem inacceſſible, and ſtrengthened with a Series of Forts erected at no leſs Expence. The beginning of this Wall is a large Bulwark of Stone, rais'd in the Sea, to the *Eaſt* of *Pe-king*, and almoſt in the ſame Latitude, being 40 d. 2 m. and 6 ſ. in the Province of *Pe-che-li*; it is well terraſſed, and caſed with Brick, and is as high, and much broader, than the Walls of the Cities of the Empire uſually are, that is, from 20 to 25 Feet in height.

P. Regis, and the other Miſſionaries, who aſſiſted him in making the Map of the Provinces, have often, on the Top of it, apply'd the Cord to meaſure the Baſes of Triangles, and taken the Bearing of Points at a diſtance; they always found it well pav'd, and wide enough for 5 or 6 Horſemen to march a-breaſt with eaſe. The Gates of the Great Wall are defended on the ſide of *China*, by pretty large Forts: The firſt of them to the *Eaſt* is call'd *Shang-hay-Quan*, it ſtands near the Wall, which extends, from the Bulwark before-mentioned, the Space of a League, along

a

a Country perfectly level, and does not begin to aſcend the Mountains, till after it has paſs'd that Place. It was the *Chineſe* General commanding in this Part, who firſt called in the *Tartars* of the Province of *Lyau-tong*, which lies beyond it: And by this gave them an Opportunity of conquering *China*, notwithſtanding the Confidence the *Chineſe* had in their mural Rampart, which they thought impregnable. Such is the viciſſitude of human Affairs, that outward Defences, and all the Strength of a State, ſerve only to produce more ſudden Revolutions, and even haſten its Ruin, when unſupported by Virtue in the Subject, and Vigilance in the Prince.

The other Forts, no leſs remarkable, are *Hi-fong-kew*, in 40 deg. 26 min. *Tu-ſke-kew* in 41 deg. 19 min. 20 ſec. *Chang-kya-kew*, in 40 deg. 5 min. 15 ſec. two noted Paſſes, by which the *Tartars*, who are ſubject to *China*, come to *Pe-king*; and *Kû-Pe-kew*, in 40 deg. 43 min. 15 ſec. this laſt was the Way the Emperor *Kang-hi* uſually took to go to *Je-ho-el* in *Tartary*: The Place is above 40 Leagues North-eaſtward from *Pe-king*. About it are nothing but Mountains, where he uſed to take the Diverſion of Hunting: The Road hither from *Pe-king* is a grand Work, and level as a Bowling-Green.

Here that great Prince reſided above one half of the Year, governing his vaſt Empire all the while with the ſame Eaſe as a Father governs his Family. If he returned late from Hunting, he never went to Reſt till he had diſpatched all the Petitions, and next Morning roſe again before Day-break. It was ſurprizing to ſee him at the Age of Sixty, often when it ſnow'd very hard, on Horſeback, in the midſt of his Guards, cloathed as thinly as themſelves, laden with his Bow on one Side and his Quiver on the other, without offering to make uſe of an empty Chaiſe which followed him.

All theſe Forts, which are in the Province of *Pe-che-li*, are made of Earth, caſed on both Sides with Brick; but when one leaves that Province and enters *Shan-ſi*, towards *Tyen-ching-wey*, the Wall begins to be only of Earth, is without Battlements, nor ſo much as plaiſtered, grows narrow, and is not above 15 Feet in Height. However, after one has paſſed *Sha-hû-kew* in 40 deg. 19 min. which is the Place the *Ruſſians* come to directly from *Selinghinſkoi*, it is caſed on the outſide with Brick; ſome of its Towers alſo are very large, and built of Brick, on a Foundation of Stone; but it does not always continue the ſame. The River *Whang-ho*, which has Centry-Boxes along its Banks, where Soldiers keep Guard day and night, ſupplies the Place of the Great Wall towards the Borders of *Shan-ſi* and *Shen-ſi*.

Beyond the *Whang-ho*, Weſtward, in the Province of *Shen-ſi*, the Wall is only of Earth, low, narrow, and ſometimes of Gravel (for it ſtands in a gravelly Country) and in ſome Places quite ruined. But then the Entrance is defended by ſeveral conſiderable Cities, as *Yu-ling-hyen*, in 38 deg. 18 min. *Ning-hya*, (P) 18 deg. 32 min. 8 ſec. *Lyang-chew* (Q) in 37 d. 59 m. *Kan-chew*, in 39 deg. *Sû-chew* and *Si-ning*, at which Places General Officers are poſted with Bodies of Troops. He who reſides at *Kan-chew* is the Generaliſſimo, whom they name *Ti-tû*; the reſt are only Lieutenant-Generals called *Tſong-ping*. Ning-hya.

Ning-hya is the beſt of theſe Cities; it is handſomer, richer and better built than moſt Cities of the Empire: It is alſo pretty large; for taking in both the Incloſures, that are inhabited, it is at leaſt 15 *Chineſe Li* in Compaſs. The Induſtry of the Inhabitants has rendered the Country about it fertile; for by means of Canals and Sluices which they have made, they can convey the Waters of the *Whang-ho* into the Lands when they ſtand in need of Moiſture. There are Salt-ſprings in the Ditches of the Town, from which they make Salt. Here are alſo Manufacturies of Woollen Goods and Carpets, after the *Turkiſh* Faſhion. The Mountains are ſo high and almoſt perpendicularly ſteep in the Diſtrict of *Ning-hya*, that 7 or 8 Leag. from the City they ſerve inſtead of the Great Wall, for the Space of about 10 Leagues. *Sû-chew*, which lies in 39 d. 45 m. 40 ſ. is a pretty large City; but not equal to *Ning-hya*, either for Beauty or Trade, tho' it commands the Garriſon at *Hya-yu-quan*, (thro' which the Road lies to *Hami*) and ſeveral Diſtricts of the *Kalka Tartars*.

The Wall in theſe Parts is only of Earth, but kept in better Repair than elſewhere, becauſe of the Neighbourhood of the People of *Hami*, who have ſubmitted to the Emperor within theſe few Years. The Walls of *Hya-yu-quan* are not of Brick, but they are well guarded with Soldiers who defend this important Paſs.

The Wall ends when you have paſſed the little City *Chwang-lan*, ſo named becauſe it ſtands where two Roads meet, one whereof is in the Valley which goes by *Lang-chew* to *Hya-yu-quan*, and the other upon the Mountains which reach to *Si-ning-chew*; but inſtead of a Wall there is a pretty broad Trench dug on purpoſe, excepting in the narrow Paſſes near to *Si-ning*, which are walled like thoſe in the Province of *Shen-ſi*. The City of *Si-ning* lying in 36 deg. 59 min. is not large, but exceeds *Ning-hya* in Trade. All the Furrs that come from the Weſtern *Tartary*, are ſold in this Town, or in a neighbouring Borough called *To-pa*. This laſt Place is of more Worth than a large City, although it is neither well built nor well ſituated; for it abounds with almoſt all ſorts of foreign as well as *Chineſe* Commodities, and with various kinds of Drugs, as Saffron, Dates, Coffee, *&c.*

When *P. Regis* was at *To-pa* making the Map of that Country, he met with three or four *Armenian* Catholics, who kept Shop there, and ſold beautiful Skins, which they fetched from *Tartary*. The Houſes and Shops are much dearer in this Borough than in the City of *Si-ning*, which is but four

(P) In the Table of Longitudes and Latitudes, it is put at 38 deg. 18 min. 8 ſec. which agrees with the Map, ſo that 33 deg. 15 min. as in the *French*, muſt be a Miſtake.

(Q) *Lan-chew*, as in the Original, muſt be a Miſtake alſo, as appears by the Latitude, which belongs to *Lyang-chew*.

Leagues distant. It is remarkable, that it does not depend on the *Mandarins* of *Si-ning*, but on a *Lama-Bonza* (R), who is always one of the Race to which that Territory belongs. This Family is the most considerable of the Nation called *Si-fan* or *Tû-fan*, whereof I shall give a more ample Account hereafter.

The Emperors of the former Race, thinking to procure a more lasting Repose to the Nation, by making the Place, where they kept their Court, impregnable, had built a second Wall as strong and surprizing as the first, which still remains entire in *Pe-che-li*, 76 *Li* from *Pe-king*, at one of the principal Gates named *Nan-kew* 10 Leagues from thence, on the Side of a high Mountain, by which the Road leads to *Swen-wha-fû*, and from thence to *Tay-tong* in the Province of *Shen-si*. This is a small City fortified with several Walls, that rise and fall according to the Surface of the Mountains whereon they are built, and surprize the Eye with the Boldness of their Structure.

This Wall, which is called the inner Great Wall, joins the other to the North of *Pe-king*, near *Swen-wha-fû*, where there is a Garrison; and is continued along the Western Part of the Province of *Pe-che-li*, extending into that of *Shan-si*, where it is fallen to ruin in several Places. Among the Plans of Cities inserted towards the middle of this Volume, there is one Part of the Great Wall on the Side of *Yong-ping-fû*.

When we consider the Number of strong Places and Forts built between these two Walls, with the other Works on the Eastern Side, we cannot but admire the Care and Efforts of the *Chinese*, who seem to have made use of all the Means, which human Forecast could suggest, for the Defence of their Kingdom, and for preserving the publick Tranquility.

Of the People named SI-FAN, *or* TU-FAN.

FOR the better understanding what I am going to relate, it is necessary to call to mind what I only just mentioned before, *viz.* that the little Town of *Chwang-lan* stands as it were at the meeting of two Valleys; whereof one goes towards the North as far as the Gate of the Great Wall, called *Hya-yu-quan*, the Space of above a hundred Leagues; and contains three great Cities, *Lan-chew*, *Kan-chew*, and *Sû-chew*, with several Forts belonging to them. The other Valley extends Westward above twenty Leagues to *Si-ning*, and is full also of little Forts, which are subject to that City, and render the *Chinese* absolute Masters of the plain Country; but they are not so of the Mountains, which are inhabited by a Nation different from the *Chinese*, who lie to the South of them, as well as from the *Tartars*, who are to the North.

The *Chinese* distinguish this Nation into two sorts of People; they call one sort *He Si-fan*, or black *Si-fan*; and the other *Whang Si-fan*, or yellow *Si-fang*: Not that the one is whiter than the other, for they are in general a little swarthy, but because their respective Tents are of those Colours.

The black *Si-fan*. The black *Si-fan* have also some pitiful Houses, but are very uncivilized. They are governed by petty Chiefs who depend on a greater. Those whom *P. Regis* saw were dressed like the Inhabitants of *Hami*: The Women wore their Hair parted into Tresses hanging down on their Shoulders full of little brass Mirrors.

The yellow *Si-fan*. The yellow *Si-fan* are subject to certain Families, whereof the eldest is made a *Lama*, or *Tartarian Bonzas*, and wears a yellow Habit, which may probably be another reason, for the *Chinese* Distinction of *Black* and *Yellow Si-fan*. These *Lamas*, who are of the same Family and govern in their respective Districts, have the Power of deciding Causes, and punishing Criminals. They inhabit the same Canton, but in separate Bodies, and without forming large Villages. Their usual Way is to make little Hamlets, consisting of six or seven Families of the same Kindred; which appear like little Camps, or *Syau-in*, as they are called in the modern *Chinese* Books of Geography.

The greater Number of them dwell in Tents; but some have their Houses built with Earth, and a few of Brick. They want none of the Necessaries of Life. They have numerous Flocks of Sheep; their Horses indeed are but small, but well shaped, mettlesome and strong.

The *Lamas*, who govern these People, don't make them uneasy, provided they render them certain Honours, and punctually pay the Dues of *Fo*, which are very trifling (s). The *Armenians* who were at *To-pa*, seemed very well pleased with the *Lama*, who is Lord of the Place, and was not then above 25 or 26 Years of Age. Far from vexing his Subjects, he only took from each Family a very small Tribute, in Proportion to the Quantity of Land it possessed.

Their Language. There is said to be some Difference in the Language of these two sorts of *Si-fan*; but as they understand each other well enough to trade together, it is probable that they differ only as Dialects of the same Language.

The Books and Characters used by their Chiefs, are those of *Tibet*, which is the Country of the great *Lama*. Neither of these two Nations are more than half subject to the neighbouring *Chinese Mandarins*, before whom they rarely appear when cited: and indeed for the most part they don't

(R) Or a *Tartarian Bonza*, as he is termed towards the Beginning of the next Article, to distinguish these from the *Chinese Bonzas* or Priests, who yet profess the same Religion.

(s) These Dues I take to be a kind of Tythes, as being exacted on a Religious Account.

don't regard their Citations. It ſeems, the *Mandarins* dare not treat them with Rigour, or offer to force them to Obedience, the Mountains they inhabit, whoſe Tops are covered with Snow even in *July*, ſheltering them againſt all Purſuits. Nay, as they have the Diſpoſal of the Rhubarb, which grows in abundance on their Lands, they are courted by the *Chineſe*, who readily leave them in Poſſeſſion of ſo frightful a Country, provided they can procure from them the Commodity in the Condition which they require it. They have Cuſtoms and Ceremonies very different from the *Chineſe*: For inſtance, 'tis uſual with them to preſent a large white Handkerchief of Cotton or Taffety, when they go to wait upon the Perſons whom they mean to honour. They have alſo ſome Cuſtoms like thoſe found among the *Kalka Tartars*, and others which reſemble the Cuſtoms of the *Tartars* of *Kokonor*. Cuſtoms and Manners.

The preſent Government of the *Si-fan*, or *Tü-fan*, is very different from what it was formerly. They have not now one Town in their Poſſeſſion, and are pent up between the Rivers *Ya-long* and *Yang-tſe-kyang*, whereas anciently, their Kingdom was well peopled, fortified, and very powerful. Dominions.

It appears from the *Chineſe* Geographers of the middle Age, from the Hiſtory of the Provinces of *Shen-ſi* and *Se-chwen*, and by the great Annals *Nyen-i-ſhe*, that they had a very large Dominion, and Princes of great Reputation, who both made themſelves formidable to their Neighbours, and cut out ſome Work even to the Emperors of *China*. On the Eaſt-ſide they not only poſſeſſed divers Territories, which at preſent belong to the Provinces of *Se-chwen* and *Shen-ſi*, but alſo puſhed their Conqueſts ſo far into *China* as to ſubdue ſeveral Cities of the Rank of *Chew*, whereof they formed four great Governments: Weſtward they were Maſters of all the Countries from the River *Ya-long*, to the Borders of *Caſhmir*.

In the ſeventh Century, *Ki-tſon*, King of the *Tü-fan*, poſſeſſed this vaſt Dominion, and had ſeveral Kings his Tributaries, to whom he ſent Patents and Seals of Gold. Having form'd the Plan of an Alliance with *China*, in the Time of the Emperor *Tay-tſong* of the Dynaſty of *Tang*, one of the greateſt Princes that Monarchy ever had, he ſent a moſt famous Embaſſy to that Prince, who, pleaſed with his Politeneſs, received and diſmiſſed the Ambaſſadors with the greateſt Marks of Honour and Diſtinction. Hiſtory of the *Si fan*. *AN. CHRIS.* 630.

Ki-tſon, upon this Encouragement, by a ſecond Embaſſy demanded a Princeſs of the Imperial Blood, for his Son *Long-tſang*. The Emperor's Council, looking on this as a very bold Propoſal, rejected it with Scorn, without ſo much as deigning to deliberate on it. *Long-tſang* ſucceeding to the Throne on the Death of his Father, came at the Head of 200,000 Men to demand the Princeſs; and having defeated certain Princes Tributary to *China*, who oppoſed his Paſſage, he penetrated to the Borders of *Shen-ſi*, where the Emperor then kept his Court. The Imperial Council depended on the Reſiſtance of thoſe Princes, becauſe all the other Roads were impracticable to a numerous Army.

After theſe firſt Succeſſes, *Long-tſang* ſent one of his Officers with a proud and haughty Letter, which he wrote to the Emperor; wherein he demanded that the Princeſs ſhould be immediately delivered up to him, with a certain Quantity of Gold, Silver, and Silks, which he ſaid were due to the Huſband of a Princeſs of the Imperial Blood, who came to receive her in Perſon with ſo much State and Magnificence.

The Emperor, offended at ſuch a Demand, immediately ſent Orders to his Troops on the Frontiers to aſſemble, and to gain Time, he amuſed the Envoy with Hopes, giving him every Day a ſumptuous Entertainment: But as ſoon as he underſtood that the Imperial Army was ready to march, he diſmiſſed the Envoy with Diſgrace, and without returning any Anſwer to the Letter of the King his Maſter.

The General *Hew-hyen-tſi* ſet out at the ſame time, and as ſoon as he had joined the Army, he attacked that of *Long-tſang*, and routed it. However the Loſs was not ſo conſiderable on the Prince's Side, but that, after having rallied his Troops, he found himſelf in a Condition to give the Emperor Uneaſineſs; for which Reaſon, as he promiſed to retire, in caſe the Princeſs was ſent him with an Equipage ſuitable to her Dignity, the Emperor's Council were of Opinion, that he ſhould give his Conſent: Accordingly the Princeſs ſet out with a great deal of Pomp, and after the Ceremonies of Marriage were over, *Long-tſang* retired, and became a faithful Ally. He was very ſerviceable to the Empire on divers Occaſions; particularly when the General *Alena* uſurped a Tributary Kingdom of *China*, *Long-tſang* aided the Emperor's General with all his Forces, fought himſelf in Perſon, and had a good Share in the Victory by killing the Rebel. 640.

Ki-li-ſo, who ſucceeded *Long-tſang*, did nothing to diſturb the Peace which he had with the Empire and all his Neighbours: On the contrary, he ſtudied only to continue it, by the Treaties which he made with different Nations of *Tartars*, and eſpecially with the *Whey-he*. This Prince died without any Iſſue, leaving his Kingdom equally powerful in domeſtick Forces and foreign Alliances. 696. The *Whey-he Tartars*.

Su-ſi, his next Heir and Succeſſor, was of a more warlike Genius; he was call'd in with his *Tartarian* Confederates, and ſome other Allies of the Empire, to aſſiſt the Emperor *When-tſong*, obliged at that Time to quit his Court at *Chang-gan* (the City at preſent called *Si-ngan*) and abandon it to the Rebels headed by the General *Gan-lo-ſhan*.

The next Heir to the Crown, who called them in, had promiſed them great Rewards, if they gained the Victory. He kept his Word with them, and beſides giving them the Plunder of certain rebellious Cities, and among the reſt that of *Lo-yang*, which was very rich, he made them Preſents of great Quantities of Silks and the choiceſt things that *China* produced.

But

But whether diſſatisfied with thoſe Preſents, or grown more haughty and enterprizing from the Proof they had given of their Strength, or prompted by Policy to take an Advantage of the Weakneſs of an Empire exhauſted by ſo many civil Wars; as ſoon as they heard of the Emperor's Death, they ſet forward with a formidable Army, and made ſuch incredible Haſte, that they were arrived on the Frontiers of the Empire, before there was the leaſt Surmiſe of their Irruption.

The Governors of *Ta-chin-quan*, *Lan-chew*, and all the Country of *Ho-ſi-ú*, were ſurprized, and forced to ſurrender. The News being brought to Court by ſome that had fled, he who was then at the Head of Affairs, at firſt could ſcarce believe it. However, as he had the Wiſdom to provide againſt the worſt, he ordered the moſt experienced general Officer, then at Court, to depart at the Head of 3000 Horſe to learn the Truth.

Ko-tſey, (for that was the General's Name) was ſcarcely arrived at *Hyen-yang*, a City not far from the Court, when he received Information that the Enemy's Army, conſiſting of 300,000 Men, would be there that very Day. He diſpatched immediately a Courier to the Miniſter, to preſs him for Succours, without which it was impoſſible for him with ſuch a Handful of Men, to oppoſe the *Tú-fan*, who were ready to fall upon the City where the Emperor reſided.

The Miniſter did not ſtir a Step faſter. Mean time the Generals of the Enemy, who knew the Country, were no ſooner arrived at *Hyen-yang*, than they detached a conſiderable Body of Troops to poſſeſs themſelves of a Bridge on the River, where the reſt of the Army arrived next Day in good Order.

The Emperor, from whom they had till then concealed the Danger he was in; was ſo confounded with the News, that he abandoned his Palace and fled: The great Men of his Court, the Officers and People all followed his Example. Thus the victorious Army entered the Palaces of the Emperor and the Princes, without Reſiſtance, where they found immenſe Riches, which they carried away, and then ſet both the Palaces and the City on fire in different Places.

Ko-tſey had retired with his 3000 Horſe, that he might join the Troops, which, on the firſt Alarm, left *Chang-gan*; By means of that Reinforcement he ſaw himſelf preſently at the Head of 40,000 Men; and in order to ſupply by Policy what he wanted in Strength, he had recourſe to the following Stratagem. He ordered a Detachment of Horſe, commanded by one of his beſt Officers, to encamp on the neighbouring Hills, and there, ranging themſelves in one Line, to make a dreadful Noiſe with their Drums, and to light up great Fires every Night in different Parts of the Camp, in View of the Enemy. This Artifice ſucceeded; for the *Tú-fan* fearing to be ſurrounded and overpowered by the united Forces of the Empire, conducted by a General of known Bravery and Experience, returned towards the Weſt, and blocked up the City of *Fong-tſyang*.

Ma-lin, who commanded in that Diſtrict, came to the Relief of the Place, and forcing his way thro' a Body of the Enemies Troops, whereof he killed above 1000, threw himſelf into the Town. As ſoon as he was entered, he cauſed all the Gates to be opened, to let the Enemy ſee he did not fear them. This extraordinary Conduct aſtoniſhed the *Tú-fan*, and confirm'd them in their firſt Suſpicions, that there was ſome Ambuſcade prepared to ſurprize them. Beſides, ſaid they, as this General ſeems not to value his Life, it will coſt us dear before we can take the Town, and conſidering how much weakened we are already, by the Fatigues we have undergone, how ſhall we be able to withſtand an Army perhaps more numerous than our own, and compoſed of freſh Troops? Hereupon they reſolved to retire, contenting themſelves with the Spoil they had already gain'd; and by their Retreat gave the *Chineſe* time to repair the Royal City of *Chang-gan*, whither the Emperor returned ſome Months after he had quitted it in ſo ſhameful a Manner.

Whey-he Tartars invade *China*.

Theſe Troubles were no ſooner over, than the *Chineſe* were obliged to take the Field againſt a new Rebel called *Pú-kú*, who entered into Confederacy with the *Whey-he Tartars*; but he being taken very opportunely off by a ſudden Death, the *Chineſe* had the Addreſs to diſ-unite the two Nations, by fomenting a Jealouſy betwixt them, about the chief Command.

Yo-ko-lo, who commanded the *Whey-he*, would needs be nominated General of the whole Army. This the *Tú-fan* oppoſed, as a thing contrary to the Orders they had received from the King their Maſter, and diſhonourable to their Kingdom, which was much ſuperior to the little State poſſeſſed by thoſe *Tartars*. The *Chineſe* Generals, who were encamped in their View, ſecretly ſupported the Pretenſions of *Yo-ko-lo*, and at length joined him. Hereupon the *Tú-fan* were attacked as they were marching off, and loſt 10,000 Men in their Retreat. The King of the *Tú-fan* meditated how to retrieve his Loſſes, and being informed that the *Whey-he* were retired much diſſatisfied with the *Chineſe*, he ſent his Army to beſiege *Ling-chew*; the Governor of which City and its Diſtrict, having but few Troops, carefully ſhunned an Engagement on ſuch unequal Terms.

The Courſe he took was to put himſelf at the Head of 5,000 Horſe, and turning ſuddenly towards the Magazines of the Beſiegers, not only burnt them, but carried off all the Spoil which they had taken, with part of their Baggage. This Loſs obliged the *Tú-fan* to retire in Haſte to their own Territories. They remained 5 Years without Action, and only thought of Preparations for a new War; but then brought a formidable Army into the Field, which dividing into two Bodies, fell almoſt at the ſame time on the Diſtricts of *King-chew* and *Ping-chew*.

Theſe numerous Troops eaſily defeated ſeveral Bodies of the Imperial Forces; the brave *Ma-lin*, who before had driven them from *Fong-tſyang*, had the ſame Fate as the other Generals; but at laſt the General *Ko-tſey* routed them intirely, by an Ambuſcade which he laid for them in their Paſſage.

This Defeat diſpoſing the King of *Tú-fan* to Peace, he ſent an Embaſſy to *China*, more numerous than magnificent; the Ambaſſador having no leſs than 500 Men in his Retinue. The Emperor

peror to mortify him detained him a long time at Court, without either giving him Audience, or dismissing him. The King of the *Tû-fan* was greatly incensed at so disagreeable a Reception of his Embassy, and was preparing to take Revenge, when the Emperor happened to dye. YEAR of CHRIST.

One of the first Cares of his Son *Te-tsong*, who succeeded him, was to deliberate about the manner of dismissing the Ambassador and his Train. The Course he took was quite different from that of his Predecessor: he feasted the principal Persons of the Embassy, gave them and their Followers rich Habits according to their several Ranks, loaded them with Presents, and sent them back, under the Conduct of one of his Officers, named *Wey-ling*, who had Orders to justify the small Regard which had been paid to his Ambassadors, by laying the Fault on their bad Conduct, and their having too numerous a Retinue.

Wey-ling, contrary to his Expectation, was received not only with Honour, but also with a Magnificence that surprized the Emperor, and gave him an Esteem for this Court. He had his Expences defrayed, and was sent back with an Ambassador loaded with rich Presents to the Emperor, with an Assurance, that he would never do any thing for the future that might break the good Understanding which he desired to maintain with the Empire: So that the Court not doubting the Sincerity of this Reconciliation, was too easily persuaded that there was nothing more to fear from the *Tû-fan*.

In the mean time this King dying, *Tsang-po* his Successor was no sooner in the Throne, than 786.
he ordered his Army to take the Field and enter *Shen-si*, which they did without being discovered; and defeated all the Imperial Troops they met with till they arrived at the City *Kyen-ching*, called at present *Kyen-yang*.

The *Chinese* Court was alarmed upon this; but the General *Li-ching*, seeing the Consequences of this Invasion, thought he ought not to wait for the Emperor's Orders; he therefore began his March with all his Troops joined to those of the Province, and coming up with the Enemy as they were on the point of besieging the City, he obtained so compleat a Victory, that he forced them to sue for Peace, which was granted on Condition they should swear to the Terms, as soon as one of the Lords of the Emperor's Court arrived, with full Powers to adjust Matters amicably, and ratify them in his Name by Oath, which was done accordingly: But their treacherous Designs were soon discovered. Some of their Officers who desired the Continuation of the War, endeavoured to seize the Emperor's Envoy and carry him to their Camp. Indeed the General disowned having any Hand in the Matter, and the Envoy imagined he had gained a great Point in his Negociation with the Chiefs of the Enemy's Army, by prevailing with them to return home, without doing any Damage to the Subjects of the Empire.

This first Expedition not having the Success which the King of the *Tû-fan* had promised himself, he prepared for a second, and raised an Army strong enough to oppose both the *Whey-he Tartars*, (who had newly made an Alliance with the Emperor) and the *Chinese*. At first they took 791
some considerable Forts which lay in their Road, and having possessed themselves of *Gan-si*, advanced to *Pe-ting*, which lies to the South of *Ning-hya*; where they were surprized and defeated by the *Whey-he*. Nevertheless, far from retiring, they continued their March towards the Court, with incredible Boldness and Intrepidity; but soon after, when they least expected it, the General *Wey-kau* fell on them, cut in pieces those Bodies which were drawn up in Order of Battle, carried off 50 of their * Camps, and pursued them as far as the Frontiers. At the same time he dispatched an Officer to the King of *Yun-nan*, to persuade him to come and join him with all his Force; but that Prince refused for fear of drawing so formidable an Enemy upon himself.

* In the *French* Campemens.

After this Victory, *Wey-kau* proposed to the Emperor a Method to hinder the Incursions of the *Tû-fan*; which was to build certain Cities or Fortresses on the Western Frontiers. The Court followed his Advice, and Orders were given to build four in the District of *Ning-yang-fû*, in the Province of *Shen-si*, viz. *Tang-ka*, *Ho-tau*, *Mû-pû* and *Ma-ling*.

This Precaution was useless; for scarce were these Towns finished, when the *Tû-fan* returned 801
as usual, and at length took the City *Lin-chew*, which they had before attempted several times in vain. The General *Wey-kau* did not give them time to repair their Breaches, before he appeared with his Army, at the Sight of which the *Tû-fan* abandoned the City, and marched towards *Wey-chew* in the Province of *Se-chwen*, which was one of the best Places they had. *Wey-kau* pursued them, and finding they fled continually before him, he resolved to besiege *Wey-chew*.

This News startled the King of the *Tû-fan*, who immediately sent *Lun-nang* his Prime Minister with considerable Succours. *Wey-kau* being informed of this, marched out of his Lines to meet the Enemy, defeated the Army of the Prime Minister, and obliged him to surrender himself Prisoner: Immediately after this Victory, he had Admission into the City, which he resolved to make a Place of Arms, and went to besiege the Fortress of *Quen-min-ching*, but he was baffled there, through the Bravery of the Governor, who made a glorious Resistance.

Wey-chew was one of the Royal Cities, and the Kings of *Tû-fan*, since the Time of *Ki-lo-so*, re- 802
sided there one part of the Year. So that the first thing King *I-tay*, who succeeded his Brother, did, was by all possible Means to recover it. With this View he levied an Army of 150,000 Men, and sent to besiege it.

On the Report of the March of this Army, the *Chinese* General threw himself into the City, where he sustained a Siege for 25 Days, and defended it bravely, against the continual Assaults of the Enemy; but the Succours which he expected not arriving, and seeing himself reduced to Extremity, he was at length constrained to surrender.

The *Tû-fan*, puffed up with their Conquest, advanced towards *Ching-tu-fû*, the Capital of the Province of *Se-chwen*. The *Chinese* General, who with the few Troops he commanded, was unable

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able to oppoſe their March, ſpread a Report that he was gone to poſſeſs himſelf of the Defiles of the Mountains through which they had paſſed, and cauſed his little Army to make all the neceſſary Motions to induce them to believe, that this was really his Deſign. In effect they were ſo convinced of it, that for fear of having their Retreat cut off, they contented themſelves with executing the principal Order of their Prince, and retired to *Wey-chew*.

I-tay was a Prince naturally mild, peaceable and full of Tenderneſs for his People: As he began the War for no other End, than to recover a Place which had been taken from his Predeceſſor, as ſoon as his Troops were returned, he ſent to acquaint the Generals poſted on the Frontiers of the Empire, that he was willing they ſhould live in Peace, and to convince them his Intentions were ſincere, he publiſhed an Order, which enjoin'd all his Officers to act only on the Defenſive.

The *Chineſe* on their Side behaved with great Generoſity on ſeveral Occaſions. *Si-ta-mew*, a *Tû-fan* by Nation, and Governor of *Wey-chew*, offered to deliver up that Place to *Li-ti-yeu*, who commanded the *Chineſe* Troops on the Frontiers of the Empire. The other Officers were almoſt unanimouſly of Opinion, that the Offer ought to be accepted, but *Ni-û-ſan*, one of the principal among them, oppoſed it ſtrongly.

" A great Empire like ours, ſaid he, ought to prize ſincere Dealing more than the Poſſeſſion " of a Town. If we break the Peace firſt, we ſhall authorize all the former Perfidies of the *Tû-fan*, " and the Complaints we have made of them would thenceforth be unjuſt; for whatever they do " for the future, either by plundering or ravaging our Frontiers, will be juſtified by our own " Example". The reſt yielded to his Reaſons, and it was concluded to reject the Offers of the Governor. *I-tay* took the Opportunity which the Peace afforded him, to govern his Subjects by new Laws, and advanced none to Employments but Men of the greateſt Merit. If he was informed of any Perſon who was remarkable for his Knowledge, and Application to Study, he preferred him to thoſe who were equally experienced in the Management of Affairs. Having heard of one among the *Literati* of great Reputation named (c) *Shang-pi-pi*, and who had no other Recommendation but that of his great Abilities, he ſent for him to Court from the fartheſt Part of the Kingdom; being deſirous to examine him himſelf, and hear him diſcourſe on different Subjects, he was ſo well ſatisfied of his Qualifications, that he made him Governour of the City and Diſtrict of *Chen-chew*, at preſent *Si-ning*.

Notwithſtanding all that *Shang-pi-pi* could do, in repreſenting that he was fit for nothing but Books, that ſuch a Poſt required a martial Genius, and that at the Age of 40, it was too late to ſerve an Apprenticeſhip to State Affairs, the King ordered him to accept of the Government, and take Poſſeſſion of it without Delay. That Prince who by the Wiſdom and mildneſs of his Sway, had gained the Hearts of all his Subjects, dying without Iſſue, *Ta-mo*, who was neareſt of Blood to the Throne, was readily acknowledged by the States, as lawful Succeſſor.

This Prince gave himſelf up wholly to his Pleaſures; he lived in Peace with all his Neighbours, but his Paſſions together with the Violences and Cruelties he committed, rendered him ſo odious to his Subjects, that they left their Country in Crowds, to free themſelves from his continual Oppreſſions. In ſhort, he was the firſt Cauſe of this Kingdom's falling to decay.

842. The Diſtractions encreaſed much more after his Death; for as he neither left any Children, nor had nominated a Succeſſor, one of the Miniſters, gained by the Widow Queen, cauſed the Son of *Pay-va*, her Favourite, and one of the greateſt Lords of the Kingdom, to be proclaimed King.

On the firſt Report of this Election, *Kye-tû-na*, firſt Miniſter of State, haſtened to the Palace and oppoſed it. " If the Royal Family is not extinct, cry'd he, is it not a Crime to chuſe a " King elſewhere"? But his Zeal coſt him his Life, for they killed him as he was returning home.

This Conduct of the Court loſt them the Hearts of all the People; who were ſtill more incenſed, when they underſtood that the new King was no more than a Child of 3 Years old, whoſe Name would be only of Uſe to authorize all the Proceedings of the Favourite; but at laſt the Queen's Party was ſo powerful at Court, that they were conſtrained to comply and acknowledge this young Prince with the uſual Ceremonies.

When this News arrived at the Army, which was then near the Frontiers, the great General, *Lû-kong-je*, refuſed the Orders that were ſent him by the Court, and even conceived Thoughts of making himſelf King.

He was a Man of boundleſs Ambition, proud, full of his own Merit, extreamly paſſionate, and often cruel; but on the other hand, he was brave, ſkilful, and capable of the greateſt Undertakings. So without heſitating, he laid hold of this Opportunity to aſcend the Throne. He firſt cauſed a Report to be ſpread, that he was preparing to revenge the Royal Family, by extirpating the Uſurpers of the Crown: And having augmented his own Army with freſh Troops, marched directly againſt that of the new King, which he defeated. He alſo took and plundered *Wey-chew*, and being joined by a great Number of Officers and Malecontents, he found himſelf at the Head of 100,000 effective Men. The firſt Step he made, was to bring the Governors of the Provinces into his Meaſures.

Shang-pi-pi was one of the Principal, and in great Reputation among the Soldiery. Ever ſince King *I-tay* had made him Governor of *Chen-chew*, he had apply'd himſelf with ſuch Aſſiduity to diſcipline his Troops, (by making them exerciſe frequently, and teaching them the various Stratagems of War) that they were reckoned the beſt in all the Kingdom.

(c) Orig. *Cham-p-pi*, where, as in many other Places, the *Portugueſe* Orthography ſeems to be retain'd thro' Inadvertency.

Lu-

Lu-kong-je was willing to ſound him firſt, and after writing him a deceitful Letter, advanced towards the City. *Shang-pi-pi* who ſaw thro' the General's Deſign, reſolved to croſs it, and to deceive him in his Turn, wrote him ſo modeſt an Anſwer, that *Lu-kong-je* did not doubt but he had gained him over to his Side. YEAR of CHRIST.

Immediately after the Departure of the Courier, *Shang-pi-pi* began his March with all his Troops, and made ſuch Haſte, that he arrived almoſt as ſoon as his Letter. That Inſtant he attacked the Army of *Lu-kong-je*, which was much ſtronger than his own, and as this General was ſurprized and unprovided, he was defeated without any Difficulty.

Lu-kong-je after rallying the reſt of his Troops retired, much inraged in his Heart. He ſaw plainly, that *Shang-pi-pi* would be a great Obſtacle to his ambitious Views, and the more ſo, as he had given out in his Government, that if they could not have a King of the Royal Blood, it would be better to ſubmit to the Emperor of *China*, than to favour the Ambition of a rebellious Subject.

Lu-kong-je having recruited his Army, imagin'd the way both to regain his Authority and win the Affections of his Nation, was to enter the *Chineſe* Territories, and give them up to be be plundered. He had ſome Succeſs at the Beginning, but was quickly beaten by the *Chineſe* Generals, who afterwards took from the *Tû-fan*, the City of *Yen-chew* and ſeveral Fortreſſes. 846 and 849

Lu-kong-je was no way diſmayed at theſe Loſſes; he imagin'd that if he was once ſole Maſter of the Kingdom, it would not be difficult to repair them; for which Reaſon, he bent all his Thoughts on reducing *Shang-pi-pi*. He had augmented his Army with new Recruits, and with the *Tartars*, who were old Allies of the *Tû-fan*, to whom he had promiſed the plundering of the Frontiers of *China*. Thus he began his March, and arrived near *Chen-chew* with a formidable Army.

Shang-pi-pi, without taking too many Men out of his City, had fortified his Camp near the River, on the firſt News of the Enemy's Approach. But *Lu-kong-je*, attacked and forced him to abandon it; he paſſed the River, broke down the Bridge, and followed the Enemy Step by Step on the other Side. And tho' he beheld the Spoil and Ravages that *Lu-kong-je* made on his Territories, with a Deſign to draw him to a general Battle, yet he never ſuffered his Soldiers to croſs the River, not ſo much as to ſkirmiſh with the Enemy. The natural Brutiſhneſs of *Lu-kong-je* and his bad Temper, which encreaſed by the ſmall Succeſs of his Enterprizes, rendered him ſo inſupportable to his Soldiers, that they deſerted in Troops to *Shang-pi-pi*, who received them kindly, and form'd them into new Companies.

The *Tartars* on their Side, who could no longer bear ſuch an intolerable Yoke, and ſaw into the ambitious Deſign of the General, retired. In ſhort, the Deſertion, which encreaſed daily more and more, frightend *Lu-kong-je* to ſuch a Degree, that he gave himſelf for loſt, and deſpairing of Succeſs, thought he could not do better, than ſurrender to the Emperor of *China* on certain Conditions. Accordingly he departed for the Court, and treated with his Imperial Majeſty. Though he could not obtain all his Demands, he pretended to be ſatisfied, and retired to *Ko-chew*, a *Chineſe* City, where he lived at eaſe the Remainder of his Life.

While the ambitious *Lu-kong-je* was Maſter of almoſt the whole Forces of the State, the Princes of the Blood retired into different Parts of the Kingdom, where they had ſmall Patrimonies, tho ſome of them took Shelter in certain Forts that belong'd to them towards *Se-chwen*, reſolving rather to ſubmit to the Emperor of *China*, than to an Uſurper. Others fortify'd themſelves in their Mountains, while ſome of the moſt conſiderable remain'd in the Territories they poſſeſs'd, bordering on the Government of *Shang-pi-pi*. Hence aroſe an infinite Number of Diſtractions in the State, which neither the Wiſdom and Valour of that General, nor his Succeſſor, were able to appeaſe; and which was the Ruin of this Monarchy at laſt.

When the *Tû-fan*, divided into different Parties, were weary of fighting, many Officers and Soldiers joined themſelves to *Pan-lo-chi*, Prince of *Lû-kû*, a Place in the Borders of the Diſtrict of *Chen-chew*, which the Children of *Shang-pi-pi* had preſerved for their Nation. As ſoon as they beheld a Chief of the Royal Blood, they quickly formed an Army, and to retrieve the Honour of their Country by ſome glorious Exploit, reſolved to attack the King of *Hya*. 951

This new King, who was a *Tartar*, originally of *Tû-pa*, which is ſtill in the Poſſeſſion of the *Tû-fan*, had founded a Dominion in Spight of the *Chineſe*, near the *Whang-ho*, the Capital whereof was *Hya-chew*, call'd at preſent *Ning-hya*; from which City the new Kingdom took the Name of *Hya*. Kingdom of *Hya* or *Khya*.

The *Tû-fan* had much aſſiſted this Prince in his Enterprize; but they alledged that their Services were ill requited, and that their Complaints had been rejected with ill Treatment from the Miniſters of the new State; for which Reaſon, ſeeing themſelves re-united under one of their own Princes, they deſign'd to be revenged of them for their Ingratitude.

The King of *Hya*, who was the Founder of this little Monarchy, was named *Li-ki-tſyen*; he had renewed the War with the Empire, at that Time govern'd by the Imperial Family of the *Song*; entring ſuddenly with a numerous Army into the Weſtern Part of *Shen-ſi*, which bordered on the ſmall Dominion that the *Tû-fan* were ſtill poſſeſs'd of. 1003

Pan-lo-chi offer'd to join the *Chineſe* Commander with his Forces, to deſtroy this growing Power, provided the Emperor would honour him with a Title that might give him more Authority among thoſe of his own Nation. The Emperor liked the Propoſal, and ſent him Patents as Governor General of the *Tû-fan*.

The King of *Hya*, who knew nothing of theſe private Contracts, after making ſome Ravages, beſieged the Town of *Si-lyang*, and taking it, put the Governor to Death; he thought to puſh his Conqueſt farther, believing that *Pan-lo-chi* was coming to join him with his Army, to favour his Deſigns.

Year of CHRIST.

Deſigns. But that Prince having, at the Head of 60,000 Horſe, come up with the King of *Hya* in a few Days, attack'd him with ſo much Valour, that he entirely defeated his great Army; however, being wounded in the Battle he dyed ſoon after the Victory.

So-tſo-lo his Succeſſor bent his Thoughts on recovering the ancient Monarchy of his Anceſtors. His little Dominion conſiſted only of 7 or 8 Towns, with ſome neighbouring Countrys. But he rely'd much on the experience and valour of his Troops, which were very well diſciplined; he was
1015 in hopes alſo that the reſt of the *Tû-fan* wou'd join him and ſeek his Protection, when they ſhou'd ſee him powerful enough to defend them. He fix'd his Court at *Tſong-ko-ching*, where he eſtabliſhed Officers the ſame both as to Number and Titles, that the Kings his Predeceſſors had. Afterwards levying new Forces in the Territories of *Li-tſing-chin*, *Ho-chew*, *Y-chwen*, *Tſing-tang* and throughout all the Parts in general that remain'd to him of the ancient Dominions of the *Tû-fan*, he entred the Territories of the Empire ſeveral Times, but was always beaten, and at length concluded a Peace.

The Enterprizes of the King of *Hya* gave him ſome uneaſineſs. That Prince's power encreaſed Daily, which ſwelled his Pride to ſuch exceſs, that he had aſſumed the Title of Emperor. The *Chineſe* Monarch was glad of having *So-tſo-lo* to oppoſe him, and to engage that Prince more firmly in his Intereſt, he made him Governor General of *Pau-ſhun*, which ſtood very conveniently for him. *So-tſo-lo* dying in the mean Time, the Diviſion, which ſoon after enſued among his Children, haſten'd the intire ruin of the State of the *Tû-fan*. That Prince had by his firſt Wife two Children, the one named *Hya-chen*, and the other *Mo-chen-tſû*: He had afterwards by a ſecond Venter the Prince *Ton-ſhen*. This laſt Wife had ſo much influence and favour, that to render her Son more powerful, ſhe perſwaded her Huſband to impriſon his Children by the firſt, and oblige their Mother to turn *Bonzeſs*. But they finding means to eſcape, and deliver their Mother out of the Monaſtery where ſhe had been ſhut up, the People who aſſiſted them in getting out of Priſon, declared for them.

So-tſo-lo who had recovered from his infatuation approved of this Change, and permitted that *Mo-chen-tſû* ſhou'd live at *Tſong-ko-ching* which he gave him for his Maintenance, for he had removed his Court to *Chen-chew*. To *Kan-ku* his other Son he aſſign'd *Hya-chen* (D) for the Place of his abode. As to his third Son *Ton-ſhen*, who appear'd to him moſt capable of upholding his Family, he gave up to him all his Authority and the reſt of his Dominions. *Ton-ſhen* reſided at *Li-tſing-chin*, where he was equally beloved of his People and fear'd by his Neighbours: Inſomuch that all the *Tû-fan* which dwelt to the North of the *Whang-ho* [or Yellow River] were intirely under his Subjection. Moreover the Emperor of *China* granted him the Government of the whole Country of *Pau-ſhun*, at the Requeſt of *So-tſo-lo*, who ſurrendred it in his Favour.

This great Power wherewith the Younger was inveſted, gave Umbrage to the two Elder, and their Families, who were afraid of being one time or other oppreſs'd: Nevertheleſs they reſumed Courage, aſſerting the Privileges of their Seniority, and by the precautions they took, died undiſturbed in the Cities that fell to their Share.

Mû-ching, Son of *Hya-chen*, more uneaſy than his Father at the Power of Prince *Ton-ſhen*, reſolved to ſubmit to the Emperor and deliver up to him *Kan-ku*, *Ho-chew*, and all the Land, which were in his Poſſeſſion. As the City of *Ho-chew* was a Place of great importance for ſecuring the Frontiers of the Empire, the *Chineſe* Monarch received the Propoſals of *Mû-ching* with joy, granting to him and his Poſterity in general, whatever he demanded in order to live with Honour in the Empire.

Mo-chen-tſû had for his Heir his Son *Kyau-ki-ting*, who was much beloved in his little State, but did not ſurvive his Father many Years. His Son *Hya-cheng* ſucceeded him: He was a paſſionate, violent and cruel Prince, whereby he ſo incenſed his Subjects, that they form'd a Deſign to depoſe him, and ſet up his Uncle *Sû-nan* in his Stead. But the Plot being diſcovered, *Sû-nan* and almoſt all his Accomplices were put to Death.

One of the Principal Officers, named *Tſyen-lo-ki*, finding means to eſcape, carry'd with him *Cho-ſa* who was of the Prince's Family; and ſeizing the City of *Ki-kû-ching*, cauſed him to be proclaimed Prince of that petty State. But *Hya-ching* haſtening thither with his Forces, took the Place, and put *Cho-ſa* to Death: while *Tſyen-lo-ki* in the midſt of all theſe troubles, found means again to eſcape to *Ho-chew*.

The General *Van-chau*, having been made Governor of this Place by the Emperor of *China*, *Tſyen-lo-ki* perſuaded him that the Conqueſt of the Country of *Tſing-tang* was very eaſy, and that if he had a mind he might make himſelf Maſter of it. *Van-chau* gave credit to him, and immediately attack'd the little City of *Mo-chwen*, which he took without any Difficulty. It was then that the Prince *Hya-ching*, ſeeing himſelf hated by his People, and vigorouſly attack'd by the *Chineſe*, reſolved to ſubmit to the Emperor on advantageous Conditions. To this end he re-
1090 paired himſelf to *Van-chau*, offer'd him all the Territories that belonged to him, and obtained his Demands. The Emperor ratify'd the Treaty and gave the Government of this Diſtrict to *Hû-tſong-cha*.

The like happen'd to *Long-ſu* (E) a Son of *Mû-ching*, whom one of the Chiefs of the *Tû-fan* had put in Poſſeſſion of the City of *Hi-pa-wen*. After ſeveral Battles fought with *Van-chau*, wherein

(D) *Hai-tchen* in the *Fr.* perhaps by Miſtake of the Printer.

(E) Orig. *Lone-ſu*, doubtleſs another Miſtake; there being no *Chineſe* Word that ends with *e* or *k*, or indeed with any Conſonants, except *n*, *l*, (w) or *y*; tis true the *g* is ſometimes added to *n*, by *the Miſſionaries*, but it is only to diſtinguiſh certain Words. *See Pref.* p. 12.

wherein he diſtinguiſh'd himſelf by his ſurprizing Valour, being ſometimes Conqueror and ſometimes conquered, that Prince ſubmitted upon advantageous Terms, which the Emperor ratified, and thereby all his Territories were re-united to the Empire.

The Family of the third Son of *So-tſö-lo* continued longer in Splendor, but at length it was diſpoſſeſſed of its Principality by the *Mongols*, who took the Name of *Ywen* and *Ywen-chau*, after the Conqueſt of *China*.

In the midſt of the Troubles, which aroſe in the 12th Century between the *Chineſe* Emperors of the *Dynaſty* of the *Song*, and the Eaſtern *Tartars*, called *Nu-che*, who took the Name of *Kin*, the Family of *Ton-ſken* made an Alliance with the Kings of *Hya*, and under their Protection enjoy'd their Territories pretty peaceably: But at length it was involved in the common Ruin by the victorious Founder of the *Dynaſty* of the *Ywen*, whom our *European* Authors name *Jinghiz-Khân*, and the *Chineſe Chin-ki-ſe-Han*. (E)

End of the Kingdom of the *Tû-fan*.

The Year 1227, according to the *Chineſe* Hiſtory, is the Æra of the intire Ruin of the *Tû-fan*; from that Time they have remained in their ancient Country without either Name or Power, happy to live there in quiet. So true it is, that the Diviſion of a Government almoſt always overturns the moſt flouriſhing Monarchies. The *Tû-fan* were always reſpected by their Neighbours, ſo long as they were united under Monarchs who were capable of governing them well.

Religion of the *Tû-fan*.

Tho' the Form of the Government has been changed among the *Tû-fan*, their Belief has always continued the ſame. The Idolatry of *Fo* was the Religion of their Kings and Princes, as it is ſtill that of the Chiefs of the Nation. The *Lama Bonzas*, and ſometimes the *Ho-ſhan Bonzas*, had great Authority in their Courts: They even choſe them to be Miniſters of State, and on certain Occaſions to command the Armies. Superſtition has rather encreaſed among the *Tû-fan* ſince their Decline. Under the Emperors of the *Ywen*, the *Lamas* became ſo powerful, that the *Tartar* Families thought it was an Honour to have one of their Kindred among theſe *Bonzas*. 'Tis likely this introduced among the *Tû-fan*, who were then Subjects to the *Ywen*, the Cuſtom of conferring on a *Lama* of the Family, the Power of Governing and Puniſhing.

This alſo has much contributed to their being ſo extremely devoted to *Fo*. Their Liberality is never ſhewn, unleſs it be in honouring this Idol, which they inrich by their Offerings. For they have Gold in ſome of their Rivers: And know pretty well how to work it, eſpecially in making Veſſels and little Statues.

The uſe of Gold is alſo very ancient among 'em: Since the *Chineſe* Books mention that in the Reign of a certain Emperor of the Dynaſty of the *Han*, an Officer having been ſent to the *Tû-fan*, to complain of the Devaſtations made by ſome of their Chiefs with their united Forces, they endeavoured to pacify him, by offering him a Quantity of Gold Plate: But the Officer refuſed it, cauſing the *Tû-fan* to be told, that Rice in diſhes of Gold did not reliſh with him.

Nature of the Country.

Their Country is very Mountainous: Lying between the Rivers *Whang-ho* to the North, *Ya-long* to the Weſt, and the *Yang-tſe-kyang* to the Eaſt. Nevertheleſs, between theſe Mountains there are ſome fine Plains, which are like thoſe of *Se-chwen* and *Yun-nan*, principally along the Banks of the great and beautiful River *Ya-long*: But there is neither Town nor Fortreſs to be met with any where, though there muſt needs be the remains of Cities, ſince it is certain there were ſome formerly in this Country. The Source of the *Ya-long*, which is both broad and deep, is between 34 and 35 deg. of latitude and 19 of longitude (F).

The Springs of the *Yang-tſe-kyang*, which runs quite thro' *China*, are in the Country of the *Tû-fan*. The moſt famous which the oldeſt *Chineſe* Books ſpeak of, is named *He-ſhwi*, and lies below 33 deg. of lat. and in 15 of long. but it is called by the *Tû-fan*, *Chûnak*, and comes from a Chain of Mountains, which they name *Chûrkûla*.

I thought fit to take particular notice of this, becauſe the *Chineſe* Books of Geography relate many falſehoods concerning the great River *Yang-tſe-kyang*. Theſe Authors wrote only from common Report, and at a Time when there was ſcarce any Correſpondence with either *Tibet* or the *Tû-fan*.

Of the TARTARS *of* KOKO-NOR.

BEYOND *Si-ning*, without the Gates of the Great Wall, are the Territories of the *Tartars* of *Koko-Nor*. They are properly *Eluths* (G) by Nation: But ſince the Extinction of the Royal Family, denominated *Ywen-chau*, they inhabit to the Weſt of *China*, along the Province of *Se-chwen*, between it and *Tibet*; they take their Name from a great Lake which the *Chineſe* call *Si-hay*, that is, the *Weſtern Sea*; and themſelves in their own Language, *Koko-Not* or *Koko-Nor*.

(E) P. *du Halde* paſſes ſlightly over this Part relating to the Deſtruction of the Power of the *Si-fan* and *Si-hya*, which yet is the moſt curious and intereſting to us of all their Hiſtory, as being connected with that of *Jenghiz Khân*; had that Jeſuit or his Correſpondents been fuller on this Head, we might have been able perhaps to have determined the Situation of *Kara Katay*, which we take to have been the Country poſſeſſed by the Emperors of *Hya*.

(F) It muſt be obſerved that the Longitude is always reckon'd from *Pe-king*, excepting where it is mention'd to be otherwiſe.

(G) *Eluths* or *Aluths*; Of whom an Account is given in the 2d Volume.

Their Country is pretty large, extending from North to South above ſeven Degrees. 'Tis ſeparated from *China* by Mountains, ſo high and ſteep, that they ſerve almoſt every where inſtead of the Great Wall. However, there are ſome Pieces of it to be ſeen towards the Openings of the Mountains, eſpecially in thoſe Places which are frequented by the *Koko-Nor* and other Strangers; for Inſtance, *Tſing-fang-wey*, where there are ſome Battalions under the conduct of a *Tſong-ping*, who has alſo other Troops in different Poſts, which he diſpoſes of as there is Occaſion.

Commodities. The principal Merchandize of *Tſong-fang-wey*, is a ſort of Woolen-ſtuff named *Pû-lû*, much like our Frize, but not above one fourth or fifth part of the Breadth. It is made by the *Tartars* of *Koko-Nor* and the *Si-fan*, who know very well how to dye it of all ſorts of Colours. In the Country they often make long Habits of it, and at *Pe-king* they cover Saddles with it.

The Country of theſe *Tartars*, which borders on *Se-chwen*, is not contiguous to the Kingdoms of *Pegû* and *Ava*, called by the *Chineſe Myen* (G) and *Ya-wa*, altho' theſe lie to the South of it (H); becauſe there are frightful and inacceſſible Mountains between, inhabited by Nationsalmoſt wholly unknown, and which by report of the *Chineſe* of *Yun-nan*, their Neighbours, are very ſavage, being without either Laws or Government.

The moſt Northern of the Mountains bordering on the *Koko-nor Tartars* is called *Nû-i*; and the moſt Southern bounding *Ava*, in 25 Degr. 33 Min. Latitude, is named *Li-ſe* in that Part towards *Yun-chang-fû*.

The Entrances of theſe Mountains, which alſo make a good part of its weſtern Limits, are fortified no more than thoſe of *Se-chwen*; but conſidering the Country, they are ſufficient for the Security of the State, and the Trade carry'd on with *Ava*, by *Ten-ye-chew*, a middling City, on which depends the guarding the Paſs which is neareſt, and moſt frequented by the Merchants.

There was ſtill leſs Occaſion for fortifying the Avenues of the Mountains to the South of *Yun-nan* and *China*, along the Confines of the Kingdoms of *Laos* (called by the *Chineſe Lau-Shwa* or *Lau-ſe*) and *Tong-king*; for beſides that the Air of this Country is fatal to Strangers, it happens that moſt part of the Year it is uncultivated and wild, full of Rivers and dangerous Torrents; whence it is, that the *Chineſe* traffic ſo little with either of thoſe Kingdoms. Nevertheleſs P. *Regis* found ſome Traders at *Yun-nan-fû*, who had travelled as far as the Borders of both Countries; and whoſe Memoirs and Journals were ſerviceable to him in determining ſome Poſitions in the Southern Part of *Yun-nan*, proportioning their Stages to the Diſtances meaſur'd between the Places, thro' which they paſſed in making the Map of the neighbouring Cities.

The *Chineſe* have extended their Dominions as far as theſe Tracts of inacceſſible Mountains, which in a Courſe of ſuch prodigious Length are interrupted only by great Rivers, and ſeem to have been deſign'd by Nature for the Bounds of ſome large Kingdom. They little regard the Complaints and Efforts of certain inconſiderable Nations, who remain ſhut up in this Encloſure, as we have obſerved of the *Si-fan*, who have been hemmed in by the Great Wall about *Si-ning* and *Kya-yu-quan*. Nevertheleſs the Conduct of the *Chineſe* has not been the ſame towards theſe different Nations, as we are going to inform the Reader.

Of the Nation of the LO-LO.

Government. THE Nation of the *Lo-lo* (I) ruled in *Yun-nan*, and was governed by different Sovereigns. The *Chineſe*, after building ſome Forts and Cities in the little uncultivated Plains there, and fighting ſeveral Battles, reſolved to gain theſe People, by conferring on their Lords for ever the Seals and all Honours of *Chineſe Mandarins*, with the Title of *Chi-fû* and *Chi-chew*, *&c.* on condition, that they ſhould acknowledge the Emperor, and be ſubject to the Governor of the Province in common Affairs, after the ſame Manner as the *Chineſe Mandarins* of the ſame Rank: Moreover, that they ſhould receive the Inveſtiture of their Lands from the Emperor, and ſhould not execute any Authority therein without his Conſent; the Emperor on his Part obliging himſelf to inveſt the next Heir.

Language, Religion. The *Lo-lo* are as well ſhaped as the *Chineſe*, and more inured to Fatigue; they have a different Language, and a ſort of Writing which ſeems to be the ſame as that of the *Bonzas* of *Pegu* and *Ava*. Theſe have inſinuated themſelves with the moſt rich and powerful among the *Lo-lo*, who inhabit the northern Part of *Yun-nan*, and have there built huge Temples of different Structure from the *Chineſe*; the Ceremonies, Prayers, and in ſhort the whole religious Worſhip is the ſame as practiſed in *Pegu*.

The *Lo-lo* Lords are abſolute Maſters of their Subjects, and have a Right to puniſh even with Death, without waiting for the Anſwer of the *Vice-Roy*, much leſs that of the Court; ſo that they are obey'd with an incredible Readineſs and Zeal. Any one thinks his Fortune made, if he is admitted to ſerve in the Palace; which Name thoſe Edifices deſerve better than a great many

(G) In the *French* it is fauſtly printed *Miau*.

(H) The Situation given the *Koko-nor Tartars* here does not agree with that aſſign'd them in the Map, where they are placed to the Weſt of *Shen-ſi*, and North of the *Tibet* or *Si-fan*, whoſe Country borders on *Se-chwen*.

(I) In the *French* it is written *Lo-los*, but it muſt be conſider'd that the *s* is added to diſtinguiſh the plural Number, the *Chineſe* having no Words ending in *s*, for which Reaſon we have left it out to preſerve the Propriety of the Name.

many *Chineſe* Tribunals, as they are called in ſome Relations, which for the moſt part are kept in bad Repair and ſcarce habitable. The *Lo-lo*, who conſider the Hall where they give Audience, and all the other Apartments, as their Eſtate, take care to beautify and keep them in good Condition.

Beſides the Officers of the Houſehold, and others who ſerve quarterly, they have Captains, who command the Militia of the Country; one Part of which conſiſts of Horſe, the other of Foot, who are armed with Arrows, Spears, and often with Muſquets. Forces.

Altho' the Horſes of *Yun-nan* as well as *Se-chwen* are the leaſt in all *China*, yet they are not the leſs eſteemed on that Account; for they are not only of a beautiful Colour and well ſhaped, but are alſo ſtrong, lively, and tractable. Horſes.

The Mountains within their Diſtrict muſt needs afford Mines of Iron and Copper, for they make their own Weapons. The *Chineſe* ſometimes carry them Arms, and often inſinuating into the Houſes of thoſe Lords, enrich themſelves at the Expence of their Subjects. Mines of Iron and Copper.

In ſhort the Country abounds in all Sorts of Commodities, and affords Mines of Gold and Silver. The Habit of the *Lo-lo* conſiſts in a pair of Drawers, a linnen Veſt, that reaches no lower than the Knees, and a Straw Hat, or one of Ratann; they go with their Legs bare, and wear nothing but Sandals; the Lords wear the *Tartar* Habit, made of Satin or Damaſk; the Ladies over a long Gown, which reaches down to their Feet, wear a little Cloak which comes no lower than the Waiſt; it is in this Dreſs they ride on Horſeback, even in performing the Marriage Ceremonies, or in the Viſits they make, accompany'd by their Waiting Women on Horſeback likewiſe, and their other Domeſticks on Foot. Gold and Silver.

Concerning the Nation of the MYAU TSE.

THE *Myau tſe* (K) are diſperſed thro' the Provinces of *Se-chwen*, *Quey-chew*, *Hu-quang*, *Quang-ſi*, and along the Borders of *Quang-tong*; under this general Name ſeveral People are comprehended. Moſt of them differ only in certain Cuſtoms, and a ſlight Variation of Language; ſuch are the *Myau-tſe* of *Se-chwen*, thoſe to the Weſt of *Hu-quang*, and thoſe to the North of *Quey-chew*; they are more fierce and uncivilized than the *Lo-lo*, as well as greater Enemies to the *Chineſe*. Their Country.

To ſubdue them, or at leaſt to bridle them; the *Chineſe* have built large Forts and Towns, upon very diſadvantageous Situations, with incredible Expence; but then by this means they have effectually ſecured the Quiet of the State, by cutting off all Communication among them, ſo that the moſt powerful of theſe *Myau-tſe* are, as it were, block'd up by thoſe Barriers.

Thoſe of whom we ſpeak are as abſolute over their People as the *Lo-lo*; but as they have not received the Dignity of *Chi-ſſi*, *Chi-chew*, *&c.* they are conſidered as ſubdued, provided they keep quiet: And in caſe they commit Acts of Hoſtility, either to be revenged of the *Chineſe*, who are often troubleſome Neighbours, or to ſhew their Bravery, wherein they picque themſelves, believing they are better Horſemen than any other Nation, the *Chineſe* are content to drive them back to their Mountains, without attempting to force them from thence. In vain the *Vice-Roy* of the Provinces cites them to appear even by Proxy, for they do juſt as they think proper. Government.

One of theſe *Myau-tſe* Lords, having been invited to a Meeting, where the *Vice-Roy* of *Yun-nan*, *Quey-chew*, and *Se-chwen*, expected him accompany'd with two great Men of *Pe-king*, ſent from Court to examine into the Complaints which one of the Governors had made of his Conduct, obſtinately refuſed to come; whereupon the Grandees thought fit to diſſemble, and treat with him by way of Negotiation.

Theſe Lords have not only their Officers, like the *Lo-lo*, but they have alſo petty Lords under them; who, tho' Maſters of their Vaſſals, are feudatory, and obliged to attend with their Troops when ordered. The Houſes of theſe Lords are not inferior to the beſt belonging to the *Chineſe*. Their uſual Arms are the Bow and half Pike; their Saddles are well made, and differ from the *Chineſe*, being narrower and higher, with Stirrups of painted Wood.

Their Horſes are much eſteem'd on account of their Swiftneſs in climbing up and galloping down Mountains, as alſo for their Agility in leaping very wide Ditches. Thoſe of them that are ſold in theſe Parts coſt an exceſſive Price. Horſes.

The Great *Mandarins* receive them often as Preſents from the Inferior, who buy them, dear as they are, to procure the Favour of their Protectors, or even of the *Myau-tſe* Lords, when they live in good Underſtanding with them. The *Chineſe* report ſurprizing and even incredible Things of theſe Horſes.

One Thing which they tell is not altogether ſo, *viz.* That when Officers of the Army are to be choſen, they oblige the Candidates to leap their Horſes over a Ditch, of a certain Breadth, with a clear Fire burning in it, and to order the Soldiers to ride full ſpeed down the higheſt Mountains. In ſhort, they relate many other things of the ſame Nature, wherein ſuppoſing

(K) As *Myau* ſignifies in *Chineſe* a *Cat*, (probably from the Noiſe thoſe Creatures make) and *Tſe*, *Son*; perhaps *Myau-tſe* ſignifies the *Sons of Cats*. *P. du Halde* for the moſt part omits the Significations of Names, which is a great Defect.

posing them to be practicable by a few Heroes among them, the Actors run very dangerous Risks.

The *Myau-tse* who dwell in the Middle and Southern Part of *Quey-chew* differ from the former as to their Condition: For without stopping to give an Account of the various Names (1) given them by the *Chinese* of the Country, (which are the Names of the Colonies come from other Parts, or sent by the Emperors and Conquerors of this Province,) they may be divided into *Myau-tse* who are not subdued, and *Myau-tse* who are subdued.

Myau-tse who are subdued.

These last are again divided into two Sorts, one obeying the Magistrates of the Empire, and making Part of the *Chinese* People, from whom they are distinguish'd only by a kind of Head-Dress, which they wear instead of the Bonnet, or Cap, commonly used by the *Chinese*.

The others have their Hereditary *Mandarins*, originally inferior Officers, who served in the *Chinese* Army of *Hong-vû*, on the Rise of the last Royal Family, and were in recompense made Masters, some of six, others of ten or more Villages conquered from the *Myau-tse*.

These new Masters were supported by the Garrisons placed in those advantageous Stations, where the Towns of that Province are seen at present. The *Myau-tse* accustom'd themselves by Degrees to the Yoke, so that now they look on their *Mandarins*, as if they were of their own Nation, and have conform'd to almost all their Customs. However, they have not yet forgot their Country; they talk of the Provinces and Towns they came from, and how many Generations have settled in the Province of *Quey-chew*. Most of them reckon 14, some 16; which agrees with the Æra of *Hong-vû*.

Altho' their Jurisdiction is but small, yet they do not want Riches. Their Houses are large, commodious, and kept in good Repair. They hear the Causes of their Subjects on the first Demand, and have Power to punish them, but not capitally. From their Tribunals, which have the Privilege only of the *Chi-hyen*, an Appeal lies to that of the *Chi-fû*.

The People wrap their Heads in a Piece of Linnen, and wear nothing but a sort of Doublet and Breeches; but their *Mandarins* and their Domesticks are cloathed like the *Mandarins* and *Chinese* of the Country, especially when they go to the City, to visit the *Chi-fû*, or any other *Mandarin*.

Myau-tse who are not subdued.

It was from these *Mandarins* of the conquered *Myau-tse*, that the Missionaries, who were at work on the Map of those Provinces, got some Intelligence of the *Myau-tse*, who are not subdued, and possess above 40 *French* Leagues in the Province of *Quey-chew* near *Li-ping-fû*: For tho' they pass'd along their Country on the North and West Sides, in settling the Positions of the *Chinese* Towns and Places, where the Soldiers were posted all around, almost in sight of their Borders, yet they never saw one of them appear.

their Houses,

They told them that these unconquered *Myau-tse*, who are called by the *Chinese Sing-Myau-tse* or *Ye-Myau-tse*, that is, *Wild Myau-tse*, have Houses built of Brick, one Story high, and like those of the conquered *Myau-tse*. In the Ground-Floor they put their Cattle, as the Oxen, Cows, Sheep, and Hogs, for in those Parts one sees scarce any other Kinds of Animals, not even Horses. Hence it is, that their Houses are dirty and stinking, and that those who are not used to it, can hardly bear to lie in the upper Room. In effect, the *Tartars* choose rather to lodge in the miserable Caserns of the Soldiers, than in those Houses, which otherwise make a pretty good Appearance.

Manufactures.

These *Myau-tse* are divided into Villages, and live in great Unity, altho' they are only govern'd by the Seniors of each Village. They cultivate their Lands, make Linnen, and a sort of Carpets, which serve them for Coverlets in the Night. This Linnen is not good, being like bad Muslin; but the Carpets are very well woven; some of them are made of Silk of different Colours, red, yellow, and green; others of raw Thread, made of a kind of Hemp, which they likewise dye. Their Habit is only a pair of Drawers, and a sort of Great Coat, which they fold over their Stomach.

The *Chinese* Merchants find Means, in all likelihood, by the procurement of the conquered *Myau-tse Mandarins*, to trade with the Wild *Myau-tse*, and buy the Woods of their Forests, which having cut down, and thrown them into a River that runs through the midst of their Country, the *Chinese*, who are a little lower on the other Side, receive and make great Floats of it; the Price of the Merchandize remains in the Hands of a Person agreed upon, and usually consists of a certain Number of Cows, Oxen, and Buffaloes; of the Skin of these Animals the *Myau-tse* make their Cuirasses, which they cover with little Plates of Iron or beaten Copper, which render them heavy, but very strong, and of great Use to these Nations.

Among the conquered *Myau-tse* there are some who have their Chiefs, but these Chiefs have not Power of judging Causes. They differ however from the *Chinese*, in that they dwell only in Villages, and never go into the City, unless on some very urgent Occasion.

Mû-lau, or Wood-Rats.

Those whom the *Chinese* call *Mû-lau*, that is, *Rats of the Wood*, and who dwell within 3 or 4 Leagues of the Posts of *Yun-nan*, throughout the Province of *Quey-chew*, are best apparell'd of all the *Myau-tse* in this Country. Their Habit is shaped like a Bag, with Sleeves wide at the Cuffs, and slit in two above the Elbow; underneath there is a Vest of a different Colour; the Seams are cover'd with the smallest Shells that are to be found in the Seas of *Yun-nan*, or the Lakes of the Country; the Cap and the rest of their Dress are much of a piece. The Cloth is made of coarse Thread twisted from a kind of Hemp and Herbs, unknown to us; they probably make Use of this Thread in working the Carpets already mention'd, which are woven sometimes all plain and of one Colour, sometimes in little Squares of divers Colours.

(1) *P. du Halde* would have done well to have given us the different Names by which these People are distinguish'd; such Notices are of great Use to Geography; and serve to prevent Mistakes, as to the Identity of a Nation, call'd by different Names in different Authors.

Among

Among their Inſtruments of Muſick, there is one compoſed of ſeveral Pipes inſerted in a larger, which has a hole or kind of Reed into which they blow, the Sound whereof is more ſoft and agreeable than the *Chineſe Shin*, which may be conſidered as a ſort of little Hand-Organ, that muſt be blown with the Breath. Muſical Inſtruments.

They know how to keep Time in Dancing, and expreſs the gay, melancholy, *&c.* Airs very naturally; ſometimes they play on a ſort of Guittar; ſometimes they beat an Inſtrument compoſed of two little Drums, one ſet againſt the other; afterwards they turn it upſide down, as if they were going to throw it againſt the Ground and break it to pieces. Dancing.

Theſe People have no *Bonzas* of the Religion of *Fo* among them, ſo that being free from this unhappy Obſtacle, which is conſiderable with reſpect to the *Chineſe* and *Lo-lo*, they may more eaſily embrace the true Religion; in Caſe they have not among them ſtill worſe Seducers, ſuch as are certain *Tartarian* Jugglers, tho' we do not know that they entertain any. Religion.

In that Part of *Hu-quang*, next to the Province of *Quang-tong* and that of *Quang-ſi*, depending on *Yung-chew-fû*, are *Myau-tſe*, ſtill more uncivilized, altho' they are thought to acknowledge the Juriſdiction of the neighbouring *Mandarins*, and pay the Tribute, which they carry in what kind and when they pleaſe; for in certain Places they permit no Officer of the *Chineſe* Tribunal to enter their Lands, and if he ſhould, he would run the Riſk of his Life. *Myau-tſe* of *Hu-quang*.

They go barefooted, and by the Habit of running on their Mountains, their Feet become ſo callous that they climb the ſteepeſt Rocks, and paſs over the moſt ſtony Grounds with incredible Swiftneſs, without receiving the leaſt Inconvenience.

The Head Dreſs of the Women has ſomething in it very odd and whimſical. They put on their Heads a piece of light Board above a Foot long, and five or ſix Inches broad, which they cover with their Hair, faſtening it with Wax; ſo that they ſeem to have Hats of Hair; they can neither lean nor lye down but by reſting on their Necks, and they are obliged to turn their Heads continually to the Right and Left, on the Roads, which in this Country are full of Woods and Thickets. Whimſical Head Attire.

The Difficulty is ſtill greater when they would comb their Hair, for they muſt be whole Hours at the Fire to melt the Wax; after having clean'd their Hair, which Trouble they are at 3 or 4 times a Year, they fall to dreſſing it up again as it was before.

The *Myau-tſe* think this Dreſs very charming, eſpecially for young Women. The more elderly Sort don't take ſo much Pains, but content themſelves with doing up their Hair on the Crown of the Head into knotted Treſſes.

Theſe *Myau-tſe* are alſo called by the *Chineſe*, *Li-jin* and *Yau-tſe*. They have ſeveral other Names or rather Nick-names, for all the Names already mention'd, and many others, denote Contempt and Raillery, which the *Chineſe* are not ſparing of. *Li-jin* and *Yau-tſe*.

Thoſe whom they call *Pa-chay* and *Lû-chay*, the firſt on the Borders of *Quang-tong*, the latter on thoſe of *Quang-ſi*, are however more fear'd than deſpiſed by their *Chineſe* Neighbours of *Hû-quang* and *Quang-tong*; the firſt are ſo call'd, becauſe the Number of their principal Villages is eight; and the latter, becauſe they have ſix, which ſerve them for Intrenchments. *Pa-chay* and *Lû-chay*.

The *Chineſe* have erected fortified Towns to the North, Eaſt, and Weſt of thoſe Countries, which ſeem to have been built for no other Purpoſe, than to hinder the Incurſions of theſe petty Nations, for their Situation is very incommodious. If to theſe Towns we add all the Forts that have been raiſed about their Territories, they will amount to more than twenty.

Some of theſe Forts have been abandon'd ſince the Acceſſion of the preſent Family; however above one half of them are ſtill kept on Foot, and pretty well garriſon'd. Theſe *Myau-tſe* were wont to fall upon the *Chineſe*; but the latter have at length got them to put one of their principal Men into the Hands of the neighbouring *Mandarins*, as a Security for their good Behaviour. Moreover they have bound themſelves to give the *Chineſe* no Diſturbance, either becauſe they intend to come and trade in their Cities, or do not care to leave their Mountains.

The *Myau-tſe* of the Province of *Quang-ſi* are on another Footing. They exerciſe the Juriſdiction of the *Chi-fû* and *Chi-hyen*, *&c.* over their Subjects, by a Right which has been hereditary to them for many Centuries. They are originally *Chineſe*; their Anceſtors having followed the two Conquerors of theſe Countries and *Tong-king*, named *Fû-pau* and *Ma-ywen*. The firſt was Generaliſſimo of the Army ſent by the Emperor *Quang-vû-ti* againſt the Rebels of the South and the *Tong-kineſe*, who, taking advantage of the Troubles of the Empire, had ſeized on ſuch Territories as they found convenient for them. *Myau-tſe* of *Quang-ſi*.

The General *Ma-ywen* march'd againſt theſe laſt, drove them back within their ancient Bounds, and fill'd them with ſuch Terror, that his Name, after 16 Centuries, is ſtill fear'd among them. He cauſed a Pillar of Braſs to be erected on the Mountain, which ſerves for a Boundary, with theſe *Chineſe* Words, *Tong chû chi che kyo chi chi mye*, which ſignifies that *they ſhould extirpate the Tong-kineſe*, if they paſs'd the *Brazen Pillar*.

The *Tong-kineſe* at preſent look upon this Inſcription, which is one of the moſt ancient in *China*, as a Propheſy that indicates the Duration of their Monarchy, which is not to be deſtroy'd till the Brazen Pillar ſhall be quite conſumed by Time; for which Cauſe they take great care to ſhelter it from the Injuries of the Weather, and incloſe it with large Stones to render it more ſteady, believing, that by preſerving it, they fix the Deſtiny of their Kingdom.

Ma-ywen left his Officers and brave Soldiers towards the Frontiers to ſecure the Conqueſts, and made them Maſters of whatever he diſtributed among them. It is thus theſe *Mandarins* of the *Myau-tſe* hold from the Beginning their Authority from the Emperor, to whom they are

tributary; they have their Soldiers and Officers, nor do they want for Arms, which they either make in their own Mountains, or buy privately of the *Chineſe*.

What is very grievous to theſe People is, that they are almoſt continually at War, and deſtroying one another; Revenge is perpetuated and hereditary among them. The great Grandchild often endeavours to revenge the Death of his great Grandfather, if he thinks it has not been ſufficiently revenged before. As the *Chineſe Mandarins* do not care to run any Riſk to eſtabliſh Peace among them, they willingly wink at what they cannot hinder, without hazarding the Lives of the *Chineſe* Soldiers.

Language of the *Myau-tſe*. The Language of the *Myau-tſe* of *Se-chwen*, the Weſtern Parts of *Hû-quang*, and Northern Parts of *Quey-chew* is the ſame, or differs only in the Pronunciation and ſome particular Words; but that of the *Myau-tſe* towards *Li-ping-fû* is reckon'd a Mixture of the *Chineſe* and the true *Myau-tſe*, for the People of both Nations underſtand one another very well. They ſay there are alſo ſome Countries between *Quang-ſi*, *Hû-quang*, and *Quey-chew*, of which, thoſe that are to the North are not underſtood by the *Myau-tſe*; this the conquer'd *Myau-tſe* affirm.

Manners. The *Chineſe* give all the *Myau-tſe* the Character of being an unconſtant, perfidious, barbarous People, and above all egregious Thieves; which however did not appear to be fact to *P. Regis* and the Miſſionaries who aſſiſted in making the Map of thoſe Countries; on the contrary they found them very faithful in reſtoring the Cloaths committed to their Truſt, attentive, laborious, and obliging. But perhaps the *Myau-tſe* have reaſon to be diſſatisfied with the *Chineſe*, who have taken from them almoſt all the Lands that were good for any thing in the Country, and continue to ſeize on whatever they find for their Conveniency, unleſs prevented by the Fear of irritating thoſe, whom they endeavour to diſpoſſeſs, too far. However it is certain, that the *Chineſe* neither love nor eſteem the *Myau-tſe* or the *Lo-lo*; and that theſe People have ſtill leſs Affection for the *Chineſe*: looking on them as ſevere and troubleſome Maſters, who keep them ſhut up by their Garriſons, and as it were coop'd up within a long Wall; which deprives them of all Communication with other Nations, from whom they might procure Aſſiſtance.

Iron Bridge. Whatever Towers, Towns, and Bridges there are in *Quey-chew* and other Territories, which formerly did or do at preſent belong to them, they were all built by the *Chineſe*; the Iron Bridge as it is called, which is in *Quey-chew* upon the great Road to *Yun-nan*, is the Work of a *Chineſe* General, whoſe Name is cut in a great Piece of Marble on the other Side of the *Pan-ho*. This is a Torrent, which is not wide but very deep; on each Bank they have built a great Gate between two huge Piers of Stone, 6 or 7 Foot broad, and 17 or 18 high; from each of the Piers on the Eaſt Side hang 4 Chains by huge Rings, which are faſten'd to the Piers on the Weſtern Side, and link'd together by ſmall Chains, which make it look like Network with great Meſhes, on this they have laid thick Planks faſten'd one to the other; but as they do not reach within ſome Paces of the Gate, becauſe of the bending of the Chains, eſpecially when loaded, they have fixt Conſoles or Brackets on the ſame, level with the Gate, which ſupports a Floor that reaches to the Planks laid on the Chains; on the Sides of theſe Planks they have ſet up little Wooden Pilaſters, which ſuſtain a ſmall Roof of the ſame Materials, continued from one Side to the other, the Ends whereof reſt on the Piers.

The *Chineſe* have made ſome other Bridges in imitation of this, which is famous over all the Empire; there is one eſpecially pretty well known, on the River *Kin-ſha-kyang*, in the ancient Country of the *Lo-lo* of the Province of *Yun-nan*; and in that of *Se-chwen* there are 2 or 3 others, which are ſupported only by thick Ropes, but theſe tho' ſmall, are tottering and ſo unſecure, that nothing but Neceſſity could make one venture to croſs them.

They have ſucceeded better in ſome other Parts, both in the Province of *Se-chwen*, at the Foot of the Mountains poſſeſs'd by the *Myau-tſe*, and in that of *Shen-ſi*, in the Diſtrict of *Han-chong-fû*. They have by help of Conſoles faſten'd Wooden Poles into the Rocks of the Mountains; on theſe they have laid thick Planks, and thus made Bridges hanging over the Valleys, which ſerve for Roads, ſometimes for a conſiderable Way together.

All theſe are the Works of the ancient *Chineſe* ſettled in thoſe Provinces, which ſhews the Superiority of their Genius, not only over the *Myau-tſe* and *Lo-lo*, but even all the neighbouring Nations, both to the Weſtward and Southward.

The TRAVELS *of ſeveral* JESUIT MISSIONARIES *in* CHINA.

The Road taken by P. P. Bouvet, Fontaney, Gerbillon, le Comte, *and* Viſdelou, *from the Port of* Ning-po *to* Pe-king: *with a very exact and particular Deſcription of all the Places which they paſs'd through in the Provinces of* Che-kyang, Kyang-nan, Shan-tong, *and* Pe-che-li.

WE departed from *Ning-po* the 26*th* of *November* 1687, in order to go to *Pe-king*, where we were call'd by the Emperor, embarking in the Evening with a *Mandarin*, who was appointed us by the Governor.

The 27th in the Morning we paſs'd by *Yu-yau-hyen*, a City of the third Order, depending on *Shau-hing*; its Wall incloſes a pretty high Mountain, on which there is not a Houſe to be ſeen, except

(1) It appears by a Circumſtance among others in the next Journal, that *P. Fontaney* wrote this.

except towards the Foot. A little River ſeparates the City from a Palace, which *Li-Ko-lau*, after having obtain'd a Permiſſion to retire from Court, cauſed to be built in the Reign of the Father of the Emperor *Van-lye*, to perpetuate his Memory in the Place of his Birth. He incloſed with Walls a great Piece of Ground, which was inhabited afterwards and is now Part of the City; there is a Communication between them, by means of a Bridge of 3 Arches, pretty well built, and over-againſt it are erected 7 or 8 Triumphal Arches, which almoſt touch one another. *Road from Ning-po to Pe king.*

That Day in the Evening we paſs'd two Dikes, and arrived firſt at a Paſſage where they hoiſt up the Barks in order to convey them into a Canal, which is 9 or 10 Feet higher than the Level of the River; they hoiſt the Bark on a Slope or Declivity, paved with great Stones, and when it is at the Top they let it ſlide down another into the Canal. There are ſeveral People at this Paſſage, who wait to be hired for this Work, which they finiſh in about a quarter of an Hour, by means of two Capſtans.

All the Country we ſaw conſiſts of large, well cultivated Plains, bounded with frightful barren Mountains, tho' ſome are cover'd with Pines and Cypreſſes, which are the moſt common Trees to be ſeen between *Ning-po* and *Hang-chew*. The Tree which produces the Tallow is almoſt as common, eſpecially towards *Ning-po*, where ſcarce any other Trees are to be ſeen; they were at that Time ſtrip'd of their Leaves, and cover'd with a white Fruit growing in Bunches at the End of the Branches; their Huſks being fallen off, they appear'd white, ſo that at a Diſtance they ſeem'd as if cover'd with Flowers. Pines. Cypreſſes. Talow Tree.

The 28th in the Morning, we croſs'd a Sort of Lake, or rather an Arm of the Sea, call'd *Tſau-hú*, at our own Expence; for the *Mandarin* declared, that having no Order from the Emperor, he could not oblige the Officers to furniſh us with Neceſſaries beyond the Diſtrict of *Ning-po*: for which Reaſon we were compell'd to hire new Barks, and defray the *Mandarin*'s Expences as far as *Hang-chew*.

This Day we ſailed on the fine Canal which P. *Martini* mentions, but he does not give ſo particular an Account of it as it deſerves. This Canal is near 20 Leagues in Length; it is lined on one Side with large flat Stones, 5 or 6 Feet long, 2 in Breadth, and 2 or 3 Inches thick; its Water is pure and very clear, and its Breadth is generally 20 or 30 Geometrical Paces, ſometimes 40 or more. In divers Places it runs above a League, ſometimes two in a ſtrait Plain. But what is more common, tho' not mention'd by P. *Martini*, is, that from Beginning to End, at certain Diſtances, one finds ſeveral fine Canals on both Sides, extending along the Plain, where they divide into ſeveral others; forming a great Number of Iſlands, that make it look like a great Labyrinth, as far as the Mountains bounding theſe beautiful Plains, which are level, and ſmooth as Glaſs. Fine Canal.

In this agreeable Place is the City of *Shau-hing*, which is croſs'd by a great Number of Canals; the Bridges, which are very numerous, and generally of a ſingle Arch, are very high, but the Arches not being of any Thickneſs towards the Top, are much weaker than ours; ſo that Carts never paſs over them, all Burthens being carry'd by Porters. Theſe Bridges are paſs'd by means of Stairs which are flat, and of eaſy Aſcent, the Steps commonly not being above 3 Inches thick. City *Shau-hing*.

Some of theſe Bridges inſtead of Arches have 3 or 4 great Stones laid on Piles in form of a Floor: We ſaw ſome, the Stones whereof were 10, 12, 15, and 18 Feet in Length. There are ſeveral of theſe over the great Canal, very neatly built. The Country which is water'd by it is very pleaſant and fertile, offering to the View large Plains cover'd with Rice and Pulſe, which afford Suſtenance to an immenſe Number of People; it is alſo diverſify'd with infinite Thickets of Cypreſs Trees, here and there ſhading the Tombs.

About *Shau-hing*, and from thence almoſt as far as *Hang-chew*, one ſees a continual Series of Houſes and Hamlets, which makes the Country look as if it was one City. The Houſes in the Country, as well as thoſe of the Villages, are better built and kept in Repair, than thoſe of the common Sort in ſome Towns: ſo that the Villages of this Country are prettier and more pleaſant than thoſe of *Europe* generally are.

The 29th we paſs'd by *Syau-ſhan*, a City of the third Rank. It is ſuppoſed to have had its Name on account of a little Mountain, which is in one of its Suburbs. This City alſo is water'd with many Canals; its Gates, as well as thoſe of *Shau-hing*, are cover'd with Plates of Iron. City *Syau-ſhan*.

The 30th we went in Chairs within half a League of the *Tſyen-tang* (M), which we paſs'd in leſs than an Hour and an half. The River was in this Place about 4,000 Geometrical Paces in Breadth, but Ships cannot enter becauſe of its Shallows; it has an extraordinary high Tide every Year about the full Moon in *October*. When we had paſs'd the River, we found very neat Calaſhes ready for us, which the Chriſtians of *Hang-chew* (N) had brought down to the Water Side; they accompany'd us, as it were, in Triumph to Church, where we found *P. Intorcetta*, who was grown hoary in the Labour of the Apoſtolic Life, and no leſs venerable on account of his Merit and Vertue, than his great Age. *P. Intorcetta.*

As we were going to Court we were indiſpenſably obliged both to make and receive ſeveral Viſits; in the way from our own Houſe to the Palace of the Vice Roy, we paſs'd thro' a very ſtrait Street, about 25 or 30 Feet broad, and in Length from our Houſe to the Gate of the *Tartars* City about a League. The Middle of it is paved with large flat Stones, and the reſt like the Streets of

(M) In the Orig. *Cien-tang* inſtead of *Çien-tang*, or rather *Tſyen-tang* as it is in the Map.

(N) Here, and commonly afterwards *P. du Halde* writes it *Hang-cheou* inſtead of *Hang-tcheou*.

Road from Ning po to Pe king.

of the *European* Cities, but without any Deſcent. All the Houſes are one Story high over the Shops, which are open towards the Street; on the back ſide is the Canal. This Street is as much crouded as the moſt populous Streets of *Paris*, yet not a Woman to be ſeen. It is adorn'd with ſeveral Triumphal Arches, placed at certain Diſtances, which make a very beautiful Appearance. the other Streets, and eſpecially thoſe where the Soldiers and the *Tartars* live, are very different; the Houſes on each Side look like thoſe of the pooreſt Cottagers, neither are they by far ſo well peopled as thoſe before mention'd.

We viſited the Burying Place of the *Chriſtians*; all that Quarter, which is full of Mountains, is ſcatter'd over with Tombs for the Space of near two Leagues. We went afterwards on the Lake call'd *Si-hû*, which *P. Martini* deſcribes as a delightful Place: The *Chriſtians* had provided us a Dinner in a large Bark, which had a Hall and very commodious Apartments. This Lake, whoſe Waters are very clear, is above a League and an half in Compaſs; on the Side of it in ſome Places there are Houſes, which are agreeable enough, but not extraordinary handſome. Without Doubt the *Tartars*, who have ſack'd this great City 2 or 3 Times, have demoliſh'd moſt of the Palaces P. *Martini* ſpeaks of.

Lake Si-hu.

The 19th *Dec.* we took Leave of the *Mandarins*, and after having ſent our Cheſt on Board the Bark, went to Prayers in the Church where the *Chriſtians* were aſſembled; they furniſh'd each of us with a Chair, and conducted us as they had done at our Arrival to our Bark.

We paſs'd Eaſtwards thro' a Street, belonging to one of the Suburbs, for about 11 or 1,200 Geometrical Paces; as we did not go to the End of it, I cannot ſay juſtly how far it extends. This Street is narrower than that before ſpoken of, but as ſtraight. The Houſes are 2 Story high and very cloſe together; we ſaw as many People as there are in the moſt frequented Streets of *Paris*, but ſtill not a Woman.

Our Bark, tho' it was only of the third Rate, was very large, neat and commodious; being more than 16 Foot in Breadth, and between 60 and 80 in Length; its Sides were 10 or 12 Feet high; it was accommodated with a Hall and 4 very convenient Chambers, without reckoning the Kitchen and the Places where our Domeſticks retired, all on the ſame Deck. The Hall and Chambers were adorn'd on the Inſide with carved Work, painted and gilded; the reſt was beautifully varniſh'd, and the Cieling conſiſting of ſeveral Pannels, painted after the *Chineſe* Manner. Not only the Emperor, but the Merchants themſelves have great Numbers of this Sort of Barks for trading to the ſeveral Provinces, by Means of the Rivers and Canals, wherewith the Country is interſected.

Canal.

We have ſeen ſome of theſe Barks which might hold 200 Tun; whole Families lodge in them more conveniently than in their Houſes, which are not ſo neat. There were above 400 in the Canal that we ſail'd on. This Canal, which is to the North Weſt of the City, runs more than a great League in a ſtrait Line, and is in Breadth every where above 15 Fathom; it is lined on both Sides with Free Stone, and on the Banks are Rows of Houſes as thick ſet as in the Streets, and as full of People; nor are the Barks leſs crouded, which lie on each Side of the Canal. We ſtop'd in our Bark till the 20th, being obliged to wait for the *Vice Roy*, who deſign'd to viſit us, and give us the *Kang-ho*, or Order of the *Ping-pû*, that is, the ſovereign Tribunal for the Militia. This Order imported, that whether we travel'd by Land or Water, we ſhould be furniſh'd with all ſorts of Neceſſaries till we arrived at Court.

The 21ſt in the Morning we left *Hang-chew*, the Canal was every where about 20 or 25 Fathom broad; the Sides which were lined with Free Stone and ſet thick with great Barks, whereof we reckon'd above 500, and the Banks were ranged with Houſes for a Mile and a Quarter. Beyond the Suburbs the Canal is lined with Stone only on one Side; along which there is a paved Way for the Conveniency of thoſe who haul the Barks. We found Canals every now and then, and in thoſe Places, where the Banks are low and overflow'd, they have made flat Bridges, with great Stones, each 7 or 8 Foot long, and placed three and three together, which form a ſort of Cauſey.

About 4 Leagues from *Hang-chew*, we paſs'd through a Village call'd *Tan-tſi*, built on both Sides of the Canal, which to this Place is ordinarily 15, 25, and 50 Paces broad. The two Sides are very well lined with Free Stone and form 2 Quays, each between 4 and 500 Geometrical Paces long, adorned with double Stairs, fronting the Door of every Houſe, for the Conveniency of Water.

The Houſes which extend along the Quays are better built than thoſe in the City, and more uniform; ſo that each Row ſeems to be one continued Pile of the ſame Building. In the midſt of the Village is a handſome Bridge with 7 large Arches, whereof the middlemoſt is 45 Feet wide; the reſt are alſo very large, diminiſhing in Proportion to the 2 Deſcents of the Bridge. We found alſo 2 or 3 great Bridges of one Arch only, and ſeveral Canals with Houſes on each Side. Two Leagues from this Village we ſaw an Iſland in the middle of the Canal, with a very neat Pagod on it.

The 22d, after we had paſs'd ſeveral Bridges, we found that the Canal grew narrower; we arrived at a City called *She-men-hyen*, 10 Leagues from *Hang-chew*. Thus far we had advanced almoſt continually North Eaſt, through a very level Country without Hills, full of Canals cover'd with Bridges, and planted with dwarf Mulberry Trees, much like our Vineyards; Houſes and Hamlets were alſo very numerous.

The 23d we arrived at *Kya-hing-fû*. We saw in our passage on the Side of the Canal a beautiful Pagod, which is call'd *Sun-ko-ta*, because of 3 *Ta* or Towers, several Stories high, which form the Entrance of it; we saw another that was larger, in one of the Suburbs, on the East Side. This City is large, well peopled, and has a very good Trade; its Suburbs are of great Extent. They compare it to *Ning-po* for Bigness, but it is much handsomer and richer. *Road from Ning po to Pe-king. Kya-hing-fû.*

The 24th we departed early in the Morning, and entered a fine Canal, 25 or 30 Paces broad, the Water of which was very sweet. We cross'd a large Village named *Wan-kyang-king*, which extends a good way into the Plain. They pass from one Side to the other over a three-arch'd Bridge of very beautiful Architecture; the middlemost Arch is 75 Feet wide and above 20 high. This Work appears very bold, the Stones whereof it is built are more than 5 Feet long.

From within three or 4 Leagues on this Side *Hang-chew* to this Place, the Country is flat, without Mountains, and sufficiently cover'd with Wood, so that it makes a beautiful Landskip. Not an Inch of Ground lies useless; but Mulberry Trees here begin to be scarce. Between *Kya-hing* and this Village, at a Point where the Canal divides into 3 Branches, we saw 3 Fortresses or Square Towers built in the Water, and situated in Form of a Triangle. We were told that they served heretofore as Boundaries between *Kyang-nan* and *Che-kyang*, when those Provinces belong'd to two different Sovereigns. Province of *Kyang-nan*.

Twenty *Li* (*) from the same Village we pass'd by another on the Left, call'd *Whan-kya-kyun-chin*, in the Province of *Kyang-nan*; it is so large that we took it at first Sight to be a City; and is intersected and surrounded with very broad Canals, quite cover'd with Barks. The Plains are well cultivated, and full of Hamlets; the Multitude and Breadth of the Canals, and the Evenness of the Ground, where there is not the least Eminence to be seen, gives room to believe that this Country had been formerly intirely under Water, and that the *Chinese*, who are extremely laborious, have drain'd it by cutting these Canals, whereby they have render'd it extremely fertile, and very commodious for Trade. Here we counted no less than a dozen Villages, the farthest of which was not above a Mile off, besides those which appear'd at a Distance.

After all, we were told that this Country, as populous as it is, was a Desart, in Comparison of *Song-kyang*, *Nang-king*, and the Southern Part of this Province. If *China* was every where as well peopled as it is between *Shau-hing* and *Sû-chew*, I should make no Difficulty to believe that it contain'd more Inhabitants than all *Europe*; but we were assur'd that the Northern Provinces are not near so populous as the Southern.

Having run 10 *Li*, we arrived at *Pin-Yang*, which signifies an *even Prospect*. It is a great Village, which we took at first for a City, on account of the Multitude of its Houses and Inhabitants; it is cut in several Parts by Canals cover'd with well built Bridges and a great Number of Barks. They derive their Waters from a great Lake on the West Side, through which the little Barks pass to shorten their Way in going to *Sû-chew*, and then they don't touch at *Kya-hing*.

From this Village the Canal extends Northwards out of Sight, and continues in a strait Line, with a Causey lined towards the Water with very fair Free Stone. On the East appears another great Lake, and these 2 Lakes extend as far as *U-kyang*. We pass'd by this City in the Night, which is like the rest cut with fair Canals. Before we arrived we pass'd under the Arch of a Bridge 48 Feet broad and 25 high. City *U-kyang*.

A League beyond *U-kyang* we found that the Causey on the Left Hand or West was 7 Feet high, and very well lined on both Sides with Free Stone, which made a kind of solid Bridge; under which, at certain Distances, there were Arches made for the Water to pass into the Plain, which was sown with Rice, and all overflow'd. This being *Christmas Eve* we said our Masses in the Hall, which was as steady as if the Bark had been on firm Ground.

The 25th, being *Christmas Day*, we found ourselves in the Morning at the Foot of the Walls of *Sû-chew*, in a great Canal 35 or 40 Feet broad; it runs North and South along the Side of a Wall, which we discover'd at one View for about a League, almost in a strait Line. Our Bark stop'd over-against a great Arch of a magnificent Bridge, under which is a Passage into a great Canal, that runs Westward, and loses itself in a very long Suburb. City of *Sû-chew*.

On the Edge of the Plain we saw a kind of great Pavilion, or square Building, with a double Roof curling up, cover'd with yellow Tiles, and encompass'd with a Wall, pierced towards the Top, and adorn'd with variety of Figures. This is a Monument erected by the *Mandarins*, in memory of the Honour which the Emperor *Kang-hi* did their City when he came thither, without that Pride and Pomp which ordinarily accompanies the *Chinese* Emperors. There are engraven on a Stone, belonging to this Edifice, the Instructions which the Emperor gave the *Vice-Roy* for governing the People.

We entered the City betimes in the Morning through the West Gate, and after we had gone the Space of 5 or 6 *Li* on different Canals, we arrived at our Church, where we found P. *Simon Rodriguez*, who presides over a numerous and zealous Congregation of *Christians*. Near the Door thro' which we enter'd, we saw a Polygonal Tower 6 or 7 Stories high, and above a League without the Walls, another Tower of the same Height in one of the Suburbs, which extended beyond the Reach of Eye.

That Day we received a Visit from *Hyu Lau-ya*, Grandson of *Paul Syu*, that famous *Ko-lau*, who was one of the greatest Defenders of the *Christian Religion*. That *Mandarin* is retired to *Shang-hay* with his Family; he had been *Vice-Roy*, had he not been related to *U-san-ghey*,

(*) Ten *Li* make a common League [perhaps in this Part, but they vary in *China* as they do in the Countries of *Europe*.]

Road from Ning-po to Pe-king.

who revolted againſt the Emperor. He is *Han-lin* (*), that is, one of the Doctors of the firſt Rank, who are choſen by his Majeſty for their ſuperior Abilities, to compoſe, print, and to be for the moſt part in waiting near his Perſon. This Dignity gives him a conſiderable Rank; the Billets of Viſit which he ſends, are written in the ſame Manner as thoſe of the *Vice-Roys*.

This illuſtrious *Chriſtian*, malgre all our Oppoſition, fell on his Knees to ſalute us, and knock'd his Forehead againſt the Ground, to ſhew the Reſpect which he bore to the Preachers of the Goſpel. On the 26th we viſited the *Vice-Roy* of the Province, who reſides in this City; he received us with much Politeneſs and Civility, and after a long Converſation reconducted us as far as his Court.

The 28th we left *Sû-chew*. Firſt we ſail'd about 2 Miles Northwards on a great Canal, that runs partly along the Walls of the City, and partly along a large Suburb, which is cut with Canals in divers Places, and very thick ſet with Houſes. We ſaw for near three Quarters of a Mile together a double and treble Row of Barks, ſo cloſe that they touch'd one another's Sides. We ſteer'd afterwards to the Weſt, quitting the Great Canal, which continues its Courſe Northward, farther than we could ſee; and advanced along a new Canal, narrower than the former, croſſing a Suburb, which is adorn'd with Houſes for the Space of a great League, furniſh'd with Streets and Canals.

From what I had ſeen of the Walls of *Sû-chew*, tho' only on one Side, from the Largeneſs of its Suburbs, and the Multitude of Barks, where whole Families dwell, I made no difficulty to conclude, that it is more than 4 Leagues in Compaſs, as they affirm'd it was, and that it contains ſeveral Millions of Inhabitants.

At the End of this Suburb, the Canal grows conſiderably wider, and extends in a direct Line beyond the Reach of Eye, to a great Village, divided by Streets and Canals, where is the Cuſtom-Houſe of *Sû-chew*; from which City as far as *Vû-tſye-hyen* the Canal runs in a ſtrait Line to the North-Weſt, the Space of 100 *Li*, which make 10 Leagues; nothing is to be ſeen but Barks paſſing, ſometimes 50 at once. A League from the Cuſtom-Houſe we found a Bridge of one Arch, 50 Feet wide.

City *Vû-tſye-hyen* deſcribed.

Vû-tſye-hyen is a City of the third Rank, depending on *Chang-chew*. We paſs'd thro' the South Suburb, which is half a League long, extending on both Sides of the Canal; we went cloſe by the Walls of the City, and tho' we could ſee but part of it, we judged it was two Miles and an half in Compaſs. The Walls were more than 25 Feet in height, not ſtrong but very neat, and kept in good Repair. They are ſurrounded with a great Ditch, which is a ſort of Canal. The Space between the Ditch and the Walls is very level, and makes a moſt agreeable Walk. The Waters that abound in this Place form ſeveral Iſlands in the different Canals, that make a charming Proſpect, and produce excellent Tea, which is ſent even to *Pe-king* and all over *China*.

We paſs'd the Night in the City, and next Day continued our Voyage on the Canal, which extends in a ſtrait Line ſtill towards the North-Weſt, with a Cauſey on the Eaſt, very well lined on each Side with Free Stone. The Country is even as Glaſs, and very well cultivated; one ſees a continued Series of Hamlets and Villages, which may be eaſily diſtinguiſh'd in Plains as level as our Gardens. When the View is bounded by ſome large City, it yields a moſt delightful Proſpect.

City of *Chang-chew-fû*.

The 31ſt of *December* in the Evening we arrived at *Chang-chew-fû*, a famous City and of great Trade. We ſail'd half a League only in croſſing one of its Suburbs; the Canal was ſo cover'd with Barks, which touch'd one another, that we could ſcarce ſee the Water. Here they ſeized two Thieves, who in the Night had crept into our Bark; one of them found means to eſcape, and we hinder'd the other from being carry'd before the *Mandarin*: When he was ſet free, he made what Haſte he could to a little Bark, where there were ſeveral of his Accomplices, with whom he diſappear'd in an Inſtant. They affirm that theſe Robbers burn a kind of Paſtil, whoſe Fumes throw one into a Sleep.

The 30th in the Morning, departing from *Chang-chew*, we found the Canal very narrow, being ſcarce 12 Feet in Breadth; the Banks were 17 or 18 Feet high, but perpendicular. Forty nine *Li* from thence, after we had paſs'd the Towns *Ping-nyû* and *Lu-ſhan*, the Canal runs in a ſtrait Line quite out of Sight. Theſe Towns are half ruin'd, altho' there ſtill remain a few Houſes, which are very neat. The Canal is lined on both Sides to the Height of 10 or 12 Feet with fine ſquare Pieces of Marble, greyiſh, and much of the Colour of Slate.

About 2 Leagues on this ſide *Tan-yang* we were obliged to quit the Canal, and continue our Journey by Land, becauſe they were making the Canal deeper, that it might carry the Barks which bring the Tribute to the Court. Tho' this Paſſage had been ſhut up but for one Day, yet we ſaw an infinite Number of Barks ſtop'd, and thoſe who conducted them purſued their Journey by Land Carriages like us.

The *Mandarin* of *Tan-yang*, who had Notice of our coming the Day before, ſent us Chairs, Horſes, and Porters, to conduct us to *Ching-kyang-fû*; thoſe who carry'd us and our Baggage went at the Rate of a good *German* League an Hour, ſo that in leſs than two Hours we made the two Leagues and an half, which was the Diſtance we were at from *Tan-yang*.

Town of *Tan-yang*.

Before we arrived there, at the End of the Canal we paſs'd near a Tower, 7 Stories high, and over three large Marble Bridges with only one Arch. The Suburbs of this Town are alſo paved

(*) At *Pe-king* there is a Colledge call'd the *Colledge of the Han-lin*, who have a Preſident.

paved with Marble; in three Quarters of an Hour we went round it, going along the Walls, which are of Brick, 25 Feet in height, and raiſed on a Marble Foundation. *Road from Ning-po to Pe-king.*

On the North of this Town is a Lake, 5 or 6 Leagues in Compaſs, along which we travell'd about a League before we arrived at *Ma-lin*, a Village 2 Leagues beyond *Tan-yang*, where we paſs'd the Night in a Houſe prepar'd for us by the *Chriſtians*. Tho' this Village has but one Street, yet they aſſur'd us it contain'd above 200,000 Inhabitants; it is paved with Marble like the reſt of the Villages we paſs'd, till we came to *Ching-kyang-fû*; in one part of the Road we met with Stones of white Marble 6 Feet in height, with ſeveral coarſe Figures in Relief cut on them. Village *Ma-lin*, with 200,000 Inhabitants.

The 2d of *January* we arrived at *Ching-kyang-fû*. We paſs'd firſt thro' a Suburb 13,000 Geometrical Paces in Length, all paved with Marble; the Pieces of Marble wherewith the middle of the Street is paved, are 3 Feet long and near 2 broad. After we had paſs'd above a League along the Walls, which are more than 30 Feet high, and in very good Repair, we croſs'd over a Marble Bridge into another Suburb, where we found ſo great a Concourſe of People, that we had much ado to make our Way thro' them. City *Ching-kyang-fû*.

The City of *Ching-kyang* is none of the largeſt, for it is but one League in Circumference, but one of the moſt conſiderable for Trade, and as it were a Key of the Empire towards the Sea, from whence it is not above 2 ſhort Days Journey; it is alſo a fortified Place, and has a large Garriſon. We ſaw 18 Iron Cannon, which form'd a Battery even with the Water.

We croſs'd only one Street of this ſecond Suburb, where there is a little Mountain, from the Top whereof we had one of the moſt agreeable Proſpects imaginable; on one Side we ſaw the City of *Ching-kyang* and its Suburbs, on the other the beautiful *Yang-tſe-kyang*, which the *Chineſe* call the *Son of the Sea*, or *Ta-kyang*, the *Great River*, or ſimply *Kyang*, that is, *The River*, by way of Excellence; in effect, it ſeems from this Place to be a vaſt Sea. On the other Side of the River over-againſt *Ching-kyang* there appears a great City, named *Qua-chew*, at leaſt it wants nothing but the great Privilege belonging to Cities; nor is it look'd on in *China* as more than a *Ma-tew*, or Place of Trade. At the Foot of this Hill lies the Port, where there is a continual Concourſe of People, who make no ſmall Clutter and Noiſe.

Here we went on Board the Bark again, which the Officers had prepar'd for us; they were ſmall but extremely handſome, and were to ſerve us only in paſſing the River to *Yang-chew*; where we paſs'd, the River is above a League in Breadth, and yet it was reckon'd narrow in compariſon of what it is both higher up and lower down. About 700 Paces within the River we paſs'd by an Iſland, which look'd like a Place inchanted; hence the *Chineſe* call it *Kin-ſhan*, or the *Mountain of Gold*; it is about 600 Feet in Compaſs, and cover'd with fair Stones; on the Top ſtands a Tower ſeveral Stories high, ſurrounded with Pagods and Houſes of Bonzas. *A Cha*, or *Chineſe* Sluice

On the other Side of the River we enter'd into a Canal, where we were obliged to paſs a *Cha*, which is a kind of Sluice, if I may give it that Name. The *Chineſe*, whom I had talk'd to about our *European* Sluices, had not the leaſt Notion of them. In this Place they have contracted the Canal between 2 Dikes lined with Free Stone, which approach one another towards the Middle, where the Water runs with great Rapidity: It is likely they reſtrain it thus, to make its Channel deeper, for otherwiſe it would ſpread, and not have Depth enough to carry Barks. At this Paſſage there are People ready to draw the Barks, who muſt be very careful not to let them go down with the Stream, for in that Caſe they would infallibly be broken to Pieces and wreck'd.

We could not ſee *Qua-chew*, becauſe it was Night, when we paſs'd thro' one of its Suburbs. Next Morning we arrived betimes at *Yang-chew-fû*, which is a fair City, of great Trade, and very populous; they aſſured me it was 2 Leagues in Compaſs, and that including the Suburbs it contain'd 2 Millions of Souls. City *Yang-chew-fû*.

We departed thence in Litters the 10th of *January*, at 6 in the Evening, and lay 4 Leagues and an half from it at a great Borough named *Shau-pe*; we travell'd a good part of this Way by the ſide of the Canal on a fair Cauſey, which is cut thro' in three Places, to let the Water into the Fields.

The 11th, after travelling 7 Leagues without ſtopping, we arrived at *Kau-yew-chew*. This Country is flat, and almoſt all under Water; we advanced along a great Cauſey about 30 Feet broad and 10 or 12 high, lined in ſome Places with ſquare pieces of Marble, eſpecially on the Side towards the Canal, which we left on the Right Hand. City *Kau-yew-chew*.

Beyond this we diſcover'd a great Lake, which is parallel to the Canal, and above a League in Breadth. The Plain on the Right Hand is likewiſe under Water, excepting ſeveral Eminences where Rice is ſown; and many Hamlets appear whoſe houſes are cover'd with Reeds, and have Walls made of Reeds done over with Clay. The vaſt Number of Barks under Sail, and rowing over theſe Fields, as on a large Sea, afforded a pretty diverting Spectacle.

Kau-yew-chew is a great City, as we were inform'd, for we only paſs'd about the Space of 12,000 Geometrical Paces by the Side of the Walls, which are about 30 Feet high. In our Way to it we ſaw, in one of its Suburbs, a Tower 7 Stories high; and in the City itſelf another ſquare Building of 6 or 7 Stories, which went up tapering like a Pyramid, terminated by a little ſquare Roof of a different Make from that of the Towers; the Suburbs are large, and pretty well built.

The

Road from Ning-po to Pe-king.

The 12th in the Morning we travell'd 6 Leagues on the Cauſey which runs along the Canal and Lake; this Lake extends out of ſight like a vaſt Sea, where we ſaw an infinite Number of Barks under Sail. Between the Canal and Lake is another Cauſey, cover'd very neatly with ſquare Stones in ſeveral Places; it is full of wild Fowl, and from time to time we ſaw Clouds of ſmall Birds which cover'd part of the Sky; the Crows were all black, whereas thoſe we had met with from *Ning-po* hither, had a kind of white Collar about the Neck.

In the Afternoon we went 6 Leagues farther to *Pau-hing-hyen* along the Canal, which advances continually between 2 great Cauſeys, with the Lake on the Left Hand; the Country on the Right is flat, and very well cultivated near that City, but one half of it lies under Water.

City of Whay-ngan-fû.

The 14th having advanced 8 Leagues we came to lie at *Whay-ngan-fû*; this is a conſiderable City, and ſeem'd to us more populous, and of greater Trade than *Yang-chew*. The Grand Maſter of the Waters, Canals, and Rivers reſides there; he then lived in a publick Inn, where thoſe are lodged who are ſent for by the Emperor, or diſpatch'd from the Court into the Provinces: ſo that we were obliged to take up with a wretched Inn made of Mats and Reeds, notwithſtanding the Cold and Snow, which fell even into the Place where we lay. Three *Mandarins* lodged with us, who were greatly pleaſed with the Sight of ſome of our Books, and the Paper Figures they found in them. We made them a Preſent of one of them, with a *French* Crown, for which they return'd us the weight in Silver, and invited us to drink Tea in their Apartment, where they regaled us with ſeveral Kinds of Fruit.

Marble.

Marble is common in theſe Parts, but the *Chineſe* don't ſeem to ſet any great Value on it; they employ it only for lining Canals, and in ſome other publick Works; we ſaw there as well as at *Ching-kyang* Marble Rowlers, reſembling pieces of Pillars, which they draw over the cultivated Lands to make them level.

On the 15th in the Afternoon we went 3 Leagues farther to lodge at *Chin-kyang-pû* (Q), which lies on the South Bank of the *Whang-ho*, and Side of the Canal; between *Whay-ngan* and this Town we found another not far from the Suburbs of that City, this gave Occaſion to the Error, which the *Dutch* Embaſſadors fell into, who, as appears from their Relation, have taken theſe two Boroughs for a continuation of the Suburbs of *Whay-ngan*, making this Suburb above 3 *German* Leagues long. Indeed we paſs'd one running parallel to the Walls of the City, which is a League and an half in Length. The Country is flat, well cultivated, and in ſome Places half under Water; which renders the Plain, where they ſow Rice, fit for tilling. Here we ſaw abundance of Geeſe, Wild Ducks, Pheaſants, *&c.*

River Whang-ho.

We did not leave this Town till the 17th, which was almoſt wholly ſpent in paſſing the *Whang-ho*, or *Yellow River*, becauſe the Ice was to be broken, and the Pieces obſtructed the Paſſage. The River is not more than 450 Fathom broad at this Place, which is 25 Leagues diſtant from its Mouth; its Channel is pretty ſtrait, the Banks conſiſt of a yellowiſh Clay, which mixing with the Waters in their Courſe, makes them yellow, whence it derives its Name. At the Time we paſs'd it, there was ſcarce any Appearance of this Colour in the Water when it was taken up; its Stream was then neither ſlow nor ſwift, but when it ſwells and is rapid, it waſhes off much Earth, which is naturally light, and ſo becomes a great deal muddier and yellower. If this River was not reſtrain'd by Dikes, which are continually repairing, it would make ſtrange Ravages.

We went and lodged in a Village [or Town]; the Road is the moſt even and handſome that can be ſeen, as well as the Country, which is flat and open like *Beauce*, but more beautiful, better cultivated, and full of Hamlets, which are not above 50, 100, or 200 Paces aſunder. One League from the *Whang-ho* we found a great Cauſey diſcontinued in one Place, over which there was a kind of Wooden Bridge, ſupported by Piles of Stones, 8 or 10 Feet high; it is 300 Paces in Length, and paved very neatly with ſquare Stones; afterwards we paſs'd a Canal, which runs Northward in a ſtrait Line, parallel to the *Yellow River*, whereinto it diſcharges itſelf; we took notice alſo of 3 other large Cauſeys in the Plain, which are the Roads to different Cities.

Cattle.

Hitherto we had not met with any Flocks of Sheep in our Journey; but we ſaw abundance of white Goats and black Hogs, ſome Cows and Buffaloes, a great many little Mules, Aſſes, and ſorry Horſes, which are commonly uſed for travelling, but not ſo much as one tolerably handſome among them.

The People are ſo numerous, that the Men commonly perform the Office of Beaſts of Burthen, both for carrying Luggage and one another; and tho' the Land is very fertile and well cultivated, it does not yield Suſtenance ſufficient for Men and Beaſts. The Houſes of the Suburbs and Country Towns, after one leaves *Whay-ngan*, are made of Reeds and Earth, and cover'd with Straw, the very Inns themſelves for lodging the *Mandarins* (R) being built after the ſame Manner. From the *Whang-ho* the Land riſes till we come to *Pe-king*, as is evident from the Courſe of the Rivers.

The 18th we travell'd 11 Leagues to *Sû-tſyen-hyen* over a flat Country, cultivated, and furniſh'd with ſeveral large Cauſeys, which are ſo many high Roads, as neat and commodious as one could wiſh. Theſe Cauſeys are level, and commonly raiſed 10 or 12 Feet, being 20 or 30 broad at Top, and the Slopes making 10 or 15 Feet more. All this Day we travell'd by the

(Q) It ſhould be on the Left; for in the Map that City lies to the Right Hand or Eaſt of the *Whang-ho*.

(R) Theſe Inns are called *Kong-quan*.

the Side of a ſmall, but very deep and rapid River; it is 7 or 8 Geometrical Paces broad, and bears pretty large Barks. It ſeems to run parallel to the *Whang-ho*, which is ſeldom above 3 or 400 Paces diſtant, and is probably the ſame which we took for an artificial Canal the Evening before. The Land hereabouts is all marſhy, yet bears abundance of little Trees reſembling the Birch. *Road from Ning-po to Pe-king.*

We arrived at *Sú-tſyen-hyen* by a large handſome Cauſey, the *Whang-ho* appearing to the Right. This City ſtands on a riſing Ground, its Walls are half in Ruins; it has two Suburbs, either of which is preferable to the Town. Near the Walls we ſaw a kind of Palace, newly built; this is a Monument in Honour of the Emperor *Kang-hi*, who paſs'd thro' the City in his Way to *Sú-chew*: the principal Part of this Edifice is a ſort of oblong-ſquare Salon, open on all Sides, with a double Roof, cover'd with yellow-varniſh'd Tiles, *Sú-tſyen-hyen.*

The Cauſey reaches no farther than *Sú-tſyen*, which we left the 19th. Half a League beyond it we found 7 flat Bridges one after another, each about 100 Foot long, ſupported by Piers or little Walls of Brick, with great Rails on both Sides, and triumphal Arches made of Wood at each End. Theſe Bridges lie in a Line, and croſs divers Canals, which form a kind of Labyrinth in this Place. Beyond theſe there is a ninth ſtill larger, but not ſo neatly built as the reſt. The Country ſtill continues pretty flat, but is not ſo well cultivated or peopled as we found it the preceding Days. The Land is blackiſh, hard, and barren; and the Houſes built only with Earth and Straw.

The 20th we travell'd but 6 Leagues, to *Hong-wa-pú*, a large Village. They ſaid it was in *Shan-tong*, tho' others aſſured us we did not enter that Province till we had got 2 or 3 Leagues farther. The Country is flat, ſmoother than that we ſaw the Day before, and very well cultivated; it is alſo ſtored with Hamlets. We had 3 ſmall Bridges to paſs of 3 or 4 Arches each, built over the Torrents. We met with a ſort of Centry Boxes for Centinels built in the Plains at proper Diſtances. Here we firſt beheld a Flock of Sheep: for altho' hitherto we always travell'd in Plains, where we had an unbounded Proſpect, yet we neither ſaw Sheep nor Meadows. The *Chineſe* never let any of their Land lie uncultivated, and they conſume whatever it produces. Province of *Shan-tong.*

The 21ſt we began to ſee ſeveral Orchards planted with Fruit Trees in the open Fields, which in this Reſpect reſemble ſeveral of our Provinces of *France*: But the Lands here are better cultivated, and the Houſes and Hamlets much more frequent.

The Road from *Yang-chew* hither is extremely good and commodious; altho' it was the Depth of Winter, we did not find ſo much as one bad Step: It is free from Dirt and Stones, and all on a level, ſo that it looks like a Garden Walk. After Dinner we went 5 or 6 *Li* farther, the Country flat as uſual and well till'd; they ſow both Corn and Rice, but moſt of the former. We had this Day, on the Right Hand towards the Eaſt, a little Hill, which extends from North to South in a ſtrait Line: We lay at *Li-kya-Shwang*. As far as this Town we had ſeen in the Plain great Numbers of thoſe Stone Rowlers before mention'd; ſome channell'd, others plain, for levelling the Grounds and the Floors, whereon they threſh the Corn. This Borough lies beſide a little River which is very broad, conſidering its Depth.

The 22d we croſs'd the River, and at the End of 4 Leagues came to *I-chew*; the Plain always flat and even like *la Beauce*, but much more populous; the Roads dry and ſandy. The City did not appear to be above half a Ltague in Compaſs; the Walls are of Brick, and in very good Repair: we obſerved ſeveral Saliant Angles, and a ſort of Baſtions, which were either Polygonal or in the Form of a Horſe Shoe. City of *I-chew.*

The Governor came to viſit us at our Inn, and ſent a Meſſenger before to give Notice of our being on the Road, which was of great Service to us; for otherwiſe we might have found it difficult to have got a ſufficient Number of Porters to carry our Baggage in the Towns of *Shan-tong*, which are for the moſt part but ſmall.

We paſs'd into one of the Suburbs over a Bridge of five ſmall Arches; this Bridge is of Marble with Rails of the ſame, adorn'd with Lions very clumſily carved. Without the Suburbs, are a great many Tombs made of Earth in Form of Pyramids, with Inſcriptions engraven on Marble Tables. We lodged 4 Leagues beyond *I-chew*, at a pitiful Town, whoſe Houſes are of Earth cover'd with Stubble. The Country being ſandy, the Roads are troubleſome to Travellers on Account of the Duſt.

Beyond *I-chew* the Country is not ſo open, for one begins to ſee quick ſet Hedges of a very ſtrong and rugged kind of Thorns. At the Diſtance of every half League we commonly met with Centry Boxes, where the Centinels make Signals in the Night time, by kindling Fires on the Top, and in the Day time by hanging out a piece of Cloath. Theſe Centry Boxes, which are only made of Sods or Earth, are ſquare, raiſed with a Slope and 12 Feet high.

The 23d we travell'd 9 or 10 Leagues. In the Morning the Country was uneven, and we march'd now and then over Eminences, whoſe Deſcent was ſometimes pretty ſteep; the Soil too was barren in many Places; but in the Evening we came into a fertile Plain, between two Ridges of Mountains, one to the Eaſt, the other to the Weſt. Theſe latter were high, ſteep, and craggy in a thouſand Places, cover'd with Snow, and frightful to the Eye, by Reaſon of the Rocks; thoſe to the Eaſt were lower.

The Houſes of the Villages which we ſaw, are built with Stone in a very coarſe Manner: the Inhabitants of them are imploy'd in ſpinning or weaving the grey Silk of *Shan-tong*. It was there we ſaw the wild Silk Worms, which feed indifferently on all Sorts of Leaves and ſpin a greyiſh

Road from Ning-po to Pe-king.

a greyiſh Silk; of this is made the Stuff call'd *Kyen-chew*, which waſhes well, and is ſold all over the Empire: Altho' it is not beautiful to the Eye, yet it is commonly worn by Perſons of Quality in their Houſes.

City Mong-in-hyen.

The 24th we travell'd all Day between barren Mountains, but the Valleys are generally well cultivated, and ſtored with Towns and Villages. We dined at *Mong-in-hyen*, a little City, whoſe Walls are but 12 Feet high, and in bad Repair. Altho' the Road was full of Aſcents and Deſcents, yet it was very good and dry, but much incommoded with Duſt.

City Sin-tay-hyen.

The 25th we went but 8 Leagues. We paſs'd thro' one of the Suburbs of the ſmall City *Sin-tay-hyen*. The Country was plain, well cultivated, very populous and cover'd with Fruit Trees. The Road all the Way was up Hill and down Hill; it was nevertheleſs good, and the Deſcents ſcarce perceptible. The Chains of Mountains continue on both Sides: at the Diſtance of about a League in ſome Places, they ſink into low Hills, beyond which we diſcover'd Plains which reach'd out of ſight.

The 26th, having travell'd about 3 Hours between frightful and deſart Mountains, we came into a well cultivated Plain, full of Fruit Trees. After Dinner, we found the Country equally charming, till we came to *Tay-ngan-chew*, which is at the Foot of a hideous Mountain that covers it from the North Winds.

City Tay-ngan-chew.

This City has a very agreeable Situation; its Walls are above 25 Foot high, but the Houſes are very deſpicable within. About a Mile from the Town of *Yan-lew-tyen*, where we dined, we croſs'd a River that was almoſt dry: there the Mountains open'd into a great Plain, which is very fertile and populous; they ſeem'd to be diſcontinued both on the Eaſt and Weſt Side, but began ſoon after, eſpecially on the Eaſt Side, and taking a Sweep, drew near again about *Tay-ngan*.

The 27th we reſted, to give our Baggage, which went the Road appointed by the *Kang-ho*, time to get 3 Days Journey from thence, where we were to overtake it, by nearer Roads.

The 28th we travell'd 9 or 10 Leagues among frightful Mountains, and ſaw very little cultivated Lands, altho' the Towns were pretty numerous and well peopled. One third of the Inhabitants of this Country have Wens or Swellings in their Throats; a Diſtemper ſuppoſed to proceed from the Well Water they are obliged to make Uſe of. The Inns are very inconvenient: the Beds are only little brick Forms the Length of a Man; the Entertainment is very bad, altho' one may buy Pheaſants cheaper than other Poultry; we have ſometimes had 4 for 10 Sols. The Mountains I ſpoke of, between which we paſs'd, are not very high, but generally without any Trees; ſome of them are cover'd with Earth, and had formerly been cultivated. The Remains of the Terraſſes are ſtill viſible from Bottom to Top; but all the Way hither from *Ning-po*, thro' the Provinces of *Che-kyang*, *Kyang-nan*, and *Shan-tong*, I could not perceive the leaſt Sign of the Ravages which the War had made in this vaſt Empire; nor an Inch of Ground untill'd, excepting on theſe Mountains.

Miſeries of the Civil Wars.

Any other Kingdom muſt have been exhauſted of Men, after ſo many Maſſacres: for it is incredible how many Millions have periſh'd by Famine and Sword, ſince the laſt Emperor of the *Dynaſty* of *Ming*; the Declenſion of that Family began with a Famine that was almoſt general. The Calamity was favourable to a great Number of Robbers, who reſolved to live by Rapine. They enter'd Sword in Hand into the Cities and Towns, and chuſing out the young Men, capable of bearing Arms, murder'd the reſt of their Family; to the End that having neither Father, nor Mother, nor Homes to go to, Neceſſity might compell them to be of their Party.

The Chiefs of theſe Robbers made away with each other by Degrees, till at length there remain'd but two; one of whom aſpiring even to the Throne, made himſelf Maſter of *Pe-king*, and obliged the Emperor in deſpair to hang himſelf. If we add to theſe Depopulations of whole Provinces, the War of the *Tartars*, (who were invited in to extirpate theſe Banditti) and the laſt Civil War, it will be eaſy to conclude, that no Country but *China*, could undergo ſuch plentiful Bleedings without loſing any of its Strength.

The 29th we travell'd about 9 Leagues between Mountains as hideous as the former: we paſs'd near one ſhaped like a Cone, on the Top whereof is a ſmall Pagod, to which they aſcend by very narrow and ſteep Stairs, conſiſting of about 200 Steps; ſoon after we enter'd a vaſt Plain well cultivated, where we travell'd the reſt of the Stage, much incommoded with the Duſt, altho' the Road was very good. This Day we went in all 9 Leagues. 2 Leagues before we came to our Lodging, we paſs'd near the Walls of a little City named *Chang-tſin-hyen*; we were obliged to croſs a Bridge built before the Gate of the City, over a Brook, which was then dry: this Bridge has 9 Arches ſuſtain'd by ſquare Piers of Stone very high and large, ſo that the Arches are but ſmall; it begins by a great Arch and ends with a long ſloping, ſupported by 7 ſmall Arches, ſeparated from the reſt by a very thick ſtone Pier. The Heads of the Poſts which ſupport the Stones that ſerve for Rails, are rudely carved Figures of Animals. The Materials of the whole are a ſort of blackiſh Marble, rough and unpoliſh'd; the Pavement is great ſquare Flags of the ſame. We found a large Quantity of this ſort of Marble in the two Provinces which we paſs'd thro', eſpecially in that of *Shan-tong*, where we now are; and it is likely, that the Mountains which we ſaw, almoſt intirely deſtitute of Trees, are full of it; becauſe in Places where the Rain had waſh'd away the Earth, there appear'd blackiſh Stones, which much reſembled this Marble.

City Chang-tſin-hyen.

The

The 30th we travell'd the Space of 10 Leagues in a very even Country, well improved, and full of great Hamlets or Villages, which might be taken for Country Towns. The Road being very dry is dusty, which mightily incommodes Travellers. In every Village we saw several Pagods, which are the only brick Buildings, all the rest being of Earth and Straw: the Roofs and Slopings are set off with Ornaments, as Birds, Dragons, and Foliage; and are cover'd with Tiles, varnish'd or japan'd with red and blue. *Road from Ning po to Pe-king.*

We found from Time to Time in the Plains, Pyramidical Tombs of Earth; there are usually in such Places small Groves of Cypresses, with flat Leaves which appear very pretty. Before Noon we pass'd by *Yu-ching-hyen*, a square City, the Walls whereof are made of temper'd Earth, mix'd with Straw, and in many Places with Bricks baked in the Sun, and rough cast, with Potters Clay. The Inns are the most pitiful we have seen yet.

Besides a great Numbers of Borroughs which the great Road passes through, we frequently found Inns by the Way Side: these are Sheds made of Reeds, or at best sorry Cottages of Earth, where the meaner Sort of People lodge; on most of the Towers here we saw Iron Bells, cast with very little Art.

The 31st our Stage was 12 Leagues, 2 Leagues from the Town where we lodged we had on our Left the City of *Pin-yuen-hyen*, which seem'd to be about 2 Leagues in Compass. In one of its Suburbs thro' which we pass'd we saw infinite Numbers of People, with many Timber-Yards full of Wood, for which there appear'd to be a great Trade. City *Pin-yuen-hyen.*

Eight Leagues from hence we found *Te-chew*, a large City, situated on the great Canal of the Court and inclosed with fair Brick Walls: one of its Suburbs, thro' which we pass'd, appear'd like a City, by its extent and the Number of People it contain'd. City *Te-chew.*

From *Te-chew*, the Road, which was before a little hollow, became even with the Plain; and, making Allowance for the Dust, is one of the finest imaginable. The Plain is level as a Garden, full of Villages surrounded with Fruit Trees, and diversify'd with Cypress Groves, planted about the Sepulchres, which afford a very agreeable Prospect. The Ground is a sort of Potter's Clay, but somewhat more soft and gray. The Carts are drawn by Oxen, as they are in *Europe* by Horses; one serves for a Thiller, and carries a small Saddle. The Houses are mostly of Earth and very low: the Roof makes so obtuse an Angle, or more properly rounds by Degrees in such a Manner, that it appears flat; it is composed of Reeds cover'd with Earth, and supported by Mats of small Reeds, which lie upon the Spars and Joysts. hence one may judge of their Inns, which are built in the same Manner, but not near so well. They have no Wood for firing, but make Use of Pit Coal, which must be very dear; in the Inns they often burn Reeds or Chaff, of which they have great Plenty.

The Royal Canal, which lies to the North of this City, was frozen up, and on it half a League together, we saw a Row of Barks that seem'd to touch one another. In the Way from *Hang-wha-pû* we often met with a sort of oblong square Towers or small Brick Platforms of 2 Stories, about 45 Foot high, 50 or 60 long, and 18 or 20 broad; with 7 Pinnacles on one Side, and 3 on the other. Their Villages are for the most Part inclosed with little Mud Walls, with 2 Gates at the End of the Street, and Pagods or little Idol Temples over those Gates.

The 1st of *Feb.* 4 Leagues from the Place where we lodged, we enter'd the Province of *Pe-che-li*, passing thro' one End of the Suburbs of *King-chew*. The Wall of this City seem'd to be of Earth: we saw three Sides of it, which are at right Angles; this makes me believe that it is square, as most of the *Chinese* Cities are. Within the City we observed an Hexagonal Tower of 12 or 13 Stories, one less than another as they rose, with Windows on each Side of every Story. In the North and South Suburbs there are several of those Towers or little Platforms before mention'd; they are found in most of the Villages, whose Inhabitants make Use of them for securing their Effects in troublesome Times, or when they fear an Irruption from the Robbers. The Houses of these Villages are of Earth mix'd with Straw, and the Roofs almost flat; several of them have a Platform. Province of *Pe-che li.* City *King-chew.*

Generally speaking, in all the Road from *Ning-po* we saw no Buildings worth taking Notice of, except the publick ones, such as Causeys, Dikes, Bridges, Walls of Cities, Triumphal Arches, *&c.* We lay 5 Leagues from *King-chew*, at the City *Fû-ching-hyen*, travelling a very dusty Road. There we heard of the Death of the Empress, Mother to the Emperor of *Kang-hi*, which happen'd the 27th of the last Month; to conform ourselves to the Customs of the Empire, we immediately took off the Tuft of red Silk, that cover'd our Caps, which is a Sign of Mourning; it is a Ceremony observed throughout the Empire for at least 27 Days, reckoning from the time they receive the News; the *Mandarins* publish the Order for it, and if any Person fails to obey, he is liable to be punish'd. City *Fû ching-hyen.*

The 2d of *February* was the Beginning of the *Chinese* Year, the first Days of which are Days of Rejoycing in *China*, much like Carnival Time in *Europe*; they visit, wish one another a happy New Year, and give publick Demonstrations of Joy by Illuminations and Fireworks. This Day we dined 7 Leagues from *Fû-ching*, at a large Village; we pass'd, in leaving it, over a fine Bridge of Marble about 20 Feet in Length. The Rails consist of beautiful Tables of Marble, laid along the Ground, about 20 Inches broad and 5 long (s); adorn'd with

(s) Here seems to be some Mistake, for they ought not to be broader than long.

Road from Ning-po to Pe-king.

with Figures in Baſſo-relievo, and Pedeſtals between every two, which ſupport Lions, better cut than any we had ſeen before.

There is plenty of Marble in this Province. The Country is level, well cultivated and full of Towns and Villages, where we ſaw a great Number of thoſe Towers or Platforms; ſo that at a Diſtance one would take the Villages for ſo many Fortreſſes. All the Houſes are of Earth, the Roofs flat and cover'd with Straw or Stubble; many of them are flank'd with little ſquare Pavilions. We met on the Road a great Number of Couriers, with little Boxes at their Backs, wrap'd in pieces of yellow Stuff, which is the Imperial Colour: they were carrying without Doubt the News of the Death of the Empreſs into different Parts of the Empire.

City Hien-hyen.

We travell'd 4 or 5 Leagues in the Evening, and having paſs'd near *Hyen-hyen*, a City about a League in Circumference, (the Walls whereof as well as the Houſes are built with ſquare Tiles inſtead of Bricks) we went and lay at *Kye-kya-lin.*

City Ho-kyen-fu.

The 3d our Journey was 11 Leagues. After we had advanced about 2 Leagues, we paſs'd by the Walls of the City *Ho-kyen-fu*, which is ſquare and about 2 Leagues in Compaſs. The Walls and Parapets of Brick are in very good Repair. They are defended by little ſquare Towers at certain Diſtances, with ſmall ſquare Baſtions, which are not above 7 or 8 Fathom in Front.

City Jin-kyew-hyen.

We took up our Lodging at *Jin-kyew-hyen* another City. The Country appear'd the ſame as the preceding Days, equally level, and well improved. The Towns and Villages are very numerous. Some of them are of a great Length, having Gates at both Avenues, which do not differ from Gates of Cities, with Pagods over them.

We met with, in divers Places, Tables of Marble with Inſcriptions, placed perpendicularly on the Back of a huge Marble Tortoiſe; ſince we left *Ning-po* we ſaw neither Wood nor Foreſts; all the Land was well cultivated, excepting what was under Water, and a few barren Mountains.

The 4th we departed from *Jin-kyew-hyen*, which is in form of an oblong Square, and ſeem'd to be about 1400 Paces in Compaſs. Its Walls and Parapets are of Brick, (with Towers at certain Diſtances) more than 30 Foot high. The Houſes, as well as thoſe of the Villages are likewiſe of Brick, and the Roofs of them handſome enough.

Five Leagues from this City we paſs'd thro' a large Borough of great Trade, in the midſt of which is a triumphal Arch, reſembling the two we had ſeen the Evening before at *Jin-kyew-hyen.* Juſt without this Place a Cauſey begins, and a League beyond, Marſhes; through which is a Cauſey for the Space of 500 Paces: having paſs'd it we found a large Village where there are 3 Wooden Bridges over ſo many Canals.

City Hyong-hyen.

Two Leagues beyond, we paſs'd thro' the City *Hyong-hyen*, whoſe South Eaſt Suburb is croſs'd by a Canal. The Street was adorn'd with 4 triumphal Arches, whoſe Pillars ſtand on Baſes of white Marble 3 Foot high, compoſed of 4 Stones bound together with Iron Hoops, and faſten'd with Pins of the ſame Metal; moſt commonly the Pillar which is of Wood, is fix'd between theſe 4 Stones, as between the Cheeks of a Preſs. Theſe Pedeſtals inſtead of an Ogee, have a kind of Chapiter of long Leaves, which reſemble Flag or Sword Graſs.

From *Hyong-hyen*, where we dined, we travell'd 4 Leagues to *Pe-kew-ho* a great Borough [or Country Town] with Gates at both Ends, and Pagods over them. The Country as uſual was very populous and the Villages grew handſomer; the Houſes are almoſt all cover'd with very thick Tiles placed in form of a Demi-canal.

City Sin-ching-hyen

The 5th, 2 Leagues from this Town we paſs'd ſeveral Canals, and a League farther croſs'd the City *Sin-ching-hyen*, which is ſquare and not above 12 or 1300 Paces in Compaſs; its Walls are 25 Foot high.

City Tso-chew.

After Dinner we croſs'd *Tso-chew* thro' the principal Street, which is very broad and lies in a Line. This City is three Miles round, and better peopled than the reſt. The Suburbs on the South and North are very long, the Streets handſome and ſtrait, the Houſes low and of one or two Stories, after the *Chineſe* Manner. The Proſpect we had on paſſing out of the North Suburb was admirably fine: on the Right was a ſpacious Plain without the leaſt Eminence, or inequality within the reach of Eye; and on the Weſt, a Chain of Mountains, which in all Appearance encompaſs the Province of *Pe-che-li* to the very Sea; we travell'd by the Side of them, till we came to *Pe-king.*

We preſently found a Bridge of 9 Arches ſupported by ſquare pieces of Stone, which project ſo as to ſerve inſtead of Steps. The whole Work is ſolid and ſtrong. The Bridge is paved with great ſquare Stones; and the Breaſt Walls or Rails, which are 2 Feet and an half high, conſiſt of large Pannels of white Marble, not well poliſh'd, grooved in Poſts of the ſame, which are 62 on each Side and 4 Foot high. The Pannels in the Middle are above ſix Foot long, but they diminiſh gradually to the Ends of the Bridge. The two ſlopings or aſcents are very eaſy; one of them joins a Cauſey, made of Earth, about 500 Paces long: at the End whereof we found another Bridge like the former, with 34 Poſts on each Side. At the Entrance of it we left on the Right a *She-pey*, that is a large Marble Stone, placed in a great ſquare Room made of Brick; it ſtands on a Marble Baſis, 2 Foot and an half high, and 4 Paces ſquare. We had ſeen ſeveral of the Kind on the Roads; theſe Monuments at the End of Bridges are erected in Honour of the Perſon or Perſons who have been at Expences to ſerve the Publick, or done ſome illuſtrious Action.

For

For three Days paſt the Soil appear'd more hard and grey than uſual, and we continued to meet an infinite Number of People going backward and forward. We lay 2 Leagues from *Tſò-chew*, at a great Borrough call'd *Lew-li-ho*; it has Gates at both ends, and a ſort of Suburbs. We travell'd that Day 12 Leagues. *Road from Ning-po to Pe-king.*

The 6th, after we had paſs'd the Suburbs, we found a very handſome Bridge about 100 Geometrical Paces in Length, and 20 Feet in Breadth; with 2 great Triumphal Arches at the Ends. The Rails are of large flat Stones, ſome white, others grey, ſupported by ſmall Pillars of the ſame, which very much reſembles Marble; theſe Stones are neatly cut, and adorn'd with variety of Moldings. All along the Rails, there runs a little Bank of Stone in Height 9 or 10 Inches. The Bridge is paved with large handſome flat Stones; after which follows a long Cauſey above 40 Foot broad and 6 or 700 Paces long, paved in the ſame Manner; with two little Bridges on it of the ſame Architecture.

Four Leagues from *Lew-li-ho* we came to *Lyang-hyang-hyen* a pretty large City, but the Walls are in bad Condition. One League from thence we ſaw a fine Bridge, the Rails or Side Walls of which are of large handſome white Stones, and the Ends ſuſtain'd by four Figures of Elephants. We ſaw another of them, the great Stones of whoſe Rails were pierced thro' like Baluſters. This Day we travell'd but 3 Leagues, ſtopping at a Village, 8 Leagues from *Pe-king*, to wait for News from the Fathers of our Society who were at Court; we there received the melancholy Account of the Death of P *Ferdinand Verbieſt*, which happen'd the 28th of *January*. The Emperor ſpared nothing to preſerve the Life of this Miſſionary, whom he honour'd with his Favour. He ſent him one of his Prime Phyſicians, who waited cloſe on the Empreſs Dowager, when at the Point of Death; but the Phyſician, after having ſeen the Patient, told his Majeſty, according to the *Chineſe* Way of ſpeaking, that *nine Parts in ten of him were already dead*; and in Effect he dyed a few Days after. City *Lyang-hyang-hyen.* P. *Verbieſt's* Death.

The 7th, the Miſſionaries at Court ſent an Officer of the Tribunal of Mathematics to conduct us to *Pe-king*; But none of them came in Perſon as they intended, becauſe they were obliged to obſerve the *Chineſe* Cuſtom, of mourning for P. *Verbieſt*. We departed about one of the Clock; the Road was near 20 Fathom broad and often more: but there was ſuch a dreadful Clutter, cauſed by the Multitude of People, Horſes, Mules, Aſſes, Camels, Calaſhes, Litters, and Carts, that it is difficult to deſcribe it.

We paſs'd thro' *Lû-kew-kyau*, which is 3 Leagues ſhort of *Pe-king*. It is a little City almoſt ſquare, 1200 Paces in Circuit. Nothing makes a more delightful Appearance; the Walls are exceeding beautiful, it has 2 double Gates with a Place of Arms, and handſome Rooms over them. City *Lû-kew-kyau.*

We enter'd the City by a Bridge, the fineſt we had yet ſeen: it is above 170 Geometrical Paces in length; the Arches are ſmall, but the Rails or Side Walls are made of a hard whitiſh Stone, reſembling Marble. Theſe Stones are more than 5 Foot long, 3 high, and 7 or 8 Inches thick, ſupported at each End by Pilaſters, adorn'd with moldings, and bearing the Figures of Lions. I reckon'd on one Side only, 147 of theſe Pillaſters. Two little Banks, half a Foot high, and a Foot and an half broad, run along the Rails. The Bridge is paved with great flat Stones, ſo well joined, that it is as even as a Floor. The Walls of the City are very neatly built, and 40 Feet high. The Rampart, which is not very thick, is lined within after the ſame Manner. The Bank or raiſed Way is pretty broad and curiouſly built, as well as the Parapet, whoſe Battlements are very near each other. The Gates are double, with a kind of Advance Wall in this Place: they are high, thick, and well arch'd. Over them is a Building of 2 Stories, with a double Roof, to which they aſcend on each Side by a large Stair Caſe, that looks very graceful. The Road from this City to *Pe-king* appears like one continued Street, it is ſo throng'd with People.

Four or Five hundred Paces from the Gate of the outward City, we ſtopp'd at the Cuſtom Houſe, where they let our Baggage paſs without ſearching. Mean Time a Perſon opening the Window of my Litter, aſk'd if we were come to pay Tribute to the Emperor. On this Occaſion it may be proper to make ſome Remarks which are of Moment; but to explain them the better, it will be neceſſary to repeat, what I have obſerved elſewhere, that the *Chineſe* ſuppoſing the Earth to be ſquare, pretend that *China* takes up the greater Part of it: ſo that, to denote their Empire, they uſe the Word *Tyen-hya*, that is the *under Heaven*, this Term is continually in their Mouths; ſo they ſay, *Tin pû tyen-hya*, that is, *this is current throughout* China; *Te lyan tyen-hya, he has made himſelf Maſter of the* Empire.

Prepoſſeſs'd with this rare Syſtem of Geography, they have placed the reſt of Mankind in the Corners of this pretended Square; and conſidering them as Barbarians, think they do them much Honour in reckoning them among their Tributaries. Hence, whatever comes from foreign Kingdoms, whether Letters, Preſents, or Envoys, all paſs as Tribute, and a Mark of Submiſſion; and thenceforward ſuch Kingdoms are ſet down in their Hiſtory among thoſe that are tributary to *China*. It would be too tedious to enumerate all the Kingdoms which they reckon tributary to them, wherefore I ſhall mention only the principal; *Korea* is the firſt, next *Japan*, then come the *Moors*, in whoſe dominions they put the Kingdom of *Sa-ma-eul-han*, which probably is *Samarkand* (s); *Pan-ko-la*, which muſt be *Bengal*, for they place it to the

(s) *Sa ma lh han*, as it is written in the *French*, is certainly *han* inſtead of *Khân*, and want the Letter *d*. *Samarkand*; for the *Chineſe* always expreſs the *r* by an *l*, ſay

Road from Nan-king to Pe-king.

Eaſt of *In-tû*, or *Indoſtân*; laſtly *Me-te-na*; for *Mohammed*, who found the Way to be honour'd by ſo many Nations, was not able to keep himſelf out of the Number of the Tributaries of *China*.

In the *Chineſe* Geography intitled *Quan-yu*, you meet with the following Account; *Me-te-na* (u) is the firſt Kingdom of the *Moors* (w): Its firſt King named *Mo-han-mû-te* (x) was a Man of an extraordinary Genius; he reduced all the Kingdoms in the Weſt under his Empire; in the Reign of *Min-hivn-te* (y) he ſent an Ambaſſador, accompany'd with the People of the Kingdom of *Tyen-ſan*, to pay Tribute.

Whence it is evident, the Princes of *Europe* ought to be cautious how they ſend Letters or Preſents, either by the Miſſionaries, the Merchants, or any other Way in their own Name; for, the Moment they do, their Kingdoms will be regiſtred among the Tributaries. The *Ruſſians* had a great Struggle to get this Term changed in their Favour; and altho' it was changed, yet the Embaſſy was conſidered as a Tender of Homage. The ſame Cuſtom prevails in all other Parts of the *Indies*; where the Perſon, who carries his Princes Letter, is look'd on as his Ambaſſador. Not that the *Indians* really believe them to be ſuch, but they will have it ſo, to flatter their own Vanity: whence often they take Occaſion to deſpiſe the Majeſty of the Kings of *Europe*, with whom their Princes cannot compare. (z)

City of Pe-king deſcribed.

For a League before we arrived at *Pe-king*, the Country was cover'd with little Groves of pretty tall young Trees, incloſed with Walls made of Earth, which are ſo many Burying Places. About 4 of the Clock we enter'd *Pe-king*, by a Gate, which is double, (as all the reſt belonging to this City are,) and cover'd with thin Iron Plates, faſten'd on with ſeveral Rows of very large Nails. The Walls are 30 or 35 Feet high, with ſquare Towers at convenient Diſtances. The Street we enter'd was between 45 and 50 Feet broad, and as ſtrait as a Line. We paſs'd along for above half a League, thro' an incredible Number of People, yet we did not ſee one Woman, altho' they are more numerous here than the Men. Every now and then we met with Jugglers, ſurrounded by 50 or 60 Men, crouded upon one another; the Throngs were ſo great in every Part of this vaſt and long Street, that one would have concluded they were Fairs or ſome publick Aſſemblies.

This Street extended ſtill beyond the Reach of Eye, when we turn'd ſhort into another large ſtraight Street on the Left, almoſt as broad and crouded as the former. In both theſe Streets the Houſes are low, conſiſting only of a Ground Floor, and have nothing to attract the Sight, excepting the Shops of Merchants, which for Neatneſs, and perhaps Riches, excell moſt in *Europe*; the Entrance into theſe Shops is adorn'd with Gildings, Sculptures, Paintings, and Japannings, in a Manner which charms the Eye.

At the End of this Street we enter'd into the 2d Incloſure, or more properly the 2d City, which is call'd the *Tartar* City. The Gate at this Place alſo is double; the Wall is very neat and new built, with ſquare Towers, the Sides of which are above 7 or 8 Fathom in Breadth, and the Front yet broader. The 2d or inner Gate, has a large Edifice built over it with a double Roof, cover'd with japann'd Tiles. It conſiſts of 2 Stories, whereof the lowermoſt, which juts forward, is embelliſh'd with Paintings and carved Works. The Part of the advance-wall, which anſwers to the Gate, has likewiſe an Edifice erected over it, larger than the former; it is four Stories high, with 12 little ſquare Windows in each, which makes a very handſome Appearance at the Entrance of the Street of the firſt City.

As we had paſs'd theſe 2 Gates, we found on the Right Hand the Houſe of the *Portugueſe Jeſuits*, which is over-againſt and near the Rampart. It has a double Entrance; going in by one of them we paſs'd thro' three little Gates pretty neatly made, into a ſquare, regular Court, which leads to the Church; on each Side of the Entrance there is a very handſome ſquare Tower, the Tops of which are made in form of an Obſervatory; in that on the Right hand there is a very fine Organ, and in the other a Clock with ſeveral Bells.

At the Beginning of the *Chineſe* Year, all the Inhabitants of *Pe-king* croud ſo to ſee theſe Curioſities, that the Court is never empty from Morning till Night. During this Time the Organ plays, and the Clock is ſet a chiming; and many of thoſe who enter the Church inform themſelves about the Myſteries which are there repreſented by the Paintings, for there is a Cathechiſt attending all Day long to explain them: ſo that Curioſity is always the Means of making ſome Converts to the Faith.

(u) *Me-te-na* is evidently *Medina* in *Arabia*, or, as it is call'd by the *Arabs*, *Medinat al Nabi*, that is, *the City of the Prophet*, meaning *Mohammed*.

(w) By the *Moors* muſt be underſtood the *Mohammedans* in general, who are ſo called by a corrupt Uſe of the Word.

(x) This is the *Chineſe* Way of Spelling, or rather pronouncing, *Mohammed*.

(y) Orig. *Min-hiuen-te*; others for *Hiuen* write *Hiven* and *Huen*. This ſeems to be the ſame with *Hivn-tſong*, 6th Emperor of the *Dynaſty* of *Tang*, who began his Reign in the Year 712 after *Chriſt*; but *Mohammed* had been dead above 80 Years before.

(z) Here, I fear, the *European* Vanity is ſtrain'd as much as the *Indian*; for certainly the grandeur of the *Oriental* Princes, eſpecially the Emperors of *China*, is not to be equalled by any thing on this Side of the World.

The

The JOURNEY *of* P. Fontaney, *from* Pe-king *to* Kyang-chew, *in the Province of* Shan-ſi; *and from thence to* Nan-king *in the Province of* Kyang-nan.

THE 30th of *March* 1688, we ſet out from *Pe-king* for *Kyang-chew*, which is 18 eaſy Days Journey. I hired Mules for 12 Francs each, out of which the Muleteer was obliged to maintain both himſelf and them; I lay at *Tew tyen*, a Country Town, 80 *Li* (*) from *Pe-king*. *Road from Pe-king to Kyang-chew.*

The 31ſt I paſs'd thro' *Tſo-chew*, where I took the Road of *Shan-ſi*; it is incredible what prodigious Multitudes of People there are on the Road; the Streets of our beſt Cities in *Europe* are not ſo throng'd. We rode 8 Leagues to get to *Ting-hing-hyen*. This City is ſquare, about 500 Paces long from North to South, and 400 broad from Eaſt to Weſt; its Walls are of Earth, and the Battlements of Brick.

A little before we came to the Village of *Pe-kew*, which is 20 *Li* farther, we croſs'd a River over a Wooden Bridge cover'd with Earth; it runs Eaſtward and rolls along a great Quantity of Sand with its Tide. Theſe Roads, which are always crouded, are very broad, and planted with Trees on both Sides from *Pe-king*, with Walls to cover and preſerve the Country. In leſs than the Space of a League we met with two or three Villages, not to mention thoſe which appear on all Sides in the Plain; in one of them I ſaw Puppets, which were made to ſpeak, and differ'd in nothing from thoſe of *Europe*, but in their Dreſs.

The 1ſt of *April* I went from *Pe-kew* to *Kû-chin-tyen*, a great Borough, 30 *Li* diſtant to the South-Weſt by Weſt; in the Way we found 3 Villages. Thence to *Pay-ta-fû*, where there is a great Tower on the Left Hand, 20 *Li*, with 2 Villages between. 10 *Li* farther we came to *Gan-ſû-hyen*; we paſs'd thro' this City, which meaſures 350 Paces from Eaſt to Weſt, and 400 from North to South; its Walls are of Earth, and the Battlements of Brick. At the Entrance of the Suburbs we ſaw a Stone Bridge, without Rails or Side Walls, over a ſmall Brook.

From *Gan-ſû* to *Sû-ho* are 40 *Li*. Going out of this Town, we paſs'd over a handſome Bridge of 3 Arches, and 20 Poſts on each Side, built with rough Marble. Thence to the City *Pau-ting-fû*, where reſides the Governor of the Province of *Pe-che-li*, 10 *Li*; it is nearly ſquare, and above 4,000 Paces in Circumference. We left it on the Left Hand, and over-againſt the Corner of the Wall found a fine Bridge with 3 Arches, of greyiſh Marble, built over a ſmall River, form'd by 2 little Brooks; one of which comes from the Weſt, and the other from the North. Our Courſe by Eſtimation was South-Weſt. The Road is very handſome, planted with Trees like a Garden Walk, and crouded with inconceiveable Numbers of People. City *Pau-ting-fû.*

The 2d we went directly Eaſt about 10 *Li* to *Ta-ſye-pû*, a Village, leaving on the Right, a little before we came to it, a ſmall Tower in the Plain: 10 *Li* thence to another Borough named *Ta-ki-tyen*, where there are 3 ſmall Stone Bridges; and 10 more South-Weſt to another Borough; 10 *Li* farther to *Kin-yan-i*; and from thence to *Tan-ſhun-kyau*, a great Country Town, in the middle of which there is a handſome Bridge of one Arch, 30 *Li*; 30 *Li* farther we paſs'd thro' the City *King-tû-hyen*, which is not ſquare, and no more than 1200 Paces in Circuit; the Walls reſemble thoſe of other Cities. On leaving it we ſaw a beautiful Triumphal Arch of white Marble, adorn'd with 4 Lions. Thence to *Tſin-fong-tyen* a great Borough, where I lay, are 20 *Li*. City *King-tû-hyen.*

In this Days Journey from *Pau-ting* I paſs'd by 15 or 16 Cities, Boroughs, and Villages, which are full of Inns, for lodging that ſurprizing Number of People which throngs the Roads. About 10 or 15 *Li* beyond *Pau-ting*, the Road is raiſed on both Sides with pretty broad Banks, ſo that the Space betwixt forms a ſort of Canal, which is plaſhy in ſome Places. As it is ſtrait, wide, and level, with Trees planted on both Sides, it affords beautiful Avenues to the Villages, that one meets with every Mile and an half. In ſome Places the Trees are at full Growth, in others but of one or two Years ſtanding; whence it is probable, theſe Avenues were ruin'd during the Wars, yet they have a fine Effect upon the Eye; beſides, very lovely, well cultivated Plains preſented themſelves on all Hands; however, there are ſo few Trees in this Country, that it appear'd often like a vaſt Sea. One is alſo agreeably deceived in the Parts where the Proſpect is bounded by Trees, which make the Country look as if it was overflow'd, or ſome great Lake; the thickneſs of the Vapours reflecting Light enough to create a Whiteneſs reſembling that of Water at a Diſtance. But to produce this Phenomenon, the Horizon muſt be terminated by opaque Bodies, ſuch as Trees, otherwiſe the faint reflected Light will be overpower'd by that which ſheds a greater Luſtre; it may alſo be ſaid, that the Shadows of theſe Trees appear in the Vapours, which therefore ſeem to be thick enough to produce the ſame Effect as a Looking-Glaſs.

The 3d we advanced 10 *Li* (1) South-Weſt to a Village, then 10 *Li* South-Weſt by South to another, after which we croſs'd a little River over a Wooden Bridge cover'd with Earth; thence 10 *Li* South-Weſt to *Ting-chew*, a City as big at leaſt as *Pau-ting*; after having paſs'd thro' 4 Villages, I came to *Min-ywe-tyen* a great Borough, where I dined, 60 *Li* from *Tſin-fong-* City *Ting-chew.*

(*) It muſt be remember'd that 10 *Li* or Furlongs make a League.

(1) In the *French* it is 10 Leagues, which muſt be an Error of the Preſs or Copy.

tyen.

tyen, the Courſe always South-Weſt by South; three *Li* beyond, our Courſe was Weſt-South-Weſt, and at the End of 3 or 4 more it changed to South-Weſt by Weſt.

Road from Pe-king to Kyang-chew.

City Sin-lo-hyen.

Thirty *Li* from *Ting-chew* we came to *Sin-lo-hyen*, a little City almoſt ſquare, not above 1200 Paces in Compaſs; we then paſs'd 3 wooden Bridges cover'd with Earth, over a ſmall River that runs North Eaſt, and which, when the Waters riſe, overflows the Country for 3 or 4 *Li*; after croſſing a few Villages and a Stone Bridge with 18 Poſts on each Side, we arrived at *Fi-chin-i*, a great Borough, where there is an Imperial Poſt-Houſe, (as the Word *i* denotes,) 45 *Li* diſtant from *Sin-lo*.

Imperial Poſt Houſe.

The great Road lies between two ſmall Canals, whoſe earthen Walls ſerve inſtead of Banks; it is of Gravel, about 100 Foot wide, the fineſt and moſt agreeable any where to be met with.

City Ching-ting-fû.

The 4th we travell'd 60 *Li* South-Weſt by South to *Ching-ting-fû*, a City near 4000 Paces in Circumference; its Figure is a long Square and the Walls handſome; we paſs'd along a Skirt of it at leaſt 3 *Li*, running South-Weſt; from the Corner to the Gate I reckon'd 17 ſquare Towers.

Six or ſeven *Li* thence, we croſs'd the *Hû-to-Ho*, a River 200 Paces broad; it comes from the Weſt, and runs South-Eaſt; its Waters are muddy like thoſe of *Whang-ho*. Beyond this River the great Road divides, one part leads towards the Provinces of *Se-chwen*, *Yun-nan*, *Ho-nan*, *&c.* the other to thoſe of *Shan-ſi* and *Shen-ſi*, which laſt was the Road we took; as it belongs to ſo many Provinces it is no wonder to find ſuch a prodigious Number of Paſſengers on it.

City Ho-lû-hyen.

I took up my Lodging at *Ho-lû-hyen*, a very populous City, 1400 Paces in Circuit, and about 40 *Li* from *Ching-ting*. It lies behind a Hill, which we paſs'd before we came to it; from the Top we diſcover'd the moſt charming Country imaginable, as ſmooth as Glaſs to the Foot of the Mountains, whereon there are neither Trees nor Buſhes. The Suburbs of *Ho-lû-hyen* are large in Compariſon of the City, where there are Manufactures of Iron and Earthen Ware.

The 5th I enter'd the Mountains, and having gone 40 *Li* to the Weſt-South-Weſt, dined at *Zhu-chwi-pû* (1) a large Borogh on the Eaſtern Bank of a River, which we croſs'd by a Bridge; on the other Side of the Town we found another handſome Bridge of one Arch, over a River that runs here Northwards, which having croſs'd, we found 3 more little Stone Bridges over ſo many Torrents. We travell'd along the River, having it on the Left, and at the End of 15 *Li*, paſs'd it over a Bridge like the former, and 15 *Li* farther arrived at *Chin-king-hyen*.

City Chin-king-hyen.

This City is 1200 Paces in Compaſs, ſeated on a little Hill; the Walls, which are of Brick, are fair, excepting the part on the Hill, which is of Earth; the lower part only is inhabited, and the Suburbs are better than the City itſelf. We left it on the Right, and travelling 25 *Li* farther, came to lodge at *He-taw-tyen*, a Town in the Mountains, which are indifferently high. The Road is rugged, ſo that one is always either aſcending, deſcending, or turning; we ſaw an aſtoniſhing Multitude of Aſſes and Mules, loaded with Earthen Ware, ground Bark for making Paſtils, Cotton, Silk, Skins, and eſpecially wrought Iron, which comes from *Lû-ngan-fû*, a City of *Shan-ſi*; on the River by which we travell'd, we ſaw ſeveral Mills, for grinding the Bark whereof they make the Paſtils.

Thirty *Li* from *Ho-lû*, after having paſs'd thro' the Borough of *Chan-ngan*, we croſs'd a Hill above 100 Paces in height; on the Top whereof is a Pagod; we advanced on 2 great inclining Plains, pav'd with Stone; nothing is to be ſeen on all Sides but Hills without Valleys, but they are low and cultivated to the very Top; to prevent the Rains from waſhing down the Earth, as well as to detain the Water, they are cut into Terraſſes, ſupported by dry Walls, built with the Stones wherewith the Ground was cover'd; we ſaw whole Families of *Chineſe*, which dwelt in Grots, for *China* has its *Troglodytes*, as well as *Egypt*; in ſhort, every Place is as populous as can be. We ſaw neither Trees nor Shrubs on the Mountains; the few Herbs and Briars which they produce are quickly pluck'd up to feed the Cattle, and ſupply the Lime-Kilns, which are very numerous along the River. Our Courſe was South-Weſt by Weſt.

The 6th, having gone 40 *Li*, we came to a Village, where there is a Cuſtom Houſe. I was diſcharged by ſending a Viſiting Letter, without having my Baggage ſearch'd. The Province of *Pe-che-li* ends here, and that of *Shan-ſi* begins. The Village is ſhut up by 2 great Stone Arches, which croſs the Road that lies between ſteep Hills. Here we ſaw a Wall, which running over the Mountains as well as Valleys, croſſes the Road alſo; I know not how far it extends, not being able to ſee either End; it is of Stone, rough-hewn but firmly laid, and is flank'd at proper Diſtances with ſquare Brick Towers, which ſeem'd as intire as if newly built. The Wall including the Battlements might be 10 or 12 Foot high, and 3 or 4 thick; ſome Parts of it are fallen down, ſome want only the Pinnacles, and others are ſtill entire. The Height is equal throughout, ſo that when they ſay it is 100 Feet and more, they include the Hills.

Province of *Shan-ſi.*

Twenty *Li* from the Cuſtom Houſe, I came to *Pe-chin-i*, a great Borough, where I dined. 5 *Li* beyond, we enter'd a Road 10 Paces broad, between pretty ſteep Hills, which are about

(1) Orig. *Ju-choui-pou*; the *ch* in *Engliſh* anſwers preciſely to the *French J* conſonant.

60

60 Paces in perpendicular. Having travell'd 50 *Li*, I came to *Ping-ting-chew*, a City about 2,000 Paces in Circumference. The North part ſtanding on a little Hill is waſte, the reſt is very populous: the Suburb to the Weſt is large. In croſſing the City, we paſs'd thro' a Street 300 Geometrical Paces long: I reckon'd 25 Triumphal Arches there, ſome are of Wood with Stone Baſes, others are all of Stone; ſeveral of them are very handſome. In the Weſt Suburb we ſaw 6 more. This City is ſituated in a Plain amidſt the Mountains. Two Leagues before we came to it, the Road began to be very good. The Tops of the Mountains are till'd with Oxen. We ſaw Villages conſiſting of Grots or Caverns, dug on Purpoſe; being very neat Chambers 20 Feet long, and 10 or 12 broad. I paſs'd thro' 14 Villages without reckoning thoſe at the Beginning and End of the Stage; the Courſe South-Weſt by Weſt.

Road from Pe-king to Kyang-chew.

City Ping-ting-chew.

The 7th leaving *Ping-ting*, we ſtruck Northwards, aſcending gradually for 7 or 8 *Li* till we came to a Village, after which we found a Deſcent, which was pretty ſteep, and at the Foot of it another Village; for 15 *Li* our Courſe was North-Weſt. At the End of 23 *Li* we paſs'd a Brook, that runs Eaſtward; at 25 *Li* we found a Village where we turn'd Weſt-North-Weſt; at 40 *Li* another Village, and advanced Weſt-South-Weſt, for 2 *Li*; afterwards North-Weſt 12 *Li*, then 6 *Li* Weſt to *Sin-tyen*, 60 *Li* from *Ping-ting*.

From *Sin-tyen* where I dined, I rode 4 *Li* Weſt, then 6 *Li* Weſt-North-Weſt to a Village: 14 *Li* farther I paſs'd a Brook which comes from the North, and falls into that by the Side whereof I travell'd. 20 *Li* thence to a Borough, and 4 *Li* beyond we aſcended a very ſteep Hill. There the Stony Road which was very troubleſome to us ends. The Top of this Hill, as well as all thoſe about it, is extremely well cultivated, and cut in Terraſſes which are continued to the Bottom, and make a very agreeable Proſpect.

From thence we had an eaſy Deſcent Weſtward to the City *Shew-yang-hyen*, 40 *Li* from *Sin-tyen*; one *Li* before we enter'd the Suburb we ſaw on the Left a Tower 300 Paces from the great Road beyond the Valley, where the River along which I rode, runs. This Diſtrict is full of Towns and Hamlets. We left the City to the Right; it is above 1500 Paces in Compaſs, and its Walls are in very good Repair.

City Shew-yang-hyen.

The 8th I advanced 45 *Li* Weſt-North-Weſt: and at a Village 40 *Li* farther left the Road leading to *Tay-ywen-fu*, the Capital of *Shan-ſi*, and took that for *Pin-yang-fu*, which runs South-Weſt by South. 33 *Li* from that Diviſion the Hills end, which were always well cultivated, and ſtored with Hamlets; but full of Precipices, form'd either by the Torrents, carrying away the Mold, or what is more likely, by Earthquakes, which happen pretty frequently in thoſe Parts, for many times I ſaw large Cavities encompaſſed in ſuch a Manner that the Water could neither get in nor out.

Earthquakes.

One Thing extraordinary I remark'd in ſeveral Parts of this Province, that there is Earth or Mold for 4 or 500 Feet deep without the leaſt Stone, which contributes not a little to the Fertility of the Soil. I came to lie at *Wan-hu-ching*, after having travell'd 120 *Li* over the Hills. In the Morning every thing was frozen and even the ſmalleſt River; ſo that the Cold was very piercing, yet the Evening was exceeding hot. After quitting thoſe Hills, we enter'd into a very fine, even, and populous Plain; here the Mountains form a ſpacious Hollow, leaving a large Opening between the Weſt and South-Weſt: they are 4 Leagues diſtant on the Weſt Side, and ſomewhat leſs on the South-Weſt.

The 9th, our Courſe was South-Weſt by Weſt. Advancing 6 or 7 *Li*, we left on the South to the City *Yu-tſi-hyen*; it has 4 Gates and ſeems to be ſquare. Having gone 12 *Li* we came to a Borough incloſed with Walls of Earth, where we croſs'd a Brook, which runs Weſtward. At the End of 15 *Li* we paſs'd another Brook running Weſtward likewiſe; thence 11 *Li* to a Village, Weſt-South-Weſt; 10 *Li* farther to a Brook that runs North-wards; 7 *Li* beyond, to a Village, after which our Courſe was Weſt-South-Weſt. Three *Li* thence, to a River which we croſs'd over a Wooden Bridge cover'd with Earth; it runs firſt to the Weſt, and preſently turns Northwards. 6 *Li* farther, to a Village, and then 8 *Li* more South Weſt, to *Syu-kyu-hyen*, where I dined after travelling 60 *Li* that Morning.

City Yu-tſi-hyen.

City Syu-kyu-hyen.

This City extends from North to South about 400 Paces, and leſs than 200 from Eaſt to Weſt. The Walls are of Brick and very handſome: thoſe which incloſe its Suburbs are of Earth, with Brick Battlements. Having travell'd 45 *Li* farther and paſs'd thro' ſeveral Villages, I came to lodge at *Kya-lin*. Theſe Villages are ſo many little Cities, and ſome of them are of more Value than ſeveral *Hyen*: this joined to the Beauty of the Country, which is as level as a Bowling Green, and the Groves of Trees wherewith the Villages are ſurrounded, makes a moſt agreeable Landſkip. In ſeveral Parts of this Plain, within the Compaſs of a Mile and half round, we ſaw 12 Villages at once; and taking in thoſe farther off, we could reckon 20, each of which had ſeveral pretty high Towers.

The 10th I made 15 *Li* South-Weſt to *Ki-hyen*, lying on the Left. I paſs'd thro' the Weſt Suburb, which is large and incloſed with Walls of Earth; thoſe of the City are of Brick and very fair, with Guard Houſes and Towers at convenient Diſtances. It may be 12 or 1500 Paces in Compaſs. Travelling afterwards South-Weſt by South we paſs'd thro' ſeveral Villages; at the End of 42 *Li* we ſaw to the Left a very beautiful Temple dedicated to *Yu-whan-ſhan-ti*; thence Weſt-South-Weſt to *U-li-chwan* a large Village or Town where I dined 60 *Li* from the place whence I ſet out.

Ten *Li* farther I paſs'd by *Pin-yau-hyen* on the Left Hand, a fair City 1,500 or 2,000 Paces in Circuit. It is ſquare; its Walls which are of Brick, are very fine, and flank'd with

City Pin-yau-hyen.

Towers at proper Diſtances; I counted 30, and between every two, 22 Battlements; there are 4 Gates, one in the Middle of each of the 4 Fronts of the Wall.

Our Courſe afterwards was South-Weſt. Having travell'd 60 *Li* and paſs'd thro' ſeveral large Towns, I lay at *Chan-ſiwen*; the Road was crouded with People who raiſed a dreadful Duſt that was extremely troubleſome. For theſe two laſt Days the Land appear'd more fat, black and tough than uſual, and the Villages had fewer Towers; bet to make Amends moſt of them were incloſed by Walls of Earth, with Brick Battlements, and often thick double Gates cover'd with Iron Plates faſten'd by great Nails.

City *Kyay-hyew-hyen.* The 11th, at the End of 14 *Li* we ſaw a fair Pagod on the Left Hand, our Courſe Weſt South Weſt; 6 *Li* farther to *Kyay-hyew-hyen*, a fair populous City; we paſs'd thro' the North Suburb, which is a ſecond City encompaſs'd with Walls; 10 *Li* from thence Weſt-South-Weſt, we found a Bridge and Pagod; and 10 farther another Bridge on the Left, with two wall'd Villages, 100 Paces from the Road, which might be taken for Cities. There we River *Fwen-ho.* turn'd South-Weſt along a ſmall River on the Right Hand, call'd *Fwen-ho*, which riſes in the Territory of *Tay-yuen-fu*; its Waters are yellow and muddy, like thoſe of the Yellow River. Here the Mountains begin again, I travell'd however thro' a Valley 1,000 or 1,500 Paces broad; 10 *Li* farther we came to a large Village, and when we left it advanced South-South-Weſt; oppoſite to it on the Right was a fair Stone Bridge over the *Fwen-ho* of 12 ſmall Arches; preſently after on the Left a Pagod and two Villages built on little Hills. In ſhort, having rode in all 60 *Li* and paſs'd ſeveral big Villages, I dined in a large Burough; and 20 City *Ling-ſhe-hyen.* *Li* farther arrived at *Ling-ſhe-hyen*. This City takes up almoſt the whole Breadth of the Valley, altho' it does not exceed 300 Paces in Length from North to South, and 150 in Breadth from Eaſt to Weſt; we left it to the Right, being waſh'd by the *Fwen-ho* on the Weſt Side.

Ten *Li* from the City Southward there is a Village on the Right Hand ſtanding on a riſing Ground, at the Foot of which we paſs'd; there we quitted the *Fwen-ho*, which runs Weſtward into a Valley, and leaving on the South-Eaſt the Channel of a Torrent, which is broad and very ſtony, began to aſcend a Hill, that ſeem'd to be about 100 Paces higher than the Surface of the *Fwen-ho*; the Way up was rugged, and at Top we found a Hamlet, 20 *Li* from where we ſet out: from whence deſcending 5 *Li*, we came to a Pagod, where there is a large ſtone Arch over a Torrent; afterwards we aſcended for 5 *Li*, and then deſcended to *Yin-i* where I lay, 40 *Li* from *Ling-ſhe-hyen*. We met an infinite Number of People on the Road; the Wind was ſo high as ſometimes to hinder my Mule from advancing, and the Duſt ſo darken'd the Sky, that at Noon we ſaw no better than if there had been a thick Fog. All the Hills, whichare of Earth, are improved to the very Top and cut in Teraſſes; the Cavities and Precipices are equally well cultivated; for the laſt 30 *Li*, our Courſe was South-South-Weſt.

The 12th I rode 3 or 4 *Li* South-Weſt by Weſt. Afterwards I paſs'd a Mountain, advancing South South Eaſt; on the Top there is a Village, 15 *Li* from *Yin-i*, from whence we deſcended Southward 10 *Li*: then our Courſe was Weſtward; 23 *Li* farther at the Foot of the Mountain we found a Pagod; here we enter'd a Valley above 600 Paces wide, waſh'd on the Right Side by the *Fwen-ho*. After having travell'd this Mourning 60 *Li* I came to City *Cho-chew.* dine at *Cho-chew* on the ſame River. At the Entrance of the City, which is 200 Paces from Eaſt to Weſt, and 400 from North to South, we paſs'd a Brook over a little ſtone Bridge, on the Left of which we ſaw an Ox caſt in Iron. From thence our Courſe was full South, where we ſaw a Pagod, then we aſcended a Mountain; at the End of 36 *Li* we ſaw another Pagod on the Left, and found a charming Plain on the Top of the Mountain, which we deſcended, after we had gone 5 *Li* farther, our Courſe being South-South-Weſt. Then we enter'd into a Valley like the former, where we found the *Fwen-ho*, which we kept always on our Right.

City *Chau-ching-hyen.* At length having travell'd 60 *Li*, I came to lodge at *Chau-ching-hyen*. The Extent of this City from North to South is 300 Paces and 200 from Eaſt to Weſt; it is very populous. I ſaw there a fine Triumphal Arch of well cut Stone. The Road was always crouded with People, and the Land extremely well cultivated. In theſe Mountains, there are Coal Pits, where they are at work continually; the horrible Caverns which we ſaw were probably form'd by the Ground falling into the exhauſted Mines; however from the Top of any of theſe Mountains there is a charming Proſpect over the vaſt Numbers of others that lye round it, all terraſs'd and cover'd in Spring with a beautiful Green; on ſome of the Precipices there are ſcarce 3 or 4 Paces left for the Road.

The 13th we advanced Southward; 3 *Li* from the City we croſs'd a little River which falls into the *Fwen-ho*, after which we paſs'd by a Village on the Left. A *Li* farther, our Courſe was South Weſt, and 6 *Li* thence, we came to another Village, where we went up a little Hill; and 8 *Li* beyond it, to a large Village, where we deſcended into a fine Plain. At the Bottom of this Deſcent there is a handſome ſtone Bridge of 3 Arches over a Brook; 5 *Li* before we City *Hong-tong-hyen.* came to it, our Courſe began South-South-Weſt. After we had paſs'd ſome Villages and a fair Bridge 18 Paces long, always following the *Fwen-ho*, we arrived at *Hong-tong-hyen*, 12 *Li* farther. This City is 1800 Paces in Compaſs; we croſs'd it, and at the North-Weſt Angle, found a Pagod with an Obeliſk; for 4 Miles together it ſeems to be one continued Town, lying along the Hill; this Plain, which is 40 Feet lower than the former, is at leaſt a Mile broad to the River.

Fair Bridge. Departing from the City we croſs'd a fine Bridge of 17 Arches, 60 Paces in Length; the Piers are of Free Stone, faſten'd together with large iron Keys; the Buttreſſes are thick and ſtrong, ſupporting Figures of different Animals, couchant in projecture, and faſten'd by round Barrs

of

of Iron, 3 Inches thick, among which are ſome Lions Whelps; it is paved with large ſquare Stones, placed on Beams. At a Village 3 *Li* from *Hong-tong* we turn'd to the South-Weſt by Weſt; 10 *Li* thence we found a great Borough on the Right; 17 farther another, leaving which we ſaw a fine ſtone Bridge of 3 Arches, over a large Brook. I paſs'd two other Villages, and two Bridges over the *Fwen-ho*. *Road from Kyang-chew to Nan-king.*

Twenty *Li* beyond I dined at a great Borough, where I ſaw a fine ſtone Bridge of 7 Arches, with Rails or Side Walls, conſiſting of ſtone Pannels, grooved into the Poſts, and adorn'd with Baſſo-relievo's, *Chineſe* Characters, and 4 great Lions at the Corners; it is about 60 Paces in Length.

Ten *Li* farther is the City *Pin-yang-fû*, above 4 Miles in Circumference, where there is a Wooden Bridge over the *Fwen-ho*. Thence our Courſe was South-Weſt; after I had rode 20 *Li*, and paſs'd ſome Villages, I came to *Tſyang-leng-hyen*; at the Entrance of this City, which is very populous, there is a Bridge with Rails or Side Walls cover'd with a Roof, ſupported by Wooden Pillars. City *Pin-yang-fû.* City *Tſyang-leng-hyen.*

I travell'd all the Day in very pleaſant and even Plains, tho' on different Levels; there is not an Inch of them uncultivated. Every thing here appear'd green, which I had not obſerved any where elſe; this no doubt was owing to the Multitude of Brooks, which deſcend on both Sides of the Hills, whoſe Waters are ſo well managed that every Body is ſupply'd with them.

Theſe Hills afford a very beautiful Landſkip, being ſtored with Corn, Pulſe, Trees, and Villages, the Number of which is ſurprizing. As the Corn is ſown in Beds, all this Part of the Country looks like a Garden; here I ſaw many of thoſe Trees, call'd *Tſay-tſe* (A), its Flower is yellow, and yields an Oyl uſed for Lamps. After paſſing the *Fwen-ho*, we found Rice ſow'd on its Sides, which are marſhy; the Road was every where crouded with People, and the Plains cover'd with Husbandmen ſowing Pulſe. The Tree *Tſay-tſe.*

The 14 our Courſe was South-Weſt by South; after we had rode 37 *Li*, in a Country like the former, I paſs'd a Bridge of five handſome ſtone Arches, over a Torrent that runs between 2 large Villages; there is a wooden Triumphal Arch at each End. Three *Li* farther we came to a three-arch'd Bridge, and 20 beyond that to the City of *Tay-ping-hyen*; it is ſmall, and not very populous, but has a pretty large Suburb. A little before we got to it, I ſaw a Bridge cover'd with a Roof, which bears the Name of the *flying Rain-Bow*; it is a great Lattice of Timber, ſupported by wooden Arches, placed on a Bank of Stone, built over two ſtone Arches that are next the Land; the *Chineſe* admire the Contrivance of it, and for that Reaſon, perhaps, have given it that whimſical Name; it is 7 or 8 Paces long, and was made by a ſkilful Carpenter. City *Tay-ping-hyen.* Remarkable Bridge.

Seven *Li* from *Tay-ping* we found another ſtone Bridge; after which our Courſe was South Weſt, as far as *Kyang-chew*, where I lodged. This City is 3254 Paces in Circumference, ſituate on the right Side of the *Fwen-ho*; it has but two Gates, becauſe one part of it ſtands on a riſing Ground. From *Pe-king* hither I made the beſt Uſe I could of a good Mariner's Compaſs, to mark the Bearings. City *Kyang-chew.*

At *Pin-yang-fû* I left the great Road which leads to the Province of *Shen-ſi*. I have ſaid nothing of the Inns that are upon it, becauſe they are like thoſe which I have deſcribed in the Journal from *Ning-po* to *Pe-king* (B). The Houſes deſign'd for the Reception of the *Mandarins*, call'd *Kong-quan*, have nothing remarkable; it is much if on their Journey they find Neceſſaries, but they have their own Servants, who buy and cook every thing according to their Liking.

The 5th of *May* I ſet out from *Kyang-chew* for *Nan-king*; that City ſtands, as I ſaid, on a riſing Ground, the River runs below in a fine well cultivated Plain, which bears Corn. I paſs'd it over a wooden Bridge, my Litter being carry'd on the Shoulders of Men, (who wait for that Purpoſe) inſtead of the Mules, which they took out; perhaps becauſe the Bridge is narrow and weak. The Chriſtians accompany'd me to the River Side, where they had ſet a Table, with a Collation, according to the Cuſtom of the Country, to take their Farewell of me; I juſt taſted of their Wine, that they might not think I ſlighted their Civility. The Author's Journey to *Nan-king.*

The 6th I dined at *I-chin-hyen* (C), 50 *Li* diſtant, our Courſe Eaſt. I paſs'd thro' 5 Villages, ſome of which were encompaſs'd with Walls of Earth, but thoſe of the laſt are of Brick. Going out of it, I paſs'd along a hollow Road, where ſeveral Carts meeting ſtopp'd. The *Chineſe* never fall into a Paſſion on ſuch Occaſions, but quietly aſſiſt one another. I had the Mountains always on the Right.

I-chin is in the Diſtrict of *Pin-yang-fû*; the Walls are of Earth, with brick Parapets; the whole Country is cultivated, and near the City we ſaw ſeveral Sepulchres. We could get no Meat to buy at *I-chin*, the *Mandarin* thereof having forbidden the Selling any, in Hopes to obtain Rain, by that Sort of Faſt; the *Chineſe* at this time eat nothing but Rice, Pulſe, and ſuch things as had not Life; the *Mandarins* have Poultry in their Houſes, which they cauſe to be dreſs'd: yet after all, Fleſh is ſold privately; for at *Kyang-chew*, where the ſame Prohibition was publiſh'd, we had Meat enough, and as cheap as at other times. I continued City *I-chin.*

here

(A) In the *French Tsai-tze.*

(B) Hence it appears that P. *Fontaney* was Author of the former Journal.

(C) This City, which in the Text is written *I tchin*, is in the Map *Y-tchin*; the *Y* being uſed for the *I* Vowel before a Conſonant, and where it ſtands for a Word; and indeed P. *Fontaney* in uſing the *I* differs from his uſual Practice, as in the Words *Gin-y*, *Fou tching-y*, &c.

Road from Kyang-chew to Nan-king.

here the rest of the Day, because there was no Possibility of getting that Night to the Place where we should have lodged, on account of the bad Weather.

The 7th travelling 40 *Li* East-South-East, I came to dine at a large Village. 3 Quarters of a Mile beyond *I-chin*, we enter'd the Hills, which are all of good Mold; the Ascent is rugged, every scrap of them is cultivated, and sown, not excepting the very Precipices; beyond them is a cultivated Plain full of Villages and Trees. Here sometimes we beheld Terrasses one above another, consisting of 4 or 5 Feet of till'd Earth; it appear'd that the *Chinese* had sown Corn even on the Tops of the Hills. We found crouds of People on this Road, and saw Mountains to the West, South and East, which form a Semicircle.

I went 40 *Li* farther South-East, to lodge at a Borough named *Wan-chay*; one League from *Lew-hû* (D) we had other Hills to pass, which are stony, and the Country uncultivated, excepting in certain Valleys; a League farther we climbed another, the Descent of which was so steep, that I was forced to walk. I met with several Asses and Mules, carrying Earthen Kettles of the Colour of Iron; all this Country is poor, and the Road difficult.

Earthen Ware.

The 8th I dined at a Hamlet 40 *Li* distant [from *Wan-chay*] to the South-East, always advancing in a Valley between Hills, the Way being stony but perfectly even. I pass'd thro' a *Hyen*, named *Tsin-shwi* (E), it is a small City with brick Walls. Leaving it we found two Towers, one on the right, the other on the left Hand, on the Tops of the two highest Mountains; likewise some Hamlets along the Road; Dinner was served up in Dishes of Earthen Ware, but not near so fine as the *Dutch*.

City Tsin-shwi-hyen.

At the End of this City we climbed up a Mountain, where we met with some Hamlets. It is an Hours very difficult Journey, Carts can neither ascend nor descend it. In some Places the Road is so narrow, that they run a Risk of falling down the Precipices; these Parts are uncultivated.

Afterwards the Road was even, the Lands were tilled, and we pass'd by 2 or 3 Villages; we were however in a sort of Valley, for on both Sides we beheld the Tops of other Mountains higher than that we were on. I lay at *Lew-tswen*, a pretty tolerable Borough; the Houses there were of Brick; our Course was South, the Distance 40 *Li*.

The 9th I dined at a little Village, the Distance 40 *Li*, Course South South East. I pass'd 3 Villages and some Hamlets; in one of which, call'd *Yi-chin*, they make those Iron colour'd Earthen Kettles mention'd before. The Road was even, and thro' a close Valley, whence the Tops of the Mountains appear'd only like Hillocks.

This Valley is stony, yet every where cultivated and planted with shady Trees: a Brook runs thro' the middle of it, among the Flints, sufficient to water both the Cattle and Land. At the End of it the Men and Horses ascend a very rugged Hill, Calashes and Litters continuing their Way in the Valley by the Side of it, above a Mile and an half farther; in which Space we pass'd 2 Villages, in the first whereof abundance of those Earthen Kettles are made. Having pass'd the 2d, I was obliged to clamber up a very steep Road; the Lands on every Side were sown, and the Ways so narrow that Carts cannot pass; on a Point of the Hill we saw the Walls of a ruin'd Castle.

I descended afterwards into a Valley, where is a Bridge, made of Stakes, over a Torrent or Rivulet, whose Water is yellow; then I went up another Hill: after which the Lands are very good and all tilled, the little Hills being cut in Terrasses to the Top, and each Terras sowen; I counted more than 40, one above another, several of them supported by Walls made of Stones, taken out of the Hills themselves. These Terrasses appear on all Sides for 2 or 3 Leagues together; the Country is diversify'd with Trees, Houses and Pagods built on Eminences.

Five or six Leagues on the right Hand I saw Hills much higher than those whereon I was. It is likely the *Chinese* have with vast Labour levell'd the Tops of most of these, in order to sow them. I lay at *Chew-tswen* (F), a pretty Borough, enclosed with brick Walls; the Distance 40 *Li*, the Course South-South-East.

The 10th travelling 45 *Li*, I came to dine at the Village of *Li-chwen*; I judged our Course was South-East, for the Sun not appearing I could make no Observation (G). In the Way I cross'd three Mountains, and as many large Villages, besides 3 or 4 which I saw on the right Hand. The Ascent of the first Mountain is not very steep; we found very fine plowed Lands on the Top of it, but the Descent was rugged. The second Mountain is steeper, standing in the midst of little Hills, which are tilled, and cut in Terrasses, whereof in one Hill only I reckon'd more than a hundred; they are commonly 20 or 30 Feet in Breadth; tho' some are but 12, and even less, according to the steepness of the Descent.

Having advanced above a League, seeing nothing but little Hills, sowen with Corn, and Thickets of Trees, we went up other stony Hills. The Roads were paved with large Flint Stones, but very uneven. The Terrasses on the Hills are here walled with Stone for a Mile and an half together. These Parts, which are plowed and cultivated with so much Toil, give us a better Idea of the Industry of the *Chinese*, than the Plains of *Kyang-nan*, *Shan-tong*, and *Pe-che-li*.

(D) It is not mention'd how far this Place is from *Wan-chay*.

(E) In the Map it is written *Tcin-choui*.

(F) In the *French* it is written *Tcheou-tcouen*; here the *tc* should seem to have a different Sound from the *ts* and *tz*, which he uses in the Word *Tsay-tze*, (See p. 51. Note A), but as he is not uniform, I make no Scruple to convert it into *ts*.

(G) The Author in this Part of the Journey seems to have observed the Bearing by the Course of the Sun, and not by the Compass.

This

Beyond these little Hills, the Mountains began to be barren, excepting towards the Bottom, where the Land is cultivated. I saw some Places where they had begun to make Terrasses; they first gather all the Stones and pile them up to build Walls with, after which they level the Ground and sow it. *Road from Kyang-chew to Nan-king.*

The third Mountain is still more rugged than the two former; in descending it I was forced to alight twice; after Rains, these Roads are impassible, the Flints being very slippery; I lay at *Tsin-chau-i* a large Village. Just beyond the Place where we dined, I ascended a Mountain; the rest of the Country is good and level; there appear on all Sides little plowed Hills, full of Trees, and a great Number of wall'd Terrasses. I pass'd thro' 6 or 7 Villages, some of which are pretty large, and built of Brick; I saw others in the Bottom, at the Foot of the Hills. On the Road we met a good many Mules and Asses loaded with Commodities from the Provinces of *Ho-nan* and *Kyang-nan*.

The 11th, I dined at the Town of *Chan-pin*, having travell'd 40 *Li* South East, and pass'd 5 or 6 little Towns or Villages; it is in the Province of *Ho-nan*. At setting out we went up a little Hill, after which we descended all the Way; we found a Road, made among the Rocks, along the Hills in form of a Terrass both lined and paved with Stone; it is 10 or 12 Feet wide, with a great Descent, and in rainy Weather so slippery, that it is impossible to go down it. Province of *Ho-nan*.

There are on this Road two or three little Forts to defend the Passage, one of which has thick Walls, whereon Soldiers might be drawn up. Beyond these little Hills we began to have a Sight of the Plains of *Ho-nan*. Every Part of the Mountains is improved, excepting where there are Rocks. We found multitudes of People on the Road, and so great a Number of loaded Mules and Asses that they often stopp'd up the Way.

After Dinner, I got rid of the Mountains. For two Leagues and an half the Road is rough and the Descents very steep, occasion'd by the Flints and Stones. Beyond a little Hill we discover'd the *Whang-ho*; its Course might be traced by the white Vapors, exhaled by the Sun. In the Space of a League and an half thro' the Plain, I pass'd thro' 6 Boroughs or Country Towns, some of which were very large. The Corn was high, and the Ears all form'd, in the Fields, whereas at 5 or 6 Leagues Distance, in the Mountains, it was still in Grass. The Country is charming; we saw Trees every where amidst the Corn and about the Villages: not an Inch of Ground is lost. I lay at *Sin-wha-chin*, having travell'd 40 *Li* East-South-East; it is a great Borough in the District of *Whay-king-fû*.

The 12th I travell'd 30 *Li*, to a little Village where there was not a Room to dine in; thence 40 *Li*, to a Borough named *Mû-lang*, where I lodged. The Country all the Way was even and cultivated; however I pass'd thro' 9 or 10 pitiful Villages.

The 13th I went 60 *Li* South-East to *Wan-chwen*, where I both dined and supp'd; it is a Borough depending on *Kay-fong-fû*. The Country all this Day was charming, with Villages on both Sides of the Road. We saw there little Carts with 4 solid Wheels, and not 3 Foot in Diameter, drawn by Oxen, Asses, Mules, and Horses, all mixt together, 4 or 5 in a breast. I rested in this Borough, because the Place where I was to have lodged was too far off. I saw Corn sown in Lines, like Rice, not above 6 Inches asunder. I saw it also sown the common Way as in *Europe*, but these Fields are plow'd without leaving Ridges.

The 14th, we advanced 60 *Li* East-South-East to the *Whang-ho*; we saw Villages on both Hands, but they were sorry ones; the River was 6 or 7 *Li* broad in this Place, and it is as much as the Eye can do to reach from one Side to the other. I never beheld a more rapid Stream, but it is not very deep, for being got about a third part over, I observed they reached the Bottom with a Pole; I paid no more than 30 Sols for a Bark which carry'd over all my Baggage. Having pass'd the *Whang-ho* I rode 20 *Li* farther to a Town; our Course was about East-South-East, for the Sun did not shine. (H)

The 15th, travelling East by South 70 *Li*, I arrived at *Kay-fong-fû*: we found nothing to eat, either on the Road or in the Inns, but Bread not half baked and a little Rice, dress'd after the *Chinese* Manner; every Body buys and cooks his own Victuals. We lodged in the Suburb without entring the City; for a few Days before, 60 Men having broken into the *Mandarin*'s House, and carry'd off the *Tsyen-lyang* (I), or Tribute Money, Guards were placed at the Gates to hinder any from going in or out, till they were all taken, as several of them had been already. [This is the Metropolis of *Ho-nan*.] City *Kay-fong-fu*.

The 16th, passing along Part of the Walls of the City, I counted the Steps of a Mule Driver, who walk'd before me, and computed that Side of the Town to have been 1000 Geometrical Paces long; the Walls are of Brick, and in good Repair, with little square Bastions at proper Distances. The Country this Day appear'd charming; we saw more Houses and Villages than before, and steered our Course South-Eastward. Having travell'd 55 *Li*, I pass'd thro' *Ching-lyew-hyen*, a City inclosed by brick Walls, with Bastions. I lay at *Han-kang-chin*, a great Borough 25 *Li* farther. City *Ching-lyew-hyen*.

The 17th, advancing 30 *Li* I came to the City *Ki-hyen*, whose Walls are of Brick, with Towers at certain Intervals; on one Side they seem'd to extend not above 300 Fathom; I left it on the Right. From hence to *Tye-fû-tse*, the place where I lodged, the Country was full of

(H) See Note (G) p. 52.

(I) In the *French* Text *Cien-lean*; but in the Explanation of the Terms, at the End of the third Volume, these Words are written *Tsien-leang*.

Road from Kyang-chew to Nan-king.

Villages, whereof I often counted 12 at a time, and pass'd thro' 13 or 14; our Course still East-South-East, and our Stage in all 80 *Li*. The Road was very finely planted on both Sides with Trees like a Garden Walk, and crouded with People.

Each of these Villages had belonging to it a lofty House like a small square Tower, which the Inhabitants make Use of for securing their Effects in troublesome Times, or when they fear the Irruptions of Robbers, *&c.* these Houses are the particular Residence of that Class of the People, who live at their Ease, such as *Mandarins*, Soldiers, *&c.*

The 18th, I left *Tye-fû-tsé*, the Gates of which are so low, that my Litter was twice in Danger of being broken. The Road continued to be planted with Trees; at the End of 45 *Li*, I pass'd thro' *Hyan-hi-pû*, a large and very long Village; thence 20 *Li* to *Nhing-lû-hyen*, where I dined and supp'd, because there were no Inns within 70 *Li*.

City Nhing-lu-hyen.

This City depends on *Quey-te-fû* (K); it appear'd to be large, but waste, and poor within; its Ditches are fill'd with Water; its Walls are of Brick, with Towers at convenient Distances. Our Course was East by South. From *Kay-fong* hither, I found on the Road from time to time these small Towers or Centry Boxes, with Bells in some of them; this Day I pass'd thro' 8 or 9 Villages.

The 19th, having travell'd 80 *Li*, I came to *Tsay-kya-tau-kew* (L), a great Borough, where I dined and lay; the continual Rain hinder'd me from estimating the Course. I left *Quey-te-fû* on the left Hand, which makes me believe we travell'd South-East, supposing the Account they gave of its Situation to be true; the Country was agreeable all the Way. I pass'd by a handsome burying Place, where we saw Marble Lions, in a very thick Wood.

The 20th, I did not proceed because of the Rain; the Ground was become so soft that there was no sure Footing. The 21st, having travell'd 90 *Li*, South-East, according to the Report of our Muleteers (for the Sun did not shine), I came to *Whe-tin-tsye* (M), a great Borough; the Plains were all over fine, and the Roads and Villages beset with Trees.

City Yung-ching-hyen.

The 22d, I proceeded 90 *Li* South East, and partly South. I dined at a large Village, just half way, after which I pass'd thro' the City *Yung-ching-hyen*; it is small within the Walls, but its Suburbs are very large. This Afternoon, I counted 12 Villages, which I saw all at once on my left Hand; almost all of them have little square Towers, by which they are distinguish'd at a Distance, but we saw no more such Numbers of Trees.

Province of Kyang-nan.

The 23d, having advanced 20 *Li*, I pass'd through *Tung-tye-fû-tsû* (N), a small Borough, where the Province of *Kyang-nan* begins. I dined at *Pe-kang-i* another Village; our Course was South-East in all 40 *Li*, and advancing South 40 *Li* farther, lay at the Village of *Sang-pû*: all these Villages depend on *Fong-yang-fû*. I had Mountains all Day long to the Eastward, at 5 or 6 Leagues Distance. The Country was almost destitute of Trees, except in the Villages, which are very numerous, and furnish'd with little square Towers. I saw the *Chinese* thresh their Corn spread on the Ground, by rowling a Cylinder of black unwrought Marble over it; it was 2 Feet in Diameter, about 2 Feet and an half long, and drawn by two Oxen, with Ropes fasten'd to the Axeltree of the Rowler.

City Syew-chew.

Monday the 24th, at the End of 30 *Li*, I pass'd near *Syew-chew*; its Walls appear'd in no very good Condition, but its Suburbs are large. I dined at a Village, 45 *Li* South-South-East from thence; and lay at another named *Fan-chang-tsye*, 35 *Li* farther; the bad Weather and Rain would not permit me to observe the Bearing.

The Houses of these Villages are very poor; we found nothing to eat in them. At Dinner I saw a parcel of Silk Worms, on a Mat, feeding on Mulberry Leaves. Those which were ready to Spin their Silk were put put into Boxes of dry Reeds; the Cods which they make are small; I was told, those of the Province of *Che-kyang* are twice or thrice as big.

The 25th I travell'd 50 *Li*, without observing the Bearing, to *Lyen-chin-tsye*, where I dined; this is a great Borough, where there are two Bridges over two Rivulets, or rather Brooks, which the Rains make navigable for Boats, and run no farther than some neighbouring Villages. I lay at *Kû-chin*, another Borough 30 *Li* farther. The Soil was marshy, and not so good as that of *Ho-nan*; these are Pasture Grounds for Cattle, where I saw numerous Flocks of Sheep. The Rain, which fell the two preceding Days, had so spoil'd the Roads, that I was forced to travel continually in puddles of Water.

The 26th, I proceeded 60 *Li*, to *Sang-pû*, but by turning out of the Way so often, to avoid the Water, I travell'd above 80 *Li*. Twenty *Li* from *Sang-pû*, is the City *Fong-yang-fû*; I believe our Course was South. We were obliged to pass thro' the Water, which in some Places was two or three Feet deep, and in the rainy Season renders travelling very difficult; however, Corn grows there. I took Guides to conduct me thro' the Fields; a Ridge of Mountains appear'd, extending from South-West to South, and even some what Eastward.

The 27th, at the End of 30 *Li*, I came to a small City, where we cross'd the *Whay-ho*, which River is about 70 Geometrical Paces broad; it has a Communication with the

Whang-

(K) In the Text, *Kouei-te-fou*, but in the Map, *Kove-te-fou*.
(L) In the *French*, *Tsai kia-tau kou*.
(M) Ibid. *Hoe tin tsie*.
(N) Ibid. *Tung-tie-fou-fu*.

Whang-ho, and thereby with *Nan-king*. I lay at *Whan-ni-pû*, 40 *Li* farther: all this Country is full of Pasture. *Road from Pe-king to Kan-ton.*

The 28th I dined at *Tſon-kya-pû* (o), a large Village, 40 *Li*, and lay at *Che-ho-yi*, a great Borough, 30 *Li* farther; at the Entrance of it is a Bridge, with 30 Posts, over which we croſs'd a little River. I believe our whole Course was South somewhat Easterly, through Roads, which were broken by the preceding Days Rains, but throng'd with People, and full of Villages.

The 29th, advancing 50 *Li* South, I came to *Chû-lû-kyau*, another Village, where I dined and supped; about half a League from our setting out, I enter'd among Hills, which are neither high, nor the Road rugged, but I saw few cultivated Lands.

The 30th, having travell'd a League, I was forced to climb a very steep Mountain; The Way up is paved with Stones. There are some Houses upon it, and a stone Arch, 40 or 50 Feet long, under which we pass'd; the Descent is easier.

Forty *Li* farther, we came to *Hyu-chew*; this City is encompass'd with a Fosse, fill'd with Water, 60 Fathom wide; it stands on a rising Ground, and the Country round it is well cover'd with Trees; the Suburb thro' which we pass'd, is very large, where we saw some Triumphal Arches and a Tower. City *Hyu-chew*.

Thence 20 *Li* South East, is *Tan-tye-kan*, a Borough, where I dined. I lay at *Tſi-i-kyo* (p), another Borough, 40 *Li* beyond. The Plains were full of Rice. I saw them thresh the Corn with a Flail, as in *Europe*, also squeeze out the Grain with a Marble Rowler, drawn by a Buffalo.

The 31st I proceeded 50 *Li* East, to *Pû-kew*; a League before we came to it, we enter'd among Hills, of a pretty easy Ascent, and descended gradually to this Place, which is a great Borough, encompass'd by Walls, carry'd over a Hill, overlooking the River [*Yang-tſe-kyang*] like a Citadel, only it is too high to command it; it makes a Nook on the East Side, which extends to another Hill where there is a Tower.

The *Yang-tſe-kyang* is almost a League broad in this Place. *Nan-king* stands 30 *Li* South by East of *Pû-kew*. We landed on the other Side, a good League below *Pû-kew* to the South-South-East, where we enter'd a River, which, two Leagues thence, brought us to the Gate of *Nan-king*, along whose Walls we went for the Space of a Mile and half. There were on this River a great Number of Imperial Barks, for the Use of the *Mandarins*.

In crossing over from *Pû-kew*, we observed the Course of that great River, as far as we could see, was East-North-East: afterwards nearer *Nan-king*, North-East, as far as a Hill at *Pû-kew*, where there is a Tower; and from *Nan-king* to that Tower it runs North, for the Space of 3 Leagues. They told me when I croſs'd it, that it was 36 *Shang* deep, that is, 360 *She* or Feet.

The Road taken from Pe-king *to* Kan-ton, *by P.* Bouvet, *when sent by the Emperor* Kang-hi *into* EUROPE, *in the Year* 1693.

THE Emperor having done me the Honour to nominate me for the Voyage into *Europe*, was pleased that I should travel to *Kan-ton*, with a *Mandarin* of the 3d Order, named *Tong Lau-ya*, and a *Portugueſe Jeſuit*, whom his Majesty sent to *Makau* to meet P. *Grimaldi*, who was return'd from *Europe*, whither he had been dispatch'd by the Emperor's Orders.

The 8th of *July* 1693, was the Day fix'd for our Departure; and the *Mandarin* was charg'd to hasten the Dispatches for this Journey, by the *Ping-pû*, or sovereign Tribunal (q), of the Soldiers; where it was resolved that I should have 8 Horses for myself and Attendants, and might depart next Day, at what Hour I thought fit.

This Patent of the *Ping-pû*, which is call'd *Kang-ho*, consists of a large Sheet of Paper, printed in *Tartarian* and *Chineſe* Characters, and furnish'd with the Seal of the Court: it contains to this Effect, " That the supreme Tribunal of *Ping-pû* gave me this *Kang-ho* by the " Emperor's Order, who sent me from Court on his own Business, and was willing I should " take my Journey by *Kan-ton*. It order'd all the Heads of the Tribunals of Cities, and " Places where there were Post Houses, to provide without Delay the appointed Number " of Horses, with all Necessaries on the Road, for the Subsistance of myself, and Retinue; " to lodge me in the *Kong-quan*, or public Inns, for the Reception of Officers, dispatch'd " from Court; and when I should be obliged to proceed by Water, to furnish me with " Barks and all other Necessaries for my Voyage, &c." the Seal impress'd hereon was square, and 3 Inches broad, without any other Figure or Character than the Name of the Tribunal of the *Ping-pû*, which on one Side was in *Tartarian* Characters, and on the other in *Chineſe*. The Seals of all the Tribunals are of the same form. At the Bottom of the Patent were the Names of the *Tartarian* and *Chineſe* Presidents of the Court, with the Date, which was in these Words, " The 6th Day of the 5th Month of the 32d Year of the Reign of *Kang-hi*." Form of a travelling Warrant.

(o) Orig. *Tſon kia pou.*
(p) Ibid. *Tſi y kio.*
(q) The *Ping-pû* is the 4th Tribunal of the Army.

I departed

Road from Pe-king to Kan-ton.

I departed accordingly from *Pe-king* the 8th of *July*, at 6 in the Evening. I ſent a Servant before me Poſt, to acquaint the *Mandarin*, in whoſe Company I was to travel, that I would meet him at the Place appointed, as I did, but not without much Difficulty. We were overtaken by the Night, 3 Leagues beyond *Pe-king*, and we had 4 more to go; but we went aſtray every Moment, and I wander'd 9 or 10 Hours thro' thick and thin, ſo that it was Day-break before I arrived at the South Gate of *Lyang-hyang-hyen*, where the *Mandarin* waited for me. I had ſcarce lighted off my Horſe, when I was obliged to mount again to perform that Day's Journey of 140 *Li*, that is, two Poſts of 7 Leagues each; the firſt as far as *Tſo-chew*, the other to *Sin-ching-hyen*. (R)

Poſts. In all the Cities on the great Roads there are ordinarily *I-ma*, or Offices, where more than 100 or 150 Poſt Horſes are kept, and when they are at too great a Diſtance, there are Poſt Houſes between. Whoever travels with the *Kang-ho*, always finds, at the Places where he dines or ſups, freſh Horſes, with a Lodging prepared by the *Mandarin* of the Place.

Kong-quan, or Inns for the *Mandarins*. Theſe Lodgings, which they call *Kong-quan*, ought to be accommodated for the Reception of great Lords; but as there are none to be found in ſeveral Cities, eſpecially thoſe that were ruin'd by the late Wars, the *Mandarin* cauſes the beſt Inn, which the Place affords, to be prepar'd for that Purpoſe, and erects it into a *Kong-quan*, by faſtening a Piece of red Silk in form of a Curtain over the Door, and providing a Table and Chair covered with Silk ſlightly embroider'd; this at preſent is all the Furniture of moſt Inns where the Grandees lodge in their Journeys. One never finds a Bed in any of them; it being the Cuſtom for Travellers to carry that Conveniency with them, unleſs they like to lie cool and hard, on a ſingle Mat.

The 10th, our Stage was like the former, that is, of 14 Leagues; 7 Leagues to *Hyong-hyen*, and as many more to *Jin-kyew-hyen*. When we arrived at any City, we commonly found the *Mandarins* without the Walls, cloathed in their Habit of Ceremony, who came to meet us, to do us the more Honour.

We were ſcarcely got to our Inn, when they came to viſit us; beſides the Tables, which we found well enough furniſh'd, the principal *Mandarin* ſeldom fail'd to ſend each of us another Table full of Meat, boiled and roaſted, with which we treated thoſe who accompany'd us: for beſides our Servants each of us had 4 or 5 *Pey-pau*, or *Ma-pay*, Servants of the Poſts, paid by the Emperor. Some of theſe ſerved us for Guides, and others to carry our Baggage, all mounted on Poſt Horſes; not to mention ten or a dozen Troopers armed, with Bows and Arrows to convoy us, whom we changed every Poſt. The *Ping-pû* had regulated it in this Manner, by another Diſpatch, different from the *Kang-ho*, which the Tribunal had put into the Hands of *Tong Lau-ya*.

The 11th, we rode but one Poſt of 7 Leagues to *Ho-kyen-fû*. The 12th, we advanced 3 Poſts: the firſt of 6 Leagues to *Hyen-hyen*; the ſecond of Six Leagues alſo, to *Fû-chwang-i*; and the third of 3 Leagues, to *Fû-ching-hyen*.

City *Te-chew*. The 13th, we travell'd two Poſts: the firſt 6 Leagues, to *King-chew*; the ſecond 7, to *Te-chew*, a City in the Province of *Shan-tong*, ſituated on the Side of that long and famous Canal, made for conveying the Tribute of Rice from the Southern Provinces to *Pe-king*: which is performed every Year in the great and magnificent Imperial Barks, called *Lyang-chwen*.

The Canal in this Place ſeparates the Province of *Pe-che-li*, from that of *Shan-tong*. We found at every Mile and half Diſtance throughout this Road *Tſun-tay* (S), or Guard Houſes: with a little Terraſs built in form of a Cavalier, to look out, and make Signals in Caſe of Tumults or Rebellions.

The 14th we made two Poſts of 7 Leagues each; one to *Ngen-hyen*; the ſecond to *Kau-tang-chew*. One of the two Miſſionaries who was with me, being diſorder'd with riding, was obliged to quit his Horſe, and take a Calaſh, which made us ſhorten our Journeys for ſome time. One has the Advantage in having a *Kang-ho*, of riding as many Poſts a Day as he pleaſes.

The 15th, our Stage was 2 Poſts of 6 Leagues each; the firſt to *Tſin-ping-hyen*, the ſecond to *Tong-kyew-ell*.

The 16th three Poſts: the firſt of 4 Leagues, the ſecond of 8 to *Tong-ping-chew*, and the third of 6 Leagues to *Wen-chang-hyen* (T). We arrived there late at Night, becauſe the Stage was long; and notwithſtanding the Diligence of the *Mandarins*, we were ſtopp'd at two Rivers, where not finding a Bark large enough to carry them, we were obliged to unſaddle our Horſes, and ſwim them over.

From *Pe-king* to *Tong-ngo-hyen*, thro' which we only paſs'd, (excepting the long Chain of Mountains, call'd *Si-ſhan* or *the Mountains of the Weſt*, which we left on the Right, after our ſecond Days Journey,) all the Country is flat and level, nothing appearing to view but a vaſt Plain; but after we had paſs'd *Tong-ngo-hyen*, we travell'd for ſome Hours between Mountains, and were much incommoded by the Heat.

(R) By the Map *Te-chew* is twice as far from *Peking* as *Sin-ching*.

(S) Orig. *Thun-tay*. We don't meet with the Word *thun* in the Tables of Terms, nor is there any Word beginning with *th* in the Language, it ſhould perhaps be *Tſun-tay* or *Tun-tay*.

(T) The firſt Word of this Name in the *French* is *Voen*, which can be no otherwiſe expreſſed then by *Wen*, or *Yuen*

The

The 17th our Stage was 2 Posts; one 4 Leagues and a half to *Sin-kya-i*, the other 4 Leagues to *Yen-chew-fu*. Before we came to this last City, we found for the Space of two Miles and a quarter, the Country laid waste by a frightful multitude of Grass-hoppers, call'd *Whang-chong*, that is, the *Yellow Insect*, from their Colour: the Air was full of them, and the Earth cover'd in such a Manner, even in the great Roads, that our Horses could not move without raising Clouds of them at every Step. These Insects had already entirely destroy'd the Hopes of the Harvest in this Country; however, the Mischief did not extend far, for within a League of the Place, where this Havock was made, all was perfectly safe.

Road from Pe-king to Kan-ton. City *Yen-chew-fu.* Grass-hoppers.

The 18th we rode three Posts: the first to *Tsew-hyen* (T) 5 Leagues, the second to *Kyay-ho-i*, 5 Leagues and an half, and the third to *Teng-hyen*, 3 Leagues and an half; where the *Mandarin*, finding no Inn fit to receive us, had us conducted to the Palace of *Kong-fu-tse* or *Confucius*. There are the like in all the Cities of *China*, where the *Mandarins* and Grandees assemble at certain Times of the Year, to pay their Respects to the Memory of that Prince of the *Chinese* Philosophers.

Palace of *Confucius* at *Teng-hyen*.

The 19th, two Posts of 8 Leagues each, the first to *Ling-ching-i*, the second to *Li-ko-i*, in the Province of *Kyang-nan*. The extreme Heat of the Season as well as Climate, obliged us to travel Part of the Night.

The 20th, we went but one Post of 7 Leagues to *Syu-chew*, a City of the second Rank, situate on the Southern Bank of the *Whang-ho* or *Yellow River*; so named from the Colour of its troubled Waters, mixt with a yellowish Earth, which is continually wash'd off its Channel by the Rapidity of its Stream. This River, tho' large and deep, is not navigable, because it is almost impossible to sail against the Stream without a strong Wind. It often changes its Bed, and sometimes ruins its Banks in such a Manner, as of a sudden to overflow the Plains and drown whole Villages and Cities; it is 5 or 600 Paces broad over-against *Syu-chew*, where we cross'd it.

Whang-ho or *Yellow River*.

At our landing on the other Side, we found the *Chi-chew*, or Governor of the City, named *Kong Lau-ya*, one of Descendants of *Confucius*, whose Family has continued in a direct Line for above 2000 Years. We received all sorts of Civility from him; he waited for us by the River Side, where he regaled us with Tea and Fruit; afterwards he came to visit us at our Inn, and sent us Tables loaded with Victuals. Coming to know that my Horse had a troublesome Gate, he offer'd me his own, and sent over Night Men belonging to his Tribunal, 5 Leagues from his City, to prepare Dinner for us next Day. I went to visit him, and recommended to his Protection two Churches which we had in this City, formerly erected by P. *Couplet*.

Posterity of *Confucius*.

P. *Couplet*.

The 21st, we travell'd three Posts; the first to *Tau-shan-i*, 5 Leagues, the second to *Kya-kew-i*, 4 Leagues, and the third to *Syew-chew*, 6 Leagues. From *Tong-ngo-hyen* hither we had both on the Right and Left a long Chain of desart Mountains; between which we generally found level and well cultivated Plains of vast Extent.

The 22d, we advanced two Stages, one to *Ta-lyen-i*, 5 Leagues; the other to *Ku-ching-i*, 7 Leagues.

The 23d, two Stages of 6 Leagues each; the first to *Vang-chwang-i*, and the second to *Hau-lyang-i*. As we left *Vang-chwang-i* we discover'd at a great Distance, towards the South-West, the Mountain *In-yu-shan*, that is the *Mountain of the Agat Seal*, because there the *Yu-she* is found, which is a kind of precious Stone, like Agat, whereof they make Seals of all Sizes. The Imperial Seal is made of this Stone, whence the Mountain has the Name of *In-yu-shan*.

Agat Mountain.

The 24th, two Stages; one of 4 Leagues and an half to *Hong-sin*, the other of 6 to *Ting-ywen-hyen*.

The 25th, three Stages; the first to *Chang-kyau-i*, 4 Leagues and an half, the second to *Fu-ching-i*, 6, and the third to *Tyen-fu-i*, 4 Leagues and a half.

This Day, about a quarter of an Hour before Sun rise, I saw a Phenomenon in the Sky, which I never met with before, or heard of in *France*, tho' it is very common in the East; especially in *Siam* and *China*, where I have observed it above twenty Times, both in the Mornings and Evenings, at Sea and at Land, and even at *Pe-king*. This Meteor consists of certain Semi-Circles of Light and Shade, which seem to terminate and unite in two opposite Points of the Heavens, namely, in the Center of the Sun, and in the Point diametrically opposite. As all these Semi-Circles terminate in a Point, both in the East and West, that is towards the opposite Points of their Union, and enlarge uniformly towards the middle of the Sky, in Proportion to their Distance from the Horizon; they make a Figure not much unlike the celestial Houses, as they are mark'd on Globes, with only this Difference, that these Zones of Light and Shade are commonly of a very unequal Breadth, and often have Breaks in them, especially when the Phenomenon is not well form'd.

Meteor in the Sky.

As often as I have observed it, (and I saw it four several times during this Journey in less than 15 Days,) I always remark'd that the Weather was extremely hot, the Sky full of Vapours and inclinable to Thunder, and that a great thick Cloud half open stood over-against the Sun. This Meteor seem'd, as to its Figure, very different from those long Streaks

(T) In the *French*, *Tsew-hien*.

Road from Pe-king to Kanton.

of Shade and Light, often seen in the Sky at Morning and Evening, as well in *Europe* as elsewhere, and which take the Name of *Verges* (v), or Wands, from their pyramidical Figure.

The Cause of this Phenomenon, appearing rather in *Asia* than *Europe*, and in Summer than at other Seasons, seems to me to be owing to the Nature of the *Asiatick* Lands; which being generally more impregnated with Nitre than those of *Europe*, fill the Atmosphere, especially in Summer, and when the Sun has greatest Power, with Nitrous Exhalations; which being equally diffused through the Air, render it more fit to reflect the Light, and consequently to form the Meteor.

City Lyu-chew fu.

The 26th, we rode two Stages, the first 3 Leagues and an half to *Lyu-chew-fû*, the second 6 to *I-ho-i*. The City of *Lyu-chew* appear'd to me more populous and better built than any of the Cities I had seen since I left *Pe-king*. I met with nothing there remarkable, excepting some Triumphal Arches, Towers, and Marble Bridges. There are many Villages on this Road, partly desert and destitute of Houses, which have not been re-built since they were ruin'd by the *Tartars*, who conquer'd *China*, and are its present Masters.

City Yu-ching-hyen. Tallow Tree.

The 27th, we made two Stages; one of 6 Leagues and a half to *San-kew-i*, the other of 2 Leagues to *Yu-ching-hyen*, and 4 more to *Mey-sin-i*. This Day we first saw in the Plain several of those extraordinary Trees, which bear the Tallow, whereof they make the Candles used in most Provinces of the Empire.

City Tong-ching-hyen.

The 28th, two Stages; the first 6 Leagues to *Lû-ting-i*, the second 2 Leagues to *Tong-ching-hyen*, and then 4 more to *Tau-chwen-i*. This Day and the four following we travell'd continually between Mountains, infested with Tigers, and thro' very rugged Roads. As the extreme Heat obliged us to set out 2 or 3 Hours before Day, we took Guides who carry'd Torches, that served both to Light us, and scare those fierce Beasts, who are afraid of Fire.

The 29th, we rode two Stages of 6 Leagues each, one to *Tsing-kew-i*, the other to *Syau-che-i*.

Province of Hû-quang. City Whang-mey-hyen.

The 30th, three Stages; the first 6 Leagues to *Fong-hyang-i*, the second 6 more to *Ting-syen-i*, which is in the Province of *Hû-quang*, as well as the third of 4 Leagues to *Whang-mey-hyen*. Altho' the Country we pass'd thro' these three last Days, and the two following, was frightful and incumber'd with long Chains of barren and uncultivated Mountains, yet the Valleys and Plains which separate them in a thousand Places, are very fertile and well improved; nor was there an Inch of arable Land in all that Space, but what was cover'd with very good Rice. I admired here the Industry of the *Chinese*; for it is astonishing to see how they lay straight all the unequal Ground between those Mountains, that is fit for plowing, and divide, as it were, into Parterres, the Parts that are on a level, and into Terrasses in Form of an Amphitheatre, those which have Risings and Hollows.

Province of Kyang-si. City Kyew-kyang-fû.

The 31st we rode three Stages; the first 4 Leagues to *Kong-long-i*, in the Province of *Kyang-si*, the second 6 Leagues to the City *Kyew-kyang-fû*, on the Side of that great and fine River call'd *Kyang*, that is to say the *River*, by Way of Excellence. Over-against *Kyew-kyang*, where we pass'd it, it is very rapid, and almost a Mile and an half in Breadth. They catch excellent Fish in this Part, and among the rest a kind of *Dorado*, call'd (w) *Whang-yu*, or the *Yellow Fish*, which is very large and of a most delicious Taste. We lodged in a real *Kong-quan*, or Hotel of the *Mandarins*; I imagined by the Largeness of its Halls and Apartments, built in form of a Pagod, that it had been design'd at first for an Idol Temple.

As the Roads to *Nang-chang-fû*, the Capital of the Province, two large Days Journey distant, were very rugged, and the Horses of the Country very bad, we were advised to take Chairs, and made that Day a third Stage of 6 Leagues to *Tong-yuen-i*, travelling great Part of the Night. The two following Day's Journey being long, instead of four Chairmen, they furnish'd each of us with eight, to relieve one another, and three for our Servants; each of them was carry'd by two Men on Poles, made of two great Bambu's join'd together by means of 2 others, laid across them, we had other Men both to carry our Baggage and light us with Torches, with which Assistance we easily travell'd the most difficult Part of all our Road.

City Te ngan-hyen.

August the 1st, we made our Stage in the same Manner to *Te-ngan-hyen*. This Stage is no more than 60 *Li*, or 6 Leagues, but it seem'd to me to be 7 at least. I perceived for the last 4 or 5 Days, that the *Li* were longer, than they were at our first setting out, and indeed I had often been told, that there was a Difference between the *Li* or Furlongs in the North, and those in the South, being shortest about *Pe-king*.

As there were no Inns in this City, fit for lodging us all, they led me to the Temple of *Ching-whang*, that is, *the tutelar Spirit of the City*. The *Bonza*, who had the Care of it, immediately spread a Table, and a little Bed in the middle of the Temple. Altho' the *Chinese* pay Honours to the *Guardian Genii* of each Place in these Temples, yet they represent them under a human Form.

Conference between the Jesuit and a Bonza.

On asking this *Bonza* a few Questions, I found he was exceeding ignorant; he did not know whether the Image he adored, represented some Spirit, or great Personage of Antiquity; what Power they ascribed to it, or what they intended by placing it on the Altar. I forbore asking him any more Questions, for Fear of teaching him Errors which he was ignorant

(v) By *Verges* is meant the *Aurora Borealis*.

(w) Orig. *Hong-yu*, doubtless by Mistake for *Hoang-yu*.

ignorant of. I therefore changed the Converſation, and made a long Diſcourſe, concerning the Exiſtence of the Supreme Being, and his principal Attributes; the Creation of the Heavens, Earth and Man; the Incarnation of *Jeſus Chriſt*; the Obligation we are under, of knowing, loving, and ſerving this Supreme Being, as our firſt Principle and ultimate End; to know his Law, and obſerve it. I ſhew'd him, that this Law is the *Chriſtian Religion*, which I was come from the fartheſt Part of the Earth, to promulge in *China*; that it is the only one which teaches Man to know himſelf thoroughly, by giving him to underſtand, that he is compoſed of a Body and Soul; the former corruptible and mortal, the latter ſpiritual and immortal, capable of Joy and Grief, Pleaſure and Pain, even after it is ſeparated from the Body by Death; that the Souls of all Men, after their Deceaſe, do, by an irrevocable Decree of their Creator and Judge, receive the Reward of their Merits and good Actions, if they have lived conformable to his Law, by aſcending to Heaven, there to live eternally happy, and enjoy the Preſence of God himſelf; that, on the contrary, if they have deſpiſed or violated this holy Law, they receive a Puniſhment in Proportion to the grievouſneſs of their Crimes, by going to Hell, where they ſuffer everlaſtingly the Rigour of the Flames, kindled by the Breath of an incenſed Deity, *&c.* *Road from Pe-king to Kanton.*

All the while I was ſpeaking, which was near two Hours, the *Boniza*, who appear'd very attentive and touch'd, did not once interrupt me. I concluded by ſhewing the Obligation he was under of ſearching out and following the Truth. I added that, if after what he had heard, he judged, this Truth was to be found in the Religion, whoſe Fundamentals I had explain'd, I counſel'd him, in return for the kind Entertainment he had given me, to allow himſelf to be inſtructed; that it was but a Step to *Nang-chang-fû*, where there was a Temple dedicated to the true God, and where he would find one of my Brothers, who would expound that Doctrine to him, the knowledge whereof is more precious than all the Treaſures on Earth.

The *Bonza* received my Advice, and heard my Inſtructions, with equal Signs of Joy. However, I dare not flatter myſelf with having made a Convert of him; his Profeſſion as a *Bonza*, (without which he muſt have been in miſerable Circumſtances) gave him a comfortable Subſiſtance: and I know by Experience, that this Conſideration is commonly a greater Obſtacle to the Converſion of this ſort of Men, than any Attachment they can poſſibly have, either to their Religion, which they have ſcarce any Knowledge of, or to a State of Life, which Neceſſity alone has obliged them to embrace.

The 2d, we made two Stages in Chairs, 6 Leagues each; the firſt to *Kyen-chang-hyen*, the latter to a Village 4 Leagues diſtant from *Nan-chang-fû*, the Capital City of *Kyang ſi*, where we were to embark. As the City is on the other Side of the River, we found on our Arrival one of thoſe imperial Barks as big as Ships, painted and gilded, which was prepar'd for carrying us acroſs. Imperial great Barks.

As ſoon as we had gotten over, the *Vice-Roy* appeared with other *Mandarins*, who invited us to land, and conducted us to a very neat *Kong-quan*, which is by the River; when we came to the middle of the ſecond Court, the *Vice-Roy*, with the ſix other Chief *Mandarins* who accompany'd him, fell on their Knees over-againſt the great Hall, at the Foot of the great Stair Caſe, and turning towards us, he aſk'd in form concerning the Emperor's Health, which none but Officers of this Rank are privileged to do; *Tong Lau-ya* made Anſwer, and inform'd them that his Majeſty was perfectly cured.

The *Vice-Roy* and *Mandarins* then riſing, he cauſed us to enter into the Hall, where they had ſet two Rows of Arm-Chairs, oppoſite to each other, as ſoon as we were ſeated, they preſented us with Diſhes of Tea, after the *Tartar* and *Chineſe* Manner, which we drank with Ceremony; after this, we went altogether to a Dinner prepared at the End of the Hall.

As this Entertainment was partly after the *Tartar*, and partly after the *Chineſe* Manner, thoſe troubleſome Ceremonies uſed in *Chineſe* Banquets were diſpenſed with. After Dinner the *Vice-Roy* and *Mandarins* conducted us to the River Side, where lighter Barks were got ready, which we demanded for greater Diſpatch; there was one for *Tong Lau-ya*, one for the 2 other Fathers, and a third for myſelf.

Theſe Barks are very commodious and neat. They are painted, gilded and japanned with their beautiful Varniſh without as well as within. We had a Bed Chamber and a great Parlor with two Windows on each Side; not to mention the other Appartments, for our Servants, and thoſe to lodge the Maſter of the Bark and his Family. Lighter Barks.

The 5th, we got at leaſt 10 Leagues to *Fong-ching-hyen*, where they brought us Proviſion and Refreſhments. On the Road by Water, there are at the End of every League, *Tang*, or Guard Houſes, where there are commonly 8 or 10 Soldiers.

The 6th, we paſs'd thro' *Fong-ching-hyen*, and went to dine 6 Leagues from thence at *Chang-ſhû*, a famous Place of Trade, for all ſort of Drugs and Medicinal Roots. This Day and the two following we made but little Way, becauſe of the Shallows, which we found almoſt every Moment. We paſs'd thro' ſome Cities, and arrived at *Ki-ngan-fû*, 40 Leagues from *Nan-chang-fû*. I ſaw nothing during theſe three Days worth Remark. Our Paſſage was continually between uninhabited and uncultivated Mountains, which form'd two Ridges running parallel, one on each Side of the River. City *Fong-ching-hyen.* City *Ky-ngan-ſi.*

The 9th, we went a Shore at *Ki-ngan-fû*; there we found a Congregation of *Chriſtians*, at that

that time governed by the *Franciscans*, and under the Care of P. *Gregory Ybañes a Spaniard.*

Road from Pe-king to Kan ton.

I said Mass in his Church, which was very neat.

The 13th, we pass'd thro' *Tay-ho-hyen*, and advanced no more than 10 Leagues.

City *Tay-ho-hyen*

The 11th, we sail'd 10 Leagues farther to *Wan-ngan-hyen*. The *Chi-hyen*, or Governor,

City *Wan-ngan hyen.*

who is a *Christian* only in Name, tho' his Wife is very vertuous, shew'd us no Marks of Civility.

The 12th, we went 11 Leagues to the Village *Lyang-kew*.

The 13th, in the Morning we sail'd 3 Leagues to *Yew-ching-i*, and in the Afternon 7, passing the Night 3 Leagues short of *Kan-chew-few*.

City *Kan-chew-fu*.

The 14th, we arrived early in the Morning at *Kan-chew-fu*, a great and very populous City. The *Tsong-ping*, or Commander General of the Militia of this City's whole District, named *Chang Lau-ya*, with other *Mandarins*, came to receive us at the River Side, and invited us to Dinner.

After these Civilities, which we returned the best we could, I went to our Church, where I found P. *Gresion*, who had labour'd near 40 Years with great Zeal and Success in the Conversion of the *Chinese*; especially in this City, where he succeeded P. *le Faure*, who grew old in the Apostolick Labours, and dy'd in the *Odour of Sanctity*.

As the *Tsong-ping* was a particular Friend of *Tong Lau-ya*, our Conductor, and had a great Esteem and Friendship for P. *Gresion*, we could not refuse the Invitation he gave us to his House, where we had all the Liberty we demanded; only instead of the Comedy, which usually accompanies a *Chinese* Entertainment, this was interrupted by a Diversion, common among the *Tartars*, of shooting at a Mark; the Law observed in this Sport is, that he who hits the Mark, obliges the rest to drink his Health in a small Cup of Wine.

Exercise of the Bow.

This Sport came in Vogue about two Years before, when the Emperor *Kang-hi* perceiving the Effeminacies and Indolence of the *Tartars*, who are all obliged to learn the Art of War, resolv'd by his own Example to introduce this Exercise among the *Grandees*, and *Prime Mandarins* of his Court. That mighty Prince who shot an Arrow with great Strength and Justness, was pleased to spend several Hours every Day in this Recreation. The *Mandarins* who were obliged to try their Skill at an Exercise which was new to them, diverted the Emperor, and the whole Court at their own Expence. The Confusion they were put into on this Occasion, caused them immediately to have their Children, even those under 7 Years of Age, to be taught to handle the Bow.

Chains of Mountains.

After our Departure from *Nan-chang-fu*, we found ourselves from time to time between long Chains of Mountains, which stretch themselves along on both the Banks of the River. These Mountains are sometimes so steep that the *Chinese* were oblig'd to cut a Path along the Foot of them, in at least a Hundred Places, for the Conveniency of those who draw the Barks. Altho' they consist for the most Part of a sandy Earth, cover'd with Herbs, and that the Sides of them are rugged, we saw now and then a Piece of cultivated Land in the Vallies between, or else at the Foot of them, which could scarce suffice for the Support of the Inhabitants (let them be ever so few) belonging to the neighbouring Hamlets. We found the Land pretty well cultivated for 3 Leagues before we came to *Kan-chew-fu*.

The 15th, we advanced not above 8 or 9 Leagues; the Champion Country seem'd to be even and well cultivated.

City *Nan-kang-hyen.*

The 16th, we sail'd 12 Leagues to *Nan-kang-hyen*. This Day the River grew so narrow, that it was scarce 30 Paces broad, but the Stream very rapid. We got 10 Leagues farther in the Evening to *Lin-chin*.

City *Nan-ngan fu.*

The 17th, we went 12 Leagues to *Nan-ngan-fu*. These 2 last Days we sail'd continually between Mountains; the River was much more narrow and rapid than before, so that we were forced to increase the Number of those who drew our Barks.

I went next Morning very early to say Mass in the Church, under the Direction of P. *Pinuela* a *Franciscan*, born in *Mexico*, who informing me of his Design of going with me to *Kan-ton, fu*, a City of the same Province; for we were obliged to travel 12 Leagues by Land, from *Nang-hyong-ngan* to that City.

We got each of us into a Chair, and having gone 2 Leagues, began to ascend a (r) Mountain by a Road so crooked and so very steep, that they were obliged to cut it in several Places in form of Stairs. They were forced also to cut the Top of it, which is all Rock, to the Depth of 40 Foot, in order to open the Passage to the other Side.

Tho' the Mountains over which we pass'd, are uncultivated and frightful, the Lands between them are till'd and cover'd with as good Rice, as any that grew in the fertile Valleys, spoken of before.

City *Nang-hyong-fu.*

Entering into the City of *Nan-hyong*, I found several *Christians*, who conducted me to their Church, and thence to the River Side, where our Barks were all ready. We were scarce got on Board, when, besides the *Tye-tse*, or *Billets of Civilities*, and the Presents of the *Mandarins* of the Place, they deliver'd us two others from each of the 4 *Mandarins* of the Province of *Quang-tong*, who made us a Present af all sorts of Refreshments.

See P. *Soucier's* Obs. M. th. 4to 1729, Vol. 1. p. 129.

(r) This is the famous *Mey-lin* mention'd before, p. 7 and 8. P. *Gaubil* calls it *Mé lin*, (or *Ma-lin*) Both Goods and Passengers are carry'd over it, on the Shoulders of Porters.

As

As we deſcended the River, we proceeded that Night and the next Day, about 30 Leagues, as far as *Shau-chew-fu*, where the *French* Miſſionaries had a Church, which I viſited. *Tong-Lau-ya*, whoſe Bark was lighter than mine, had got the Start of me, and I underſtood on my Arrival, that he waited for me at the Tribunal of his Friend, the *Mandarin* of the Cuſtom-Houſe. I repaired thither to oblige him, and having civilly refuſed the Supper they had prepar'd for us, we return'd to our Barks. *Road from Pe-king to Kan-ton.* City *Shau-chew-fu.*

We ſail'd that Night and the Day following about 20 Leagues to *In-te-hyen*, where we arriv'd towards Noon. Purſuing our Voyage ſtill Day and Night, we got to *Tſin-ywen-hyen* (Y), the 20th in the Morning, 20 Leagues farther. The River all the Way was bounded on both Sides by ſteep and uncultivated Mountains, with very few Habitations at the Foot of them, but a little farther the Country is well peopled and improved. Cities *In-te-hyen*, and *Tſin-ywen-hyen*

From *Tſin-ywen-hyen* to *Quang-chew-fu* or *Kan-ton*, (which, being a Space of 40 Leagues, we ſail'd between the 21ſt in the Morning and the 22d in the Evening) all the Country is pretty flat, well cultivated, and cover'd with the *Long-yen* and *Li-chi*, two ſorts of Fruit-Trees peculiar to *China*, and found only in the Province of *Quang-tong* and *Fo-kyen*. Fruit *Long-yen*, and *Li-chi*.

About 4 Leagues from *Quang-chew* we paſs'd thro' *Fo-ſhan*, one of the greateſt Boroughs in *China*, which they pretend, contains above a Million of People. We have a Church there, and a Flock of about 10,000 Souls, under the Care of P. *Turcotti*, a *Milaneſe Jeſuit*. *Fo-ſhan*, great Town.

From *Nan-hyong* to *Quang-chew*, over-againſt moſt of the Guard-Houſes, by which we paſs'd, there were Galleys with their Flaggs and Streamers diſplay'd, and mann'd with Cuiraſſiers, arm'd with their Lances, Arrows and Muſkets, drawn up in Ranks to do us Honour.

Two Leagues from *Quang-chew*, the *Ywen-ywen*, or Intendant General of the Province for the Salt, came to met us; he invited us on Board his Bark, where he had prepar'd a great Entertainment; we return'd him Thanks, excuſing ourſelves, as being a Faſt Day with us. We continued the reſt of our Voyage very ſlowly, and arriv'd about 7 in the Evening at *Quang-chew*, commonly call'd by the *Europeans Kan-ton*, which Name comes from that of *Quang-tong-ſeng* given to it alſo, ſignifying the *Capital of the Province of Quang-tong*. The *Portugueſe* pronounce it *Kantang*. City *Quang-chew-fu*, or *Kanton*.

The *Mandarins* of the Province expected us on the River Side, to enquire in form after the Emperor's Health. We declined their Invitation to the Supper they had prepar'd for us, by making the ſame Apology that we had done to the *Ywen-ywen*.

They carry'd me to a *Kong-quan*, which was middling, as to Size, but neat and very commodious. It had two Courts and as many principal Buildings, whereof one, which is at the Bottom of the firſt Court, is a *Ting*, or great Hall, quite open in Front, for receiving Viſits; and the other, which was at the End of the ſecond Court, was divided into three Apartments; the middleſt of them ſerving for a Hall and Antichamber to the other two, which were large, and furniſh'd with Cloſets. This is uſually the Form of the Houſes of Perſons of any Diſtinction in *China*. The *Kong-quan*.

The ROAD *by Land from* SIAM *to* CHINA, *extracted from the* Memoirs *of certain* Chineſe, *who had perform'd the* Journey.

TO travel from *Siam* (Z) to *China*, the Road taken by the *Chineſe*, who communicated their Memoirs, it is neceſſary to paſs thro' the Kingdom of *Labos*. The principal Cities and Settlements which occurr'd in the Way, were *Kyang-hay* (A), *Kyang-ſeng*, *Mohang-ke-marat* (B), *Mohang-leng*, the Capital City of *Labos*, *Mohang-lê*, *Mohang-mong*, the chief City of another Principality or Province, and *Mohang Vinan*, which borders on *China*, or rather belongs to it. *Road from* Siam *to* China.

From *Kyang-hay*, or *Mohang-kyay*, (for all theſe ſuppos'd Cities or Territories aſſume the Name of *Mohang* (C), inſtead of which, to avoid Repetitions, I ſhall put the Letter *M.*) to *M. Kyang-ſeng*, is reckon'd 7 Days Journey; from *M. Kyang-ſeng* to *M. Kemarat* 7 Days; from *M. Kemarat* to *M. Leng* 8 Days; from *M. Leng* to *M. Lê* 7 Days; from *M. Lê* to *M. Meng* 11 Days; from *M. Meng* turning Northwards they go to *M. Vinan*, from whence in a ſhort Space they arrive at *China*.

(Y) In the *French*, *Tſin-yuen-hien*.

(Z) The true Orthography of this Name is *Si-yang*; *Siam* being the *Portugueze* Way of writing it.

(A) Ibid. *Kiang-haï*, but a little lower it is written *Kiang-haï*.

(B) In the *French*, *Kemarat* is join'd with *Mohang-leng*, as making one and the ſame City, which by the Courſe of the Journal appear to be two diſtinct Places; it muſt alſo be obſerv'd that as *Kemarat* is not ſpell'd agreeable to the *Chineſe* Language, which wants the *r*, and has no Words ending with a *t*, it may be preſumed that they are the Names given by the Natives, and accommodated to their Pronunciation by the Miſſionaries.

(C) It is written *Moang* afterwards, and is doubtleſs the ſame Word with *Mong*, which we find in the Names of a great Number of Places in the Map of *Yun-nan*, and ſeems to ſignify a Plantation, Colony, or any Body of People. And here it muſt be obſerved, that the Names in this Journal are written incorrectly; the Miſſionary himſelf ſuppoſes the Author of the Memoirs has written *Vinan* for *Yun-nan*.

Road from thence to China

In the Way from the Confines of the Kingdom of *Siam* to *Mohang-leng*, Capital of the *Labos*, our *Chineſe* met with a great Number of Woods, Rivers and Settlements, but with neither wild Beaſts nor Robbers. The greater Part of the Road being unpaſſable with Waggons, they are oblig'd to make uſe of Horſes.

Mohang-leng, Capital of the *Labos*.

Mohang-leng, Capital of the *Labos*, has to the South *M. Kemarat*, to the Eaſt *M. Lûan* and *M. Rong-faa*, to the North *M. Pût*, *M. Pling*, *M. Ken*, *M. Kaam*, *M. Paa*, *M. Saa*, *M. Beonoy*, *M. Beoyay*, *M. Ning-neha*, *M. Kaan*, *M. Ghintay*; theſe Cities all depend on *Mohang-leng*, which has neither Walls nor Fortreſſes, being incloſed only with Palliſades; it is in compaſs about 400 *Senes* or Cords, (each of which contains 20 *Siameſe* Fathoms.)

Great Foreſt of Pahima-pan.

To the Weſt of this Metropolis, is *Mohang-ko-ſang-pyi* (c), and further Weſt ſtill, the great Foreſt of *Pahima-pan*. *M. Ko-ſang-pyi* was formerly inhabited by a certain People call'd *Tay-yay*, who poſſeſs'd a Kingdom of ſo great Extent, that it requir'd 3 Months time to travel round it; But at preſent it is no more than a vaſt Foreſt, contiguous with that of *Pahima-pan*.

The *Siameſe* have often been heard to ſay, that to the North of *Siam*, there was a Nation, which had the ſame Religion, Cuſtoms and Language with themſelves, and that they receiv'd their own from them, and even their Name, ſince the Dominions of that People were call'd the *Great Kingdom of* SIAM. Now theſe People, by the Account of the *Siameſe* themſelves, are the ſame, which the *Chineſe* in their Memoirs call *Tay-yay* (d), and becauſe the *Siameſe* ſay, their Dominions are govern'd by Prieſts, it is very likely that the Country which the *Chineſe* name *Tay-yay* is the *Laſſa* of the *Tartars*, which belongs to the Supreme Pontif of the *Lama's*; and that the City of *Ko-ſang-pi* is the ſame with that of *Barantola*, where the *Grand Lama* keeps his Court, and rules with an abſolute Sway both in Temporals and Spirituals.

The Kingdom of Tay-yay, and Laſſa the ſame.

This appears the more probable, becauſe the Religion of the *Lama's* is exactly the ſame with that of the *Siameſe*, or rather of their Prieſts, who are call'd *Talapoins*. They both worſhip the ſame Idols, and their Habit is of the ſame Faſhion and Colour; beſides the Situation of *Laſſa* agrees preciſely with what the *Chineſe* call *Tay-yay*, and with the Kingdom from whence the *Siameſe* derive their Religion and Language. Both of them lie to the North of *Siam*, in a very cold Climate, where it ſnows in *December*, *January*, and *February*. All the Objection to it is, that the *Talapoins* are ſtrict and conſtant Obſervers of their Laws; whereas the *Lama's* are more looſe and irregular; but this Difference which relates to Manners does not deſtroy the Conformity of their Religion.

The Kingdom of Labos.

Mohang-leng the Capital of the *Labos* is ſituate on both Sides of the *Menan-tay*, or *Menan-lay*. This River which is full of Rocks, riſes out of a Mountain in the North, call'd *Pang-yeng*, then deſcending towards *Mohang Kemarat* it falls into the River *Menan-kong*, towards *Bankiok*. The River *Siam*, has its Source in a Mountain call'd *Kyang-daw*; and that of *Kyang-hay* or *Kyang-lay* diſcharges itſelf into the principal River of *Siam* commonly called *Menan*.

In the Capital of the Kingdom of *Labos*, there is great Plenty of Rice, and ſo very cheap, that for a *Fûa*, that is, a few half Pence of our Money, one may have 50 or 60 Pounds.

Fiſh is ſcarce, but to make amends, the Fleſh of Buffaloes, Stags, *&c.* is very plenty, and ſold in the Market. The Months of *May*, *June*, and *July* is the Seaſon for Fruit; whereof all ſorts, found in the Kingdom of *Siam*, may be had there, excepting the *Thûrian* or *Dûrian*, and the *Mangûſtan*.

Mines of Gold, Silver, and Precious Stones.

Five Days Journey from *Mohang-leng* Northward, there are Mines of Gold, Silver and Copper, and a kind of red Sulphure, which has a very ſtinking Smell. Two Hundred *Senes* or Cords from this City, on the ſame Side, there is a Pit or Mine of precious Stones, full 100 *Senes* in Depth, where they get Rubies, ſome of them as big as a Walnut; alſo Emeralds or green Stones, and they affirm, the King of *Labos* has one as large as an Orange. There are Stones likewiſe of other Colours. A Brook which runs thro' the Mine, carries ſeveral down its Stream, which ſometimes weigh 2 or 3 *Mas*, that is, a Quarter or third Part of an Ounce Weight.

As for the Silver Mine, the King draws from it about 360 *Catis* yearly; they are *Chineſe* who work in it, and give all the Directions. The Merchants of *M. Kemarat*, *M. Leê*, *M. May*, *M. Teng Maa*, *M. Meng*, *M. Daa*, and *M. Pan*, repair to this Mine, which is incloſed by Mountains 300 *Senes* in Height, cover'd with Graſs, preſerved continually freſh and green by the Dew.

Medicinal Roots. Fruit in the Form of a Duck.

There is found here a Medicinal Root, call'd by the *Chineſe Tong-quey*, and by the *Siameſe Kot wha bwa*; alſo a kind of Tree, named *Vendezhang*, which bears Flowers about the Thickneſs of ones Finger, of a very agreeable Smell. When theſe Flowers open, they are of divers Colours, as red, yellow, white, and black; and when the Fruit comes to Perfection, it is ſhap'd like a Duck: There are in the ſame Parts great Numbers of theſe Trees, and it is chiefly in the Place where they abound moſt, that the Dew falls in greateſt Quantity.

(c) This Name, by what follows, appears to be *Chineſe*.

(d) This Name, uſed by the *Chineſe* Authors, muſt have been taken from the *Labos*, if *Laſſa* be intended thereby; for the *Chineſe* Name for *Laſſa* or *Laſa*, is *Tſan* and *Tſan-li*, as will be obſerved hereafter, in the Account of *Tibet*; but indeed *Laſſa* appears to be too far diſtant, and lies to the Weſt, not to the Weſt of the *Labos*, with *Hawa* or *Ava*, and other Countries between.

The

Road from Siam to China.

Trade and Commodities.

The Inhabitants of *Mohang Leng* traffic with their Neighbours without being at the Trouble of going to them. Their Merchandize consists in precious Stones, Gold, Silver, Tin, Lead, Sulphur, both common and red; Cotton, spun and unspun, Tea, Lack, *Sapan* or Brasil Wood, and the Medicinal Root *Kot wha bwa* already mention'd.

The Merchants of *Mohang* bring them Elephants; The *Chinese* raw and manufactur'd Silk, Civet, white Hair as fine as Silk. Of this Hair, which is taken from a certain Animal, the great Tufts are made, that adorn the Ears of the Elephant, which the King of *Siam* rides upon, and hang down to the Ground; as well as the red Tuft, worn by the *Chinese* on their ordinary Bonnets or Caps. They exchange these Merchandizes for *Sapan* Wood, Tea, Lack, Cotton, *&c.*

The Merchants that come from *Tay-yay* or *Pama-hang* (F), to the Westward, bring them Iron, yellow and red Sanders, Linnen Cloth, Chints or painted Callico, Venison, a kind of red Medicinal Paste, Opium, and other Commodities of *Indûstân*; which they exchange for Gold, Silver, precious Stones, *&c.*

Those of *M. Kemarat* and *M. Kyang-hay*, come to *M. Leng*, to barter their Cows and Buffaloes for Silver, Tin, and Sulphur. *M. Leng*, or more properly speaking *Labos*, is tributary to *Hawa* (F) or *Pama-hang*, and an Ambassador is sent annually from that Metropolis, to pay their Tribute; this does not hinder the *Labos* from appointing a Successor, when their King dies; but they are obliged to notify it to the King of *Hawa*.

The King of *Labos* employs but one Minister of State. They reckon eight Cities or Places in this Kingdom, each containing a Garrison of 1000 Men. Besides the 360 *Catis* which he receives yearly from the Mine, Northward from *M. Leng*, he raises 860 more in the rest of the Kingdom.

Mohang Meng, the Capital of a particular Province, has on the West *M. Pan* and *M. Kaa*, on the South *M. Tse* on the East *M. Chiong* and *M. Kû*, both depending on *M. Vinan*. The whole Country is without the Tropic, for they never see the Sun directly over their Heads.

The Province of *M. Meng*, is 17 Days Journey from North to South, and about 7 from East to West. They reckon 18 Cities which depend on the Capital. A River crosses it, that rises in a Mountain in the North, and falls into the *Menam Kong*; this last comes from *Moang Chiay*, call'd *Moang Vinan* (G) by the *Chinese*.

After it has pass'd thro' *M. Lê*, *M. Kyang-seng*, and *M. Lan-chang*; it enters the Kingdom of *Kamboya*, which it crosses, and falls into the Sea at the Bar of *Bonsac* (H). This River carries large Barks from *M. Kyang-kong* and *M. Kyang-seng*, as far as the Sea. But from *M. Lê* to *M. Vinan* it bears none, so that there is a Necessity of travelling by Land.

The Soil of *M. Meng* produces all Sorts of Fruits, which are found in *Siam*, excepting the *Dûrion* and *Mangûstan*. There are Mines of *Kalin* or Tin on the West Side; of Silver, Copper and Iron towards the North; and on the South Side there is one of Salt.

Musk Animal.

The *Chinese* trade with *M. Meng*, transporting their Commodities on Horses. In this District they take the Creatures which produce Musk; but more especially about *M. Pang*, *M. Chaydaw*, and *M. Kong*, all three depending on *M. Vinan*; they find many of them also in the District of *M. Tay-yay*.

This Animal is as large as a young Goat; its Body yields a most agreeable Perfume; it has under its Belly a Purse three or four times as thick as ones Thumb; when it is cut, it seems to be a Piece of Fat, or Bacon; they dry it till it may be reduced to Powder, and then sell it in the Country for its weight in Silver; this Powder is yellowish and of a most excellent Scent. The Natives being prohibited from selling the true Bags to Strangers, they make counterfeit ones of the Animal's Skin, which they fill up with its Blood and other Humours, adding rotten Wood, after which they tie them up and dry them. The Peasants bring great Quantity of them to *M. Meng*, which they exchange for things of small Value, and those of *M. Meng* sell them at a pretty dear Rate to Strangers.

City *Moang Kemarat*.

Moang Kemarat is, as it were, the Capital of a Province or District of the same Name, which is 400 *Senes* in Compass, and about 8 Days Journey in Length; it is tributary to *Hawa*. At the time the *Chinese* pass'd thro' this Country, the Name of its King was *Pracpyau Otang*; he every Year sends Ambassadors to the King of *Hawa* with the Tribute, which consists of two small Shrubs, one having its Leaves and Flowers of Gold, and the other of Silver.

M. Kemarat.

M. Kemarat has to the East *M. Lê*, to the North *M. Lang*, to the South *M. Kyang-seng* and *M. Kyang-hay*; to the East *M. Vay*, *M. Rong*, *M. Ngong*, *M. Lahi*, *M. Maa*, and *M. Laa*; to the North *M. Hang*, *M. Kroa*, *M. Loey*, *M. Jang*, and *M. Pen*. From *M. Hang* to *M. Kroa* is one Days Journey, and another from *M. Loey* to *M. Jang*. These eleven Cities, or Colonies are in the Jurisdiction of *M. Kemarat*. In this Country they have the Use of Fire Arms, great and small Canon, Muskets, Zagayes, [or Darts] and Cross-Bows.

(E) Or the Kingdom of *Ava*.

(F) Orig. *Hawa* The same doubtless as *Ava*, call'd by the *Chinese Ya-tva*, though written otherwise in this Journal; perhaps more conformable to the Pronunciation of the *Labos*.

(G) Written twice in the *French Vinam*; this is judg'd by the Missionaries to be *Yun-nan*.

(H) In the *French*, *Basach*.

While

Fugitives from Yun-nan fall upon China

While the *Tartars* were conquering *China*, a great Number of *Chineſe* Fugitives out of *Yun-nan* fell upon the Territories of their Neighbours and ſubdued them; among the reſt the Inhabitants of *M. Komarat*, were forced to abandon their City.

Compared to the Chineſe

Before the *Chineſe* drove thoſe People out, they went duely every Year to trade with them, carrying Velvets and other Silks, Camlets, Carpets, Hair, blew and black Callico, Muſk, Quick-ſilver, *Kori* Shells, and *Chineſe* Bonnets, [or Hats] Kettles, and other Utenſils of Copper, precious Stones of a green Colour, Emeralds, Gold, Silver, and *China* Ware: inſtead of which they carry'd back Cotton Thread, Ivory, an Earth or Medicinal Paſte, call'd *Zhadam*; a ſort of Medicinal Wood, call'd *Ingo* by the *Portugueſe*, and *Maha ing* by the *Siameſe*; Opium, a kind of Medicinal Root, call'd *Kotſo*, and white Linnen Cloth; all theſe Commodities came from *Hawa*, and the *Chineſe* went to fetch them in *January*, *February*, and *March*, with an Intent to return the Month following.

A Medicinal Paſte and Wood.

Moang Chay or *Moang Vinan*, belongs to a Province of *China* and probably to *Yun-nan*, if it be not that Province itſelf: for the *Chineſe* Memoirs ſpeak of 4 Rivers which riſe in it, whereof the firſt runs into the Province of *Quang-tong*; the ſecond paſſes by *M. Chyang-kong* and *M. Lan-chang*; the third by *M. Motima*; and is call'd *Menang-kong*, and the fourth which goes to *M. Hawa*, is call'd *Menam-kiû*; all the four paſſing out of the Province *Yun-nan*, at length diſcharge themſelves into the Sea.

INTRODUCTION, to the DESCRIPTION of the PROVINCES.

I HAVE already obſerved, that moſt of the Cities of *China* reſemble one another ſo nearly, that to ſee one, is almoſt ſufficient to give an Idea of them all. They are for the moſt Part ſquare, when the Ground will permit, and encompaſs'd with high Walls, defended by Towers, built as Buttreſſes at convenient Diſtances. They have ſometimes Ditches, either dry or with Water. There are within the Cities alſo other Towers, either round, Hexagonal, or Octogonal, and 8 or 9 Stories high: Triumphal Arches in the Streets; tolerably handſome Temples conſecrated to Idols, or Monuments erected in Honour of their Heroes, and thoſe who have doneſome important Service to the State: in ſhort there are certain publick Buildings more remarkable for their vaſt Extent than their Magnificence.

To this we may add a pretty many large Squares, and long Streets, ſome very wide, others narrow, with Houſes on each Side, having only a Ground Floor, or one Story at moſt. There one ſees Shops adorn'd with *China* Ware, Silks, and varniſh'd or japann'd Goods; before the Door of each, there is placed a Pedeſtal, on which is erected a Board 7 or 8 Foot high, either painted or gilded, with three large Characters written thereon, ſuch as the Shop-Keeper chuſes for his Sign, and to diſtinguiſh it from all others; you ſometimes find on it the Names of two or three ſorts of Goods, which are ſold there, and at the Bottom that of the Shop Keeper himſelf, with theſe Words, *Pû-hû*, that is, *he will not cheat you.* This kind of double Row of Pilaſters placed at equal Diſtances form a Colonade, which makes an agreeable Proſpect enough.

The Beauty of the *Chineſe* Cities, conſiſting wholly in theſe Particulars, I thought proper to premiſe this general Account, that I might not be oblig'd to make uſeleſs and tedious Repetitions in ſpeaking of the principal Cities of every Province. For this Reaſon I ſhall confine myſelf to what is moſt remarkable in them, with reſpect to their Situation, Trade, or the Fertility of their Soil; and ſhall enlarge chiefly on thoſe Cities which are of greateſt Reputation, and moſt frequented: Of the reſt I ſhall ſay what is ſufficient to form an Idea of them; and illuſtrate the whole with the Plans of ſuch places as have any thing ſingular.

A GEOGRAPHICAL

DESCRIPTION

OF THE

PROVINCES of CHINA.

PROVINCE I. PE-CHE-LI, CHE-LI, *or* LI-PA-FU.

PROV. I. Pe-che-li.

THIS Province, which is the first and chief of the whole Empire, is bounded on the East by the Sea; on the North by the Great Wall and part of *Tartary*; on the West by the Province of *Shan-si*, from which it is separated by Mountains; and on the South by the Provinces of *Shan-tong* and *Ho-nan*. Its Figure is triangular. Bounds and Figure.

It is divided into nine different Countries, each of which has a *Fu*, or principal City of the first Rank, whereon several Cities depend. These Cities are 140 in Number, of which 20 are *Chew*, or Cities of the second Rank, and 120 *Hyen*, or Cities of the third Rank; not to speak of Boroughs and Villages without Number, some as large as Cities, but have not that Name, because they are neither encompass'd with Walls nor Ditches, as the Cities are. Division, and Number of Cities.

The Air of this Province is temperate; notwithstanding, tho' it does not extend beyond the 42d Parallel, the Rivers are frozen during 4 Months of the Year, that is, from towards the End of *November* to the middle of *March*. Unless a certain North-Wind blows, they never feel those piercing Colds the Frost produces in *Europe*, which may be attributed to the nitrous Exhalations that arise from the Earth, and especially to the Clearness of the Sky, the Sun being scarce ever cover'd with Clouds, even in Winter. Air.

The rainy Season is towards the End of *July* and the beginning of *August*: At other times it seldom rains, but the Dew that falls every Night moistens the Earth; this Moisture is dry'd up at Sun-rise, and is succeeded by a very fine Dust, which penetrates every thing, even Rooms most closely shut. Tender-eyed People who travel on Horseback, wear a thin Veil for covering their Faces, which, without hindering them to see, defends them from those Whirlwinds of Dust that surround them; or else they take other Precautions, whereof I shall speak hereafter. Weather.

The Soil of *Pe-che-li* is even, but sandy, and not very fruitful. It produces less Rice than the Southern Provinces, because it has but few Canals; however, besides what is sown along the Rivers, it is sown dry in several Places, and grows very well, but is somewhat harder to boil. All manner of Grain thrives here in abundance, and chiefly Wheat and Millet; here likewise we find all sorts of Cattle, and Pulse, with plenty of Fruit; such as Apples, Pears, Plumbs, Chesnuts, Walnuts, Figgs, Peaches, Grapes, *&c.* Soil and Produce.

Its Rivers are full of Fish, especially excellent Cray-Fish. The Mountains afford a great deal of Pit-Coal: this they burn instead of Wood, which is very scarce; and considering how long these Mines have supply'd the Province, one would think them inexhaustible.

Among the various kinds of Animals, there is a particular sort of Cats, with long Hair, and hanging Ears, which the *Chinese* Ladies are very fond of, and rear with a great deal of Tenderness. But this Province is render'd much more considerable by being as it were the Rendezvous of all the Riches of the Empire, and because all the Northern and Southern Provinces strive to outvie each other in furnishing it with the most rare and delicious things they produce.

The Inhabitants are neither so polite, nor so much addicted to the Sciences as those of the Southern Parts; but they are much more Robust, Warlike, and able to undergo the Fatigues and Hardships of War. The same may be said of all the *Chinese* inhabiting the Northern Provinces.

Prov. I. Pe-che-li.

The First City, Shun-tyen-fu, *or* Pe-king.

Shun-tyen-fu, or Pe-king, the Capital of the Empire. See the Plan in Plate 4.

THE first City, which is the Capital of the Province and of the whole Empire, is *Shun-tyen-fu*. It is situated in a very fruitful Plain, 20 Leagues from the *Great Wall*, and is the ordinary Residence of the Emperors. They call it *Pe-king*, which signifies, *the Court of the North*; as the Capital of the Province of *Kyang-nan*, was named *Nan-king*, or *the Court of the South*, when it was the Emperor's Residence. But the *Tartars*, a restless and warlike People, who made continual Irruptions into the Territories of the Empire, obliged them at length to remove their Court into the Northern Provinces; that they might be near at Hand, to oppose them with the numerous Troops which ordinarily attend the *Chinese* Monarchs.

This City is almost Square, and divided into two Cities; that where the Emperor's Palace stands is named *Sin-ching*, or the *New City*; it is also call'd the *Tartar City*, because the Houses were distributed among the *Tartars*, when the present Family was establish'd on the Throne.

The second is call'd *Lau-ching*, or the *Old City*; it may be termed the *Old Chinese City*, because when the *Chinese* were driven out of the other City, part of them retired into this, while others fled towards the Southern Provinces, being even obliged to quit the Country, because not only the Houses of the *New City* (built under *Yung-lo* about 1405, when the Court forsook *Nan-king*) but also the Lands about it and the Neighbouring Cities, within a certain Distance, were given to the *Tartars*, with a perpetual Exemption from Taxes and all sorts of Tribute.

In less than fourscore Years the *Tartars* have multiply'd to such a Degree, that they occupy almost all the *New City*; the rest is inhabited by *Chinese*, so that there is not any Part of it empty, as there is in the *Old*.

Walls. The Compass of the Walls of both Cities together, exclusive of the Suburbs, has been measur'd, and does not exceed 52 *Chinese Li* [or Furlongs] so that it is less than *Nan-king*. But there is a vast difference between the Breadth, Length, and Beauty of the Walls of these two Cities; those of [the *New City* of] *Pe-king* are stately, and worthy the Capital of the greatest Empire in the World; but the Walls of *Nan-king* are narrow, and do not appear to exceed those of the ancient City of *Pe-king*, which are no better than the Walls of the generality of the Cities of *China*.

A Horseman may ascend the Walls of the New City, by means of a Ramp, which begins at a great Distance. In several Places there are Houses built for a Corps de Guard; the Towers are within Bow-shot of each other; there are some of them at certain Distances, much larger than the rest, and capable of containing small Bodies of Reserve.

Gates. The Gates of the City, which are high and well arch'd, support exceeding large Pavillions, nine Stories high. Each Story is furnish'd with Windows and Loop-holes; and the lowest forms a great Hall, where the Soldiers and Officers, who have been on Guard, or come to relieve it, retire. Before each Gate there is an open Area or Parade (K) of above 360 Feet, (which serves for a Place of Arms) incompass'd by a semicircular Wall of equal Height and Breadth with that of the City. The Entrance of this Parade is never on that Side which faces the great Road into the City: This Road is also commanded by a Pavillion like the former, so that, as the Cannon of the one can play upon the City, the Cannon of the other scowrs the neighbouring Country. All the Gates, which are nine in Number, have a double Pavillion, built in like Manner on the Platforms of the Walls, and furnish'd with Artillery; nor is there need of any other sort of Citadel, this Artillery being more than sufficient to keep the People in Awe.

Streets. The Streets of this great City are exceeding strait, almost all laid out with a Line, at least a League in Length, and about 120 Feet wide, with Shops, for the most part, on both Sides. It is a Pity there is so little Proportion between the Streets and the Houses, which make a mean Appearance, and are very low.

Populousness. It is astonishing to see the infinite Multitudes of People, wherewith these Streets are crouded, without one Woman among them; and the Confusion which is caused by the surprizing Number of Horses, Mules, Asses, Camels, Carts, Waggons, and Chairs, without reckoning the various Crowds of Men, 100 or 200 in a Cluster, which one meets with every now and then, gathered about some Fortune-teller, or Players at Cups and Balls; or listening to Ballad Singers, and others who read or repeat certain comical Stories to make Diversion; or else gaping at a sort of Quacks, who distribute their Medicines, and display their admirable Effects with a great deal of Eloquence. People of Distinction would be stopp'd every Moment, if they had not a Horseman to go before and call to the People to make Way.

All the Riches and Commodities of the Empire are continually flowing into this City. People are carried thro' the Streets in Chairs by Men, or more usually on Horseback. Both sorts of *Voiture* are easily to be met with in many Places: one may sometimes hire a Horse or Mule the whole Day for 6 or 7 Pence; and as all the Streets are crouded with People, the Muleteers often lead their Beasts by the Bridle, in order to make way. These Men are perfectly acquainted with the Streets and Houses, where the great Folks and principal Citizens reside. There are also Books sold, which give an Account of the Wards, Streets, or Places where every Person lives, who has any public Employment.

(K) There are no Parades in the Plan of *Pe-king*, but the Reader will find them in that of *Chin-ting-fu*, in the same Plate.

The

Explanations

A. Wall of the Tartar City, almost Square.
B. Wall of the Chinese City.
1. The Emperors Palace.
2. A Place of pleasure where is an Artificial Mount.
3. The Gates of the Palace & of the outward Inclosure.
4. The Gates of the place of Pleasure.
5. The Gates of the Tartar City.
6. The Gates of the Chinese City.
7. The Great Courts of the Palace.
8. Outward inclosure of the Palace.
9. Church and House of the French Jesuits.
10 House & Church of the Portugueze Jesuits, call'd the Residence of St. Joseph
11. College of the Portugueze Jesuits.
12. Tower of the Mathematics.
13. House of the Society de propaganda fide
14. The Jesuits Burying place
15. Temple of the Earth.
16. Temple where the Emperor Sacrifices to Heaven.

The Tartar City is a great league from North to South and [the Chinese City] a little more than half a league. In the two Cities and their Suburbs are computed more than three millions of people. The walls are cased with Brick, Round those of the Chinese City run Canals.

Latitude [at the College of the Portugueze Jesuits] is 39°. 52'. 54". North. Latitude [at the House of the French Jesuites] 39°. 54'. 0" [And its Longitude] more East than Paris 7h. 37'. 23". [or 114°. 20'. 45". But according to the later Observations of P. Gaubil used by Mr. D'Anville, 7h. 25'. 26" or 113°. 51'. 30". The I prefer with Mr. De l'Isle the Observation which makes it Just 7h. 36'. 0". or 114°. degrees, whence it is East of London 116°. 25'.].

N.B. The words between Hooks were inserted by the Editor

PE-KING Capital

YUNG-PING-FU commands those Cities which lie along the great wall as far as the Eastern Ocean.

LONG-MEN-HYEN near the great Wall depending on Syen-whа-fu.

CHIN-TING-FU

CHING TSE-YU

SI-YANG-KEW

J. YWEN-KEW

WHANG-TU-IN

Plan of part of the great wall on the Side of Yung-ping-fu flank'd by several fortresses

Cities of the Province of PE-CHE-LI.

The Governor of *Pe-king*, who is a *Manchew Tartar* of Figure, is call'd *Kyû-men ti-tû*, or the *General of the nine Gates*, and has under his Jurisdiction not only the Soldiers but the People, in whatever concerns the civil Government or the Public Safety.

Nothing can exceed the Policy observ'd here: it is amazing to see the perfect Tranquillity that is maintain'd among such an infinite Number of *Tartars* and *Chinese*; and for several Years together one shall not hear of a House being broken open, or a Man murder'd; for such is the Order observed, that it is almost impossible those Crimes should be committed and the Authors escape unpunish'd.

Guards of the Streets.

All the great Streets, which run in a Line from one Gate to another, and are about 120 Feet broad, have Corps de Guard. Day and Night there are Soldiers with Swords by their Sides, and Whips in their Hands, to chastise all, without Distinction, who make any Disturbance; and to confine whoever resists, or creates any Quarrel.

The lesser Streets, which terminate in the greater, have Wooden Cross-barr'd Gates, thro' which those, who walk within, may be seen by the Corps de Guard, placed over-against them in the great Streets. There are also Soldiers on Duty towards the middle of almost all those Streets. The Cross-barr'd Gates are shut every Night by the Guard, and are seldom open'd, except to Persons with a Lanthorn in their Hand, who are known, and have a good Reason for going out, such as to fetch a Physician. As soon as the first Stroke of the Watch is given on a great Bell, one or two Soldiers walk from one Corps de Guard to the other, playing all the Way with a kind of Clapper, to let it be known that they are on the Watch. They suffer none to walk in the Night, and even question those whom the Emperor sends about Business; if their Answer gives the least Suspicion, they put them in Custody of the Corps de Guard; besides, this Guard must answer every Call of the Centinel who is on Duty.

It is by this excellent Order, observed with the greatest Exactness, that Peace, Silence and Safety reign thro' the City. It must be added that not only the Governor of the City, who is obliged to go the Rounds, arrives when least expected; but also the Officers, who keep Guard on the Walls and Pavillions over the Gates, (where they beat the Watch on great Brass Drums,) send Subalterns, to examine the Quarters belonging to the Gates where they are posted: the least Neglect is punish'd next Day, and the Officers of the Guard are broken.

This Regulation, which prevents Nocturnal Meetings, will without doubt appear very extraordinary in *Europe*, and be by no means reliss'd by Persons of Quality and Fortune; but, ought not those who are at the Helm in a State, to prefer good Order and the publick Security, to Diversions, which give Occasion to innumerable Attempts on the Effects and Lives of the Citizens? Besides, nothing seems more agreeable to Reason, since the *Tartars*, a People bred up in Woods, illiterate and unenlighten'd with the true Religion, acting according to these Maxims, root out so many Crimes too common in other States.

Exceeding Neatness of the Houses.

The Empire is indeed at great Expence on this Account, for part of the Soldiers I have mention'd, are employ'd for nothing else but to take Care of the Streets; they are all Foot, and their Pay is large: Besides their watching Day and Night, it is their Business to see that every Body cleans the Street before his Door; that it is swept and watered every Morning and Evening in dry Weather; and that the Dirt is taken away after Rain: And as the Streets are very broad, one of their chief Employments is to work themselves, and keep the middle of them always clean for the Publick Conveniency. After they have taken up the Dirt (for the City is not paved) they beat it, or turning it dry it, or else mix it up with other dry Earth; so that within two Hours after the heavy Rains one may walk all over the City without dirtying himself. Those Writers who tell us, that the Streets of *Pe-king* are commonly nasty, probably speak with Respect to those of the Old City, which are small, and not kept in such good Order as those of the New; where the Soldiers are continually employ'd to keep them clean, even when the Emperor is absent.

There is a second Wall in the New City, which is low and narrow, but adorn'd with large Gates, where there are Guards; this is call'd *Whang-ching*, that is, the *Imperial Wall*. Its South Gate is that of the Palace itself, about a hundred Fathoms from the principal Gate of the City, which looks Southward also, and is call'd by the People *Syen-men*; altho' its true Name, which is cut both in *Tartarian* and *Chinese* Characters, is *Ching-yang-men*, that is, the *Gate facing the Noon-Day Sun*.

Imperial Palace described.

This Palace is a prodigious Collection of great Buildings, vast Courts, and Gardens; it is inclosed with a Brick Wall about twelve *Chinese Li* in Circuit. This Wall has Battlements along the Curtains, and at the Angles is adorn'd with little Pavillions; over each Gate there is a Pavillion more lofty, as well as stronger built, than the former, and surrounded with a Gallery, supported by Pillars resembling our Peristyle: This properly is the Palace, because it contains the Apartments of the Emperor and his Family.

The Space between this Inclosure of the Palace and the first Wall, named *Whang-ching*, which is above 15 *Li* in Compass, is taken up chiefly with Houses, as well of the Officers of the Household, as the Eunuchs, and the several Tribunals; whereof some have the Care of providing Necessaries for the Service of the Prince, and others are to preserve good Order, decide Differences, determine Causes, and punish the Crimes committed by the Domesticks of the Imperial Family. Nevertheless when the Crimes are flagrant, and fully proved, these Tribunals of the Palace, named

the

Prov. I. Pe-che-li.

the Inner Tribunals, tranſmit the Criminals to the Exterior Tribunals, which are the Grand Tribunals of the Empire.

Its Architecture and grand Appearance.

Altho' the Architecture of the Imperial Palace be wholly different from ours, yet it ſtrikes the Eye by its Vaſtneſs, the regular Diſpoſition of the Apartments, and the Structure of the Roofs, which have four Sides riſing very high, and adorn'd on the Reſt with a Plat-band of Flower-work, and turn'd up at the Ends; the whole is cover'd with varniſh'd Tiles of ſuch a beautiful Yellow, that at a Diſtance they appear as bright as if they were gilded. A ſecond Roof as glittering as the former, riſing from the Walls, goes quite around, ſupported by a Foreſt of Beams, Joyſts and Spars, all japann'd with green Varniſh, ſtrew'd with Gold Figures. This ſecond Roof with the Projection of the firſt makes a kind of Crown to thoſe Buildings, which has a very fine Effect; and perhaps we ought to judge of the Goodneſs of the Rules obſerved in any Building, according as we find ourſelves affected with the Beauty of it; ſince thoſe received in *Europe* are rejected by other Nations, and have appear'd good to us, only becauſe we have diſcover'd Grace and Beauty in the Works of the *Ancients*, who ſeem to have introduced both. Whatever one may think as to the Taſte of Architecture, it is certain that theſe Halls, built in the *Chineſe* Faſhion, with their Bas-Courts, ſurrounded by Galleries, and ranged one after another in regular Order, form altogether one intire Structure, which is very magnificent, perfectly Auguſt, and worthy the greateſt Empire upon Earth.

The Terraſſes.

The Terraſſes, whereon theſe Apartments are built, contribute alſo much to give them that Air of Grandeur which ſtrikes the Eye; they are about 15 Feet high from the Ground, caſed with white Marble, adorn'd with Balluſtrades of pretty good Workmanſhip, and open only at the Entrance of the Stair Caſes, which are placed on the Sides, and in the Middle, and Corners of the Front. The Aſcent in the middle is properly no more than a Ramp or Slope, conſiſting of one or two pieces of Marble, without either Steps or Reſtings; Nobody is permitted to enter this Way into the Apartments but the Emperor alone, who upon Days of Ceremony is carried thro' in his cover'd Chair.

Theſe Terraſſes, which extend from Eaſt to Weſt, make before the Doors and Windows of the Apartments, a very broad Platform paved with Marble, projecting ſeven or eight Foot all the way beyond the Building. This is the Form of the Apartments or Lodgings of the Emperor,

Imperial Hall.

and of the Imperial Hall, named *Tay-ho-tyen*, (as who ſhould ſay, the *Hall of the great Union*) which ſtands more towards the South, and is expoſed to the Eyes of all the *Mandarins* of the Empire.

In the Bas-Court before this Hall the *Mandarins* range themſelves on Days appointed for the Ceremonies preſcribed by the Laws of the Empire, to renew their Homage, which Ceremonies are perform'd whether the Emperor be preſent or not. Nothing is more uſual than for them to ſtrike the Ground with their Foreheads, before the Gate of the Palace, or one of the Royal Halls, with the ſame Formality and Reſpect, as if he was ſeated on his Throne.

This Hall is about 130 Feet long, and almoſt ſquare; the Cieling is all of carved Work, varniſh'd with green, and charg'd with gilded Dragons. The Pillars that ſupport the Roof within, are ſix or ſeven Feet in Compaſs at the Bottom, and incruſtated with a kind of Paſte, japann'd with red Varniſh. The Pavement is cover'd partly with very ordinary Carpets, made like thoſe of *Turky*; the Walls are very well white-waſh'd, but without Hangings, Looking-Glaſſes, Branches, Paintings, or any other ſort of Ornament.

The Throne.

The Throne, which is in the middle of the Hall, conſiſts of a lofty Alcove, very neat, but neither rich nor magnificent; and without any Inſcription but the Word *Shing*, which the Authors of Relations have render'd *Holy*; but it is not always uſed in that Senſe, for it is ſometimes better explain'd by the Latin Word *Eximius*, or the *Engliſh* Words *Excellent*, *Perfect*, *Moſt Wiſe*. On the Platform or Floor before it, ſtand very great and thick Veſſels of Braſs, wherein Perfumes are burnt during the Ceremony, and Candleſticks made in the Form of Birds, large enough to hold Flambeaux. This Platform is continued Northward beyond the Hall, *Tay-ho-tyen*, and ſerves as a Foundation to two other leſſer Halls, which are hid by the former; one of them is a very pretty Rotundo or circular Room, with Windows on every ſide, and ſhining with Varniſh of divers Colours; there, they ſay, the Emperor repoſes ſometimes, before or after the Ceremony, and changes his Habit.

This round Hall is but a few Paces diſtant from a ſecond, that is longer than broad, the Door of which faces the North; thro' this Door the Emperor is obliged to paſs, when he comes from his Apartment to his Throne, there to receive the Homages of the whole Empire; he is then carried in a Chair, by Chairmen dreſs'd in long red Veſts, embroider'd with Silk, and wearing Caps, adorn'd with Plumes.

Great Court before the Hall.

The Court which is before the *Tay-ho-tyen*, is the largeſt belonging to the Palace; it is at leaſt 300 Feet long, and 250 wide. Over the Gallery that ſurrounds it, are the Imperial Magazines of Rarities, for the Treaſure or Revenues of the Empire are kept in the ſupreme Tribunal, named *Hû-pû*. Theſe Magazines are open'd on certain Occaſions, as at the Creation of a Prince, who is to inherit the Crown, an Empreſs, Queen, *&c.* In one are kept the Vaſes, and other Works of different Metal; in another vaſt Quantities of the moſt beautiful Skins of various kinds; a third contains Habits furr'd with the Skins of gray Squirrels, Foxes, Ermins, and Sables, wherewith the Emperor ſometimes rewards his Servants. There is one for precious Stones, curious Marbles, and Pearls which are found in *Tartary*. The greateſt of all, conſiſting of two low Stories, is full

of

of Preſſes, where the Silks are kept, made on purpoſe for the Uſe of the Emperor and his Family, at *Nan-king*, *Hang-chew*, and *Sû-chew*; theſe are the beſt in all the Empire, becauſe they are manufactur'd under the Care and Inſpection of a *Mandarin*, who preſides over thoſe Works, and would be puniſh'd if they were not finiſh'd in the greateſt Perfection.

Magazines.

In the other Store-houſes are repoſited Arrows, Bows, and Saddles, which have either been made at *Pe-king*, brought from foreign Countries, or preſented by great Princes, and ſet apart for the Uſe of the Emperor and his Children; there is one alſo where they collect the beſt Tea, of every kind that *China* produces, with various Simples, and other the moſt eſteemed Druggs.

This Gallery has five Doors, one to the Eaſt, another to the Weſt, and three in the South Front. Thoſe in the middle are never open'd but for the Emperor; the *Mandarins*, who come to perform the Ceremony before the Imperial Hall, entring by the Side Doors.

There is nothing extraordinary in this Front; it has a large Court, into which one deſcends by a Marble Stair-Caſe, adorn'd with two great Lions of Copper, and a Baluſtrade of white Marble; it is made in form of a Horſe-ſhoe, on the Side of a little Serpentine River, which runs thro' the Palace, and has Bridges over it of the ſame Materials. It would be endleſs to deſcribe the reſt of the Buildings belonging to this vaſt Palace, but as theſe are the moſt magnificent in the Judgment of the *Chineſe* and *Tartars*, they may ſuffice to give the Reader an Idea of the whole.

Palaces of the Emperor's Children.

The Palaces of the Emperor's Children and the other Princes of the Blood, are very neat within, vaſtly large, and built at a great Expence; the ſame Manner runs thro' the whole, both as to the Body of the Work and Embelliſhments. It is a Series of Courts, adorn'd on the Sides with Buildings, and in Front with a varniſh'd Hall, rais'd on a Platform, three or four Feet high, which is border'd with great ſquare Blocks of hewn Stone, and paved with large ſquare Tiles; the Gates generally open into little Streets not much frequented, and have no other Ornaments than two Lions of Braſs or white Stone of very indifferent Workmanſhip, without any Order of Architecture, or Sculpture in Stone, ſuch as is found in the Triumphal Arches.

I ſhall enlarge no farther on this ſuperb Edifice, (the only one throughout that great City, which deſerves Attention) the rather becauſe I ſhall ſpeak of it in another Place. What I ſhall ſay of it there, with the Deſcription I have already given of it, will ſuffice to make it tolerably well known to the Reader.

the Supreme Tribunals of the Empire.

The Tribunals of the ſupreme Juriſdictions are alſo vaſtly large, but ill built, and worſe kept in Repair; they are in no wiſe ſuitable to the Majeſty of the Empire; there are ſix of them, which I but juſt mention here, becauſe I ſhall hereafter ſpeak of them more at large.

The firſt, the *Lzhi-pû*, propoſes the *Mandarins* who are to govern the People.

The ſecond, *Hû-pû*, has the Charge of the Tributes.

The third, *Li-pû*, is for maintaining the Cuſtoms and Rites of the Empire.

The fourth, *Ping-pû*, has Care of the Troops and Poſts which are on all the great Roads, and maintain'd at the Emperor's Expence.

The fifth, the *Hing-pû*, determines Criminal Cauſes.

The laſt, *Kong-pû*, has the Inſpection of the publick Works.

All theſe Tribunals are divided into different Chambers, among which the Buſineſs is diſtributed; their Number is not the ſame in every Tribunal, ſome of them having much leſs to do than others.

Under theſe ſix ſovereign Courts are alſo divers other Tribunals, which depend on them; for Inſtance, the *Kin-tyen-kycn*, or Tribunal of the Mathematics, is ſubordinate to that of the *Li-pû*; it is alſo divided into two Chambers, whereof the principal and moſt numerous, call'd *Li-ko*, is ſolely employ'd about calculating the Motion of the Stars, and Aſtronomical Affairs: the other named *Lû-ko*, beſides other Buſineſs more peculiar to it, is employed to determine the proper Days for Marriages, Burials, and other Civil Affairs; about which they give themſelves but little Trouble, copying for the moſt part an ancient *Chineſe* Book, wherein almoſt all theſe things are already ſettled according to the Year of the Sexagenary Cycle or *Chineſe* Century.

Theſe ſix ſupreme Juriſdictions never meddle with Affairs of State, but when remitted to them by the Emperor, with Orders to deliberate thereon; for then ſtanding in need of each other, they are oblig'd to agree together, to the end that the Money, Troops, Officers and Equipages may be ready at the time appointed: Excepting in ſuch Caſes, each Court confines itſelf wholly to the Affairs belonging to it, and certainly has enough to do, in an Empire of ſuch vaſt Extent as *China*. If the different Functions of repairing public Works, the Government of the Forces, the Regulation of the Revenue, the Adminiſtration of Juſtice, and above all the Choice of Magiſtrates, were all united in one Tribunal, it would without doubt produce great Confuſion in the Reſolutions, and a Slowneſs in Proceedings, which would ruin Affairs; for this Reaſon it was neceſſary to encreaſe the Number of *Mandarins*, both at Court and in the Provinces.

But as in ſo great a multitude it would be difficult to find out the proper Perſon with whom one has Buſineſs; to remedy this Inconvenience, there is a Book ſold, which may be call'd the *Preſent State of China*, containing the Names, Sirnames and Employments of all the Officers, and diſtinguiſhing whether they are *Chineſe* or *Tartars*, Bachelors or Doctors, *&c.* It takes particular Notice alſo of the Changes made with reſpect to the Officers of the Army, as well thoſe that are in Garriſon, as in the Field; and to ſpecify theſe Changes, without re-printing the Book, they make uſe of moveable Characters.

Emperor's Life-Guard.

All the *Tartar* Families live in or about *Pe-king*, and are not permitted to remove from thence without the Emperor's ſpecial Order; hence it is, that the *Tartar* Troops, which compoſe the Emperor's

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Emperor's Life Guard, are always in a manner near his Perſon; here are alſo found ſome *Chineſe* Troops, who formerly liſted themſelves under the *Tartar* Banners, and were for that Reaſon call'd the *Tartarized Chineſe*; they are very well paid, and are always ready to fly on the firſt Order to extinguiſh the Flames of Sedition, wherever they break out, with ſurprizing Secrecy and Expedition.

Theſe Troops are divided into 8 Bodies, each of which has a Banner, diſtinguiſh'd either by the Colour, *viz.* yellow, white, red and blew, or by the Borders, which are all red, excepting that of the red Banner, whoſe Border is white; green is the Colour belonging to the Troops that are entirely *Chineſe*, which are thence call'd *Lŭ-ki*, or the *Soldiers of the Green Banner*.

Every *Tartar* Banner has its General, named in the *Manchew* Language *Kûſanta*, who has under him certain great Officers, called *Meyreynchain*, who are like our Lieutenant-Generals, and have under them ſeveral other Officers ſubordinate to each other.

As each Body at preſent is compoſed of *Manchew Tartars*, *Mongul Tartars*, and *Tartarized Chineſe*, the General has under him two General Officers of each Nation, and theſe Officers have likewiſe Subalterns of the ſame Nation. Each Body conſiſts of 10,000 effective Men, divided into 100 *Nurû's*, or Companies, of 100 Soldiers each (N); ſo that if we reckon the Emperor's Houſehold and thoſe of the Princes, who have their Servants, *Po zho nurû* with the Pay of the Officers and Soldiers, the common Opinion may be readily allow'd to be true, *viz.* that there are always 100,000 Horſe at *Pe-king*.

Forces of the Empire.

We may hence form an Idea of the Forces of the Empire; for if to the Cavalry, already ſpoken of, we add the Infantry which are at *Pe-king*, thoſe poſted along the Great Wall, (in the innumerable Forts built for its Defence, tho' leſs numerous at preſent than when the Country was in Danger of Invaſions from the *Tartars*) together with the reſt of the Forces diſpers'd all over the Empire, it will be found that the Number, agreeable to the common Calculation, amounts to at leaſt 600,000 Men: So that *China* may be ſaid to keep on Foot in time of the profoundeſt Peace, an Army able to reſiſt the moſt formidable Powers, purely to maintain the public Tranquillity, to provide againſt Seditions, and extinguiſh the ſmalleſt Sparks of Rebellion.

Such a vaſt Body as *China* muſt needs be terribly agitated when once it is in Motion, ſo that it is the whole Policy of the *Chineſe* Magiſtrates, to prevent and ſuppreſs Inſurrections as ſoon as poſſible. No Favour is to be expected for a *Mandarin* whoſe People revolt; let him be ever ſo innocent, he is conſider'd as a Man of no Capacity, and the ſmalleſt Puniſhment that can befal him is, to be diſcharg'd from his Employment, by the Tribunal of the Court, to which ſuch Cauſes are always tranſmitted by the *Vice-Roys* and Governors of Provinces; and thoſe Tribunals deliberate on the Informations, and preſent their Report to the Emperor, who either confirms or rejects it.

Theſe ſovereign Courts have no Superior, except the Emperor or the Great Council; when that Prince thinks fit to aſſemble it on ſome important Affair, already determined by one of thoſe Courts, they preſent their Petitions on the Days appointed, and often confer with the Emperor himſelf, who either approves of or rejects them, by ſigning them with his own Hand. But if he retains them, they wait ſome time for his Orders, which is communicated to them by the *Great Mandarin*, called in *Chineſe*, *Ko-lau*, and in *Tartarian*, *Aliagata*.

Form of Petitions.

The Petitions preſented by the Preſidents of theſe ſupreme Courts, who are call'd in *Chineſe*, *Shang-ſhu*, and in *Tartarian*, *Aliagamba*, ought to have the Subject, which it relates to, ſpecify'd in the Title, and to end with the Opinion of the Court, to which the Affair belongs.

The Emperor diſpoſes in the ſame Manner of all the Employments of the Empire, without being oblig'd to confer them on the Perſons propoſed by the Tribunals, altho' he generally confirms their Choice, after he has himſelf examined thoſe to whom the Employments fell by Lot, in the Manner hereafter explained. As to the principal Poſts of *Tſong-tû*, *Vice-Roy*, *&c.* they are always nominated by the Emperor himſelf.

Emperor's Application to Affairs of Government.

It will ſcarce be believ'd, that the preſent Emperor condeſcends to examine himſelf ſuch Crowds of *Mandarins*, whereof every Day ſome are advanc'd to higher Employments, and others are Candidates for them; nevertheleſs, it is certainly true, and this ſhews his Care in governing the State: He will ſee every thing with his own Eyes (O), and he will truſt nobody in chooſing Magiſtrates for his People.

Prerogative.

His Authority is abſolute, and almoſt unlimited. A Prince of the Imperial Houſe can neither aſſume the Titles, nor receive the Honours due to him as ſuch, without the Emperor's Permiſſion. When his Conduct does not anſwer the Expectation of the Public, he loſes his Dignity and Revenues by order of the Emperor, and is no longer diſtinguiſh'd, except by the Yellow Girdle, worn by Men and Women of the Imperial Blood, who are allow'd but a moderate Penſion out of the Royal Treaſury.

Cenſors of the Empire.

The Laws allow no way of applying againſt the Abuſe of Authority, but by Remonſtrance. Theſe Laws have eſtabliſh'd publick *Cenſors*, whoſe Duty it is to give Information to the Emperor by Petitions, which are diſpers'd thro' the Empire, and cannot be rejected by him, without hurting his Reputation; beſides, the *Chineſe* having annext an Idea of Heroic Bravery to that Employment,

(N) As *Tenghiz khan* is remark'd to have eſtabliſh'd the ſame ſort of Order among his Troops, it would be worth enquiry, whether he took it from, or communicated it to the *Chineſe Tartars*.

(O) This may well ſeem incredible in a Monarch of ſo vaſt an Empire, when the petty Princes of Europe are ſo much taken up with other Affairs, that they have not Leiſure to look into thoſe of State.

ployment, ſhould the Emperor treat them ill, he would do them the greateſt Honour, and draw on himſelf odious Names, which the Hiſtorians would with great Care tranſmit to Poſterity.

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In ſhort, theſe *Cenſors* ſeldom or never change their Reſolution. If the Court or the Great Tribunals ſeek to elude the Juſtice of their Complaints, by ſome Rebuff, they return to the Charge, and make it appear that they have not anſwer'd conformable to the Laws. Some of them have perſever'd two whole Years in accuſing a *Vice-Roy* ſupported by the Grandees, and without being diſcourag'd by Delays and Oppoſition, or frighted by the moſt terrifying Menaces, have at length compell'd the Court to degrade him, to avoid diſguſting the People, and ſullying its own Reputation.

Their Intrepidity.

But if in this ſort of Combat between the Prince and State, in the Name of which the *Cenſor* ſpeaks, the Prince happens to yield, he immediately receives the Praiſes of the Public in their Addreſſes, and is loaded with Elogies by the whole Empire; the ſovereign Courts of *Pe-king* return him their Thanks, and what he has done for Juſtice, is look'd on as a ſingular Favour.

It is owing to this good Order obſerv'd at *Pe-king*, and which influences the other Cities, that the Empire enjoys ſuch a happy Tranquillity and long Peace. This Bleſſing may alſo be attributed in ſome meaſure to the favourable Situation of *China*, whoſe Neighbours conſiſt of Nations not very populous, half *Barbarians*, and incapable of attempting any thing to the Prejudice of ſuch a mighty State, while its Forces are well united under the Authority of its Sovereign. The *Manchews*, who conquer'd it, took Advantage of the Troubles of the Realm, which was fill'd with Rebels and Robbers; and were brought in by the faithful *Chineſe*, who were deſirous to revenge the Death of their Emperor.

I could not forbear enlarging in my Account of this Capital, becauſe it is, as it were, the Soul of this great Empire, puts it in Motion, and keeps all the Parts of it in Order; but I ſhall be much briefer in ſpeaking of the other Cities, eſpecially thoſe, which have nothing more than ordinary to recommend them. I ſhall only add, that beſides the general Juriſdiction which *Pe-king* has over the whole Empire by its ſix Supreme Courts, it has alſo, like the other Capitals of Provinces, a particular Diſtrict, which comprehends 26 Cities, whereof ſix are of the ſecond, and twenty of the third Rank.

The Second City, Pau-ting-fu.

Pau-ting-fu is the Reſidence of the *Vice-Roy* of this Province; it has three Cities of the ſecond Rank, and ſeventeen of the third, within its Diſtrict, which is very agreeable and fruitful. In the midſt of the City there is a little Lake, famous for the great Quantity of thoſe Flowers, elſewhere deſcribed (P), which the *Chineſe* call *Lyen-wha*.

Pau-ting-fu.

The *Lyen-wha* or *Water-Lilly.*

In travelling from *Pe-king* into the Province of *Shan-ſi*, one is obliged to paſs thro' this City; it is one of the moſt pleaſant Journeys imaginable; all the Country is flat, and well cultivated; the Road even, and planted with Trees in ſeveral Places, with Walls to cover and defend the Fields; Men, Carts, and Beaſts of Burthen are continually paſſing backwards and forwards. In the Space of a ſingle League you paſs thro' two or three Villages, without reckoning thoſe you ſee on all ſides. The Rivers are cover'd with very handſome Bridges of ſeveral Arches.

The Third City, Ho-kyen-fu.

THIS City has its Name from its being ſituated between two Rivers. Its Walls are built in a Line, handſome, high, and in good Repair; it is reckon'd almoſt four Miles in Compaſs. On it depend two Cities of the ſecond Order, and fifteen of the third. Its Rivers are ſtor'd with good Fiſh, beſides the Cray-Fiſh, which are very plenty, and exceeding delicious.

Ho-kyen-fu.

The Fourth City, Chin-ting-fu.

THIS is a great City, almoſt four Miles in Compaſs; its Figure approaches an oblong Square; the Walls are handſome, and flank'd with ſquare Towers at certain Diſtances; it ſtands pretty near a fine River, which a few Leagues from thence falls into the Lake *Pay-hû*.

Chin-ting-fu.

Its Juriſdiction is very large, comprehending thirty two Cities, five of the ſecond, and twenty ſeven of the third Rank. To the North of it are Mountains, where the *Chineſe* pretend, abundance of Simples and uncommon medicinal Herbs are found. Certain Monuments or Temples are ſeen there, built in Honour of their Heroes, and, among others, one conſecrated to the Memory of the firſt Emperor of the *Dynaſty* of the *Han*.

The Fifth City, Shun-te-fu.

THE Diſtrict of this City is not very extenſive, containing only nine, but they are very famous and populous Cities, of the third Order. The Country is render'd very charming and fertile, by the plenty of Water; the Rivers afford divers ſorts of good Fiſh. A very fine Sand is found

Shun te-fu.

(P) See p. 12 and Elſewhere, hereafter.

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found there, which is uſed in poliſhing precious Stones, and ſold all over the Empire; they alſo make *China* Ware of it, but far ſhort for Beauty of that made at *King-te-ching*, a Borough in the Province of *Kyang-ſi*. *Shun-te-fu* alſo produces *Touch-Stones* for Gold, reckon'd the beſt in the whole Empire.

The Sixth City, Quang-ping-fu.

Quang-ping-fu.

THIS City is ſituated in the Southern Part of *Pe-che-li*, between the Provinces of *Shan-tong* and *Ho-nan*; it has but nine Cities of the third Rank in its Dependance; its Territory is water'd by ſeveral Rivers, which breed very good Fiſh; the Country is agreeable and fertile: It has otherwiſe nothing to diſtinguiſh it from other Cities.

The Seventh City, Tay-ming-fu.

Tay-ming-fu.

THIS City as well as the former, which lies near it, has nothing extraordinary to boaſt of; but the Country is more fruitfull and agreeable, and the Rivers equally full of Fiſh; it has under its Juriſdiction only one City of the ſecond Rank, and eighteen of the third.

The Eight City, Yung-ping-fu.

Yung-ping-fu.

THIS City is advantageouſly ſituated, but its Juriſdiction not large, extending only over one City of the ſecond, and five of the third Order; it is encompaſs'd by the Sea, by Rivers, and by Mountains cover'd with very fair Trees; its Soil is not very fertile, but that Defect is ſupply'd by the neighbouring Bay, which furniſhes it with Plenty of all ſorts of Neceſſaries.

Shan-hay Fort.

Not far from this City is a Fort named *Shan-hay*, which is as it were the Key of the Province of *Lyau-tong*; it ſtands near the Great Wall, which, before it aſcends the Hills, extends from the Bulwark built in the Sea, for the Space of a League, in a plain Country.

The Ninth City, Swen-wha-fu.

Swen-wha-fu.

THE Largeneſs of this City, Number of Inhabitants, Beauty of its Streets, and Triumphal Arches, render it conſiderable; it is ſeated amidſt Mountains, and not far from the Great Wall; two Cities of the ſecond, and eight of the third Rank are under its Juriſdiction; beſides ſome Places or Forts along the Wall, which are provided with numerous Garriſons for defending the Entrance into *China* from *Tartary*. Its Mountains afford fine Cryſtal, Marble, and Porphyry.

Yellow Rats.

Among the Animals which this Country produces, there are abundance of yellow Rats, larger than thoſe of *Europe*; their Skins are in great Requeſt with the *Chineſe*.

Forts in *Pe-che-li*, along the Great Wall.

Beſides the Fort of *Shan-hay* above-mention'd, which defends the Paſſage from *Lyau-tong* into *Pe-che-li*, the Gates of the Great Wall are defended on the Inſide with ſeveral pretty large Forts, *viz. Hi-fong-kew*, at 40° 26′ (P), *Kû-pe-kew*, at 40° 43′ the Emperor uſually paſſes thro' this Gate, when he goes to hunt in *Tartary*; *Tu-ſhe-kew*, at 41° 19′ 20″; and *Chang-kya-kew*, in 40° 51′ 15″ (P); theſe two laſt Entrances are famous, becauſe the Roads which the *Tartars*, (who are in Subjection to the Empire) take to come to *Pe-king*, lye thro' them. All the Places along the Great Wall in this Province, are built with Earth, and caſed on both Sides with Brick.

Tyen-tſing-wey.

It would be endleſs and tireſome to give an account of the Cities of the ſecond and third Rank; however I cannot omit one, which, tho' without any Juriſdiction over others, has beyond Compariſon a greater Trade, is more populous and rich than moſt of the Cities before deſcribed; it is named *Tyen-tſing-wey*, raiſed ſince the Map was made to the Rank of *Chew*, or Cities of the ſecond Order.

It is ſeated in the Place where the Royal Canal, which comes from *Lin-tſin-chew*, joins the River of *Pe-king*. A great *Mandarin*, named *Yen-ywen-i*, reſides there, on whom the Officers depend, that ſuperintend the Salt made along the Coaſts of the Provinces of *Pe-che-li* and *Shan-tong*. All the Ships that fetch Timber from Eaſtern *Tartary* for Carpenters Work, after croſſing the Gulf of *Lyau-tong*, named *Tyen-tung-wey*, come and unload in this Port (Q), which is but 20 Leagues diſtant from *Pe-king*.

(P) The Latitude mark'd here, differs ſome Seconds from the Tables.

(Q) *Tyen-tſing-wey*, though here call'd a Port, is above 27 Miles from the Sea, up the River *Pay-ho*.

PRO-

KYANG NING FU ... NAN-KING the capital.
One league from y^e R. kyang
and above 5 small leagues
or to a degree on Compass

SU-CHEW FU
Where y^e a Fu-yuen or vice Roy
or y^e Province reside. its almost 3
great leagues in circumference This
Said, in y^e description to be above
7 leagues round the Walls.

QUEN-SHAN HYEN

TSI-KI HYEN

VU-SI HYEN

KYA-TING HYEN

CHANG-CHEW FU

TSING-PU HYEN

PROVINCE II, KYÂNG-NÂN,

Drawn on the Spot by the Pere de Mailla *and* Henderer *in the Year 1711 with several Improvements by the Editor. Inscribed to*

S^r Thomas Cave Bar^t

P. W. Tardi sculp.

Longitude 113 from Paris 114 115 116 117 118 119

SHÂN-TONG

Ngan-tong-wey
Hân-yu-hyen
Hin-kew-ching
Yun-tay-shân
Fan-pû-kew
Hay-chew
Pi-chew
Tsing-hû
Mo-yâng-hyen
Sû-tsyen-hyen
Tâng-yâng-Hû
Whâng-ho-kew
Ngân tong-hyen
Yun-Ho or y great canal
Miau wân in
Tau-ywen-hyen
WHAY-NGÂN-FÛ
Sin-yâng-kew
Yen-ching-hyen
Pau-in hyen
Hong-tse-Hû
Tsung-ho-hyen
Hong-hyen
Ling-pi-hyen
Ming-ching-hyen
Tây-ho-hyen
Ti-ho-hyn
Pey-hyen
Fong hyen
Ta-kye-Hû
Wenshan-Ho
Whâng-Ho
Tâng-shân-hyen
Tong-ngân-i
Syu-chew
Siau-hyen
Po-chew
Tai-ning-hyen
Syew-chew
Hing-chew
Whay-ywen-hyen
HONG-YANG-FÛ
Whay-Ho
Hing-shâng-hyen
Shew-chew
Ting-ywen-hyen
Chi-ho
Tây-lyew-i
Lay-ngân-hyen
YÂNG-CHEW-FÛ
Yo kyew hyen
Hin-chew
Lû-ho-hyen
I-ching-hyen
Qua-chew
Tay-chew
Ju-kau-hyen
Kiû-shun-kew
Tyen-kay-ho-tew
Kau-yew-Hû
Kau-yew-chew
In-whâ-hyen
Tyen-châng-hyen
Tsiang-hay
Pû-chew
CHING-KYANG-FÛ
Tay-hing-hyen
Ting-kyâng-hyen
Tong-chew
Yang-tse-Kyâng-kew
Tsiew-hyen
Tyen-tsyau-hyen
NAN-KING
Kyu-yang-hyen
Kin-tân-hyen
CHÂNG-CHEW-FÛ
Fû-shân-hyen
Tsong-ming-hyen
Tsing-kiang-hyen
Lû-ngan-chew
LYU-CHEW-FÛ
Tsyu-hyen
Ho-chew
Isyan-Hû
TAY-PING-FÛ
Lû-shwi-hyen
Yu-ching-hyen
Yo-shân-hyen
Vû-whey-chew
Vû-hû-hyen
Lû-kyang-hyen
Kyen-ping-hyen
Tay-tâng-chew
Kyang-hyen
Ting-hyen
SONG-KYANG-FÛ
Chwen-shâ-pay
Ma-su-shan
Tan-shan
Kao-shan-pey
Kyang-men-hing
Ning-tsing-hyen
Nan-lyu-hyen
NING-QUE-FU
Quan-te-chew
Tsong-kyang-hyen
Kin-hyen
Ning-yue-hyen
Ning-te-hyen
Tsing-kyang-hyen
Tsi-ki-hyen
WHEY-CHEW-FÛ
I-hyen
Kyumen hyen
Yew-ning-hyen
Yu-kyu-yen-hyen
Tyen-shan-hyen
CHI-CHEW-FÛ
NGAN-KING-FU
Tong-lyew-hyen
Sû-tong-hyen
Wing-kyang-hyen
Tuan-yau-chin
Lyen-ti-hyen
Yang-tse-Kyang
Ho-nan
Hû-quang
Kyang-si
Che-kyang

Fû, a City of the first Rank.
Chew, a City of the 2^d Rank
Hyen, a City of the 3^d Rank.

A Line under the Name of a Place denotes the Latitude determined, and two Lines both the Lat.^d & Long.^d

Li or Chinese Furlongs in a Degree.
50 100 150 200 250

Common French Leagues.
5 10 15 20 25

English Miles.
10 20 30 40 50 60 69½

Longitude E from Pe-king 0 1 2 3 4 5

A Table of Latitudes (observed) and Longitudes (determined geometrically) whereon this Map is grounded.

Places	Lat.^d	Long.^d
Po-chew	33.57.56″	0.34.43†
Mong-ching-hyen	33.22.50	0.0.0*
Syau-hyen	34.12.0	0.44.51
Tâng-shân-hyen	34.26.30	0.12.25
Syu-chew, or Fe-syu-chew	34.15.9	0.57.0
Kyew-pi-chew	34.8.55	1.38.34
Sû-tsyen-hyen	34.0.50	2.2.51
Hay-chew	34.32.24	2.55.47
Whay-ngân-fû	33.32.24	2.43.42
by P. Noel	33.32.20	2.33.45
Yen-ching-hyen	33.21.55	3.32.31
Tong-chew	32.3.40	4.12.40
Ju-kau-hyen	32.20.33	3.57.45
Tây-chew	32.30.22	3.21.35
Yâng-chew-fû	32.20.32	2.57.43
Pû-ken	32.8.0	2.12.50
Lay-ngân-hyen	32.25.0	1.57.0
Ling-pi-hyen	33.33.20	1.4.17
Ting-ywen-hyen	32.32.40	1.4.17
Lyu-chew-fû	31.50.37	0.46.50

Places	Lat.^d	Long.^d
Yo-shân-hyen	31.30.6″	0.7.8†
Lyu-kyâng-hyen	31.16.49	0.48.40*
Tuân-yau-chin	29.57.40	0.16.0†
Nyân-king-fû	30.37.10	0.35.47*
Chi-chew-fû	30.45.41	0.58.34
Tsing-te-hyen	30.24.37	2.5.43
Whey-chew-fû	29.58.30	2.3.20
Ning-que-fû	31.2.56	2.15.33
Li-shwi-hyen	31.42.50	2.38.0
Kyâng-ning-fû or Nân-king	32.4.30	2.18.34
by P. Noel	32.4.50	
by P. Fontaney	32.4.0	2.30.0
Tyen-wâng-se	31.44.43	2.43.40

Places	Lat.^d	Long.^d
Sû-chew-fû	31.23.25	4.0.25
by P. Noel	31.17.45	
by P.	31.17.50	5.46.15
Châng-chew-fû	31.50.36	3.24.17
by P. Noel	31.38.56	
Song-kyâng-fû	31.0.0	4.28.34
Ching-kyâng-fû	32.14.26	2.55.43
Tsong-ming-hyen	31.36.0	4.50.0
by P. Noel	31.52.0	4.57.30
Tay-ping-fû	31.38.38	2.4.15
Fong-yâng-fû	32.55.30	1.1.26
Shâng-hay-hyen Map	31.9.0	4.44.0
by P. Noel	31.14.24	5.11.44
by P.	31.16.0	5.11.45

N.B. a * denotes y^e Long.^d to be East. a † West.

PROVINCE II. KYANG-NAN.

Prov. II. Kyang-nan.

THIS Province which is one of the moſt fertile, trading, and conſequently wealthy of the Empire, is bounded on the Weſt by that of *Ho-nan* and *Hû-quang*, on the South by *Che-kyang* and *Kyang-ſi*, on the Eaſt by the Gulf of *Nan-king*, and on the North by *Shan-tong*. Bounds.

The ancient Emperors conſtantly kept their Courts there, till Reaſons of State obliged them to remove nearer *Tartary*, and chooſe *Pe-king*. It is of vaſt Extent, containing fourteen Cities of the firſt, and ninety three of the ſecond and third Rank, all the moſt populous and famous in the Empire, eſpecially for Trade. It is the Reſort of all the Great Barks, for the Country is full of Lakes, Rivers, and Canals, either natural or artificial; which have a Communication with the Great River, *Yang-tſe-kyang*, that runs thro' the Province, where there are few Mountains to be ſeen, except towards the South. Extent and Number of Cities.

The Silks, varniſh'd Works, Ink, Paper, and in general every thing that comes, both from *Nan-king* and the other Cities of the Province, which carry on an aſtoniſhing Trade, is much more eſteem'd and dear, than what is brought from other Provinces. In the City *Shang-hay* only, and the Villages belonging to it, they reckon above 200,000 Weavers of Callico. Commodities and Trade.

The Sea Coaſt in ſeveral Parts abounds with Salt Pits, the Salt whereof is diſperſed almoſt thro' the Empire; a great Quantity of Marble is alſo found there. In ſhort, this Province is ſo plentiful and rich, that it yields annually about 32 Millions of *Taëls* (*), excluſive of the Duties ariſing from every thing either exported or imported, for receiving of which ſeveral Offices are eſtabliſh'd. Salt Pits.

The Inhabitants of *Kyang-nan* are civil and polite; they are exceeding ingenious, and have a more than ordinary Inclination for the Sciences; hence this Province is remarkable for producing a great Number of Doctors, who by their Merit attain to the Offices and Dignities of the Empire. Character of the People.

The Province is divided into two Governments; the Eaſtern, the Governor whereof reſides at *Sû-chew-fû*; and the Weſtern, whoſe Governor has his Seat at *Ngan-king-fû*, each Government has ſeven *Fû* or Cities of the firſt Rank within its Juriſdiction. Diviſion.

The Firſt City, Kyang-ning-fu, *or* Nan-king, *Capital of the Province.*

IF we may believe the ancient *Chineſe*, this City was once the fineſt in the World; when they ſpeak of its Magnitude, they ſay, that if two Horſemen went out in the Morning by the ſame Gate, and were ordered to gallop round it different Ways, they would not meet till the Evening. It is certainly the greateſt City in *China*, its Walls are 67 *Li* in Compaſs, according to the Meaſure we took of it when we made the Plan, which amount to near 5 great Leagues and an half and 466 Fathom. *Nan-king.* See Plate V. its Magnitude.

It ſtands but one League from the great *Yang-tſe-kyang*, from which River Barks come up to it by means of ſeveral Canals, that end at the City; one ſees on theſe Canals Numbers of Imperial Barks, almoſt as large as our middling Ships.

The Figure of *Nan-king* is irregular, the Hills that are within it, and the Nature of its Soil is ſuch, that it could not be otherwiſe without great Inconveniencies. It was formerly the Imperial City, whence it has the Name of *Nan-king*, that is the *Southern Court*, as *Pe-king* ſignifies the *Northern Court*; but ſince the ſix great Tribunals, which then were in both thoſe Cities, are all tranſlated to *Pe-king*, the Emperor has given it the Name of *Kyang-ning*: it is ſtill in Diſcourſe called by its old Name; but it is never ſuffer'd to be mention'd in the publick Inſtruments. Figure. Name.

This City is much fallen from its ancient Splendor, no Footſteps appear of its Magnificent Palace; its Obſervatory is now neglected, and almoſt deſtroy'd; nothing but the Memory of its Temples, Sepulchres of Emperors, and other ſuperb Monuments remain; being all demoliſh'd by the *Tartars* who firſt invaded the Empire, to gratify their Avarice and hatred to the *Dynaſty* then reigning. About one third of it is quite waſte, but the reſt very well inhabited; ſo great a Trade, and ſuch Numbers of People are ſeen in ſome Parts of it, that one would ſcarce believe there is a greater Hurry any where: this would be ſtill more extraordinary, were the Streets as broad as thoſe of *Pe-king*, which they are not by one half; Nevertheleſs they are ſufficiently handſome, well pav'd, and adorn'd on both Sides with neat Shops richly furniſh'd. State.

In this City one of the great *Mandarins* reſides, named *Tſong tû*, before whom are brought important Matters, not only from the Tribunals of both the Governors of the Province, but alſo from that of the Governor of *Kyang-ſi*. The *Tartars* have alſo a numerous Garriſon here, under a General of their own Nation, and poſſeſs one Part of the City, ſeparated from the reſt by a ſingle Wall. Government.

The Palaces where both the *Tartar* and *Chineſe Mandarins* dwell, are neither ſo ſpacious nor well built as thoſe of the Capitals of the reſt of the Provinces. One ſees no publick Buildings there, anſwering to the Reputation of ſo famous a City, except its Gates, which are Publick Structures.

(*) A *Taël* is the Value of an Ounce of Silver, and this Ounce in *China* is equivalent to 7 Livers 10 Sols *French*, at this Time [that is about 8 Shillings 7 Pence *Engliſh*.]

Prov. II. Kyang-nan. Famous Porcelain Tower.

exceeding beautiful, and ſome Idol Temples: Such is that where ſtands the famous Porcelain Tower; it is of an Octogonal Figure, each ſide being fifteen Feet in Front; it is twenty *Chineſe* Fathom high, that is two hundred Feet, and divided into nine Stories, by ſingle Floors within, and without by Corniſhes at the Riſe of Arches, which ſuſtain little Roofs, cover'd with Tiles done over with green varniſh. I ſhall give a Deſcription of it in another Place. This Tower is without Diſpute the talleſt and moſt beautiful of all thoſe to be ſeen in *China*; where this ſort of Works, named *Ta*, are ſo common, that in ſeveral Provinces, one meets with them in almoſt every City, and even in the great Towns.

That which renders alſo this City famous, is the great Care it takes to cultivate the Sciences: It ſingly furniſhes more Doctors and great *Mandarins*, than ſeveral Cities together; the Libraries here are more numerous, the Book-ſellers Shops better furniſh'd, the Printing more beautiful, and the Paper better than any where in the Empire beſides.

Artificial Flowers.

Nothing can be more natural than the artificial Flowers made here of the Pith of a Tree call'd *Tong-tſau*; this is at preſent become a particular Manufacture, which has increas'd to that Degree in *China*, within theſe few Years, that there is a great Trade driven with them.

The Satins of *Nan-king*, which are call'd *Twan-tſe*, as well thoſe that are flowerd as not, are the beſt and moſt eſteem'd at *Pe-king*, where thoſe of *Kanton* are much cheaper; pretty good Woolen Cloath alſo is made here, which is call'd, from the Name of the Town, *Nan-king-ſhen*. That which is to be found in ſome other Cities is not to be compared to it, as being ſcarce any thing elſe than Felt made without weaving.

Ink.

The Ink, call'd the *Ink of Nan king*, comes all from *Whey-chew*, in the ſame Province. Its Diſtrict is full of great Villages, almoſt wholly peopled with thoſe who make or ſell theſe Sticks of Ink which are often adorn'd with green, blew or gilded Flowers; they are of all ſorts of Figures, as Books, Joints of Bambu, Lions, *&c.*

The Breadth and Depth of the *Yang-tſe-kyang* render'd *Nan-king* formerly an excellent Port: The famous Corſair, who beſieg'd it in the late Troubles, paſs'd eaſily up to it; but at preſent the great Barks, or rather the *Chineſe* Veſſels of Carriage, do not enter the River, either becauſe the Mouth is ſtopp'd up of itſelf, or that the *Chineſe* out of Policy make no more uſe of it, that the Knowledge of it by Deſcees may be loſt.

Fiſhery in *April* and *May*.

In *April* and *May*, abundance of excellent Fiſh is caught near the City; during this Seaſon ſome of them are convey'd to the Court, cover'd with Ice, which keeps them freſh, in Barks appointed ſolely for that uſe; theſe make ſuch Speed, that in eight or ten Days time, ſailing continually Day and Night, they arrive at *Pe-king*, tho' it be more than two hundred great Leagues diſtant; for greater Expedition there are Stages all the Way, where the Men are reliev'd. So long as the Fiſhing laſts, two Barks depart from *Nan-king*, twice a Week, loaden with Fiſh.

Tho' *Nan-king* is the Capital of the whole Province, it has no more than eight Cities of the third Rank under its Juriſdiction.

The Second City, Su-chew-fu, *Capital of* I-tong, *or the Eaſtern Part of the Province.*

Delightful Situation.

THIS is one of the moſt beautiful and pleaſant Cities in all *China*; the *Europeans*, who have ſeen it, compare it to *Venice*, with this Difference, that *Venice* ſtands in the midſt of the Sea, and *Sû-chew* in freſh Water. One may paſs thro' the Streets here both by Water and Land; the Branches of the River and Canals are almoſt all capable of bearing the largeſt Barks, which may even ſail thro' the City, and arrive at the Sea in two Days at moſt.

Trade with *Japan*.

It carries on a Trade, not only with all the Provinces of the Empire, but alſo with *Japan*; from which it is ſeparated only by an Arm of the Sea (s), which the little Merchant Ships croſs ſome times in two or three Days.

Its diſtrict.

There is no Country that is more charming, in reſpect of Situation and Climate; that is more populous and thick ſet with Towns and Boroughs, which are ever in Sight; that is better improv'd, there not being an Inch of Ground, but what produces Fruit, Corn or Rice; and laſtly, that more abounds with Rivers, Canals, Lakes, and eſpecially Barks of all Sorts, and Sizes, painted or gilded: ſome full of Perſons of Quality, who are lodg'd in them more decently than in their own Houſes; others loaded with rich Commodities, and ſeveral deſign'd purely for Recreation.

Paradiſe of *China*.

This City, like *Hang-chew* in the Province of *Che-kyang*, is properly a City of Pleaſure; it wants nothing that can contribute to make Life delightful; hence we find an ancient Proverb in the *Chineſe* Books, *Shang yew tyen tang, Hya yew Sû Hang*, that is, *Above is Paradiſe, below Sû chew and Hang chew*; in Effect it may be ſaid that theſe two Cities are the *Terreſtial Paradiſe of China*.

This City, like *Hang-chew*, and ſome others of the Empire, may be reckoned three Cities: one within the Walls, which are reputed more than four Leagues in Compaſs; another in the Suburbs, which extend a great way on both ſides of the Canals; and a third in the Barks, which are ſo many floating Houſes, rang'd on the Water for more than a League together in ſeveral Rows; many of theſe Barks equal our third Rate Ships in Bulk.

(s) The Author is to be underſtood here of the Diſtrict of the City, and not of the City itſelf, which he ſeems to confound together, as he does in many other Places; whence it ſeems that this Deſcription is an Abſtract from a more complete one.

The

The whole together yields a Proſpect, which cannot well be deſcrib'd, and muſt be view'd in order to judge how agreeable it is. This great City has but ſix Gates to the Landward, and as many towards the Water. To behold the immenſe Numbers of People that are here continually in Motion, and the Throngs there are in every Place, of thoſe who come to buy and ſell, one would imagine that the Inhabitants of all the Provinces came to trade at *Sû-chew*. The Embroideries and Brocades that are made at this Place, are in Requeſt throughout the whole Empire, becauſe the Work is good and cheap. It is the Seat of the *Vice-Roy* of the Eaſtern part of this Province, whoſe particular Juriſdiction contains eight Cities, whereof one is of the ſecond Order, and ſeven of the third; they are all very handſome, and a League and an half or two Leagues in Compaſs each.

The third City, Song-kyang-fu.

Song-kyang-fu.

THIS City is built in the Water, and the *Chineſe* Ships, or rather Veſſels of Carriage, enter it on every Side, and ſo paſs to the Sea, which is not far diſtant. The extraordinary Quantity of Cotton, and lovely Callico's of all ſorts, wherewith it furniſhes not only the Empire, but alſo foreign Countries, render it famous, and of very great Reſort. Theſe Callico's are ſo exceeding fine, that when they are dyed, one would take them for the fineſt Serge.

It has but four Cities under its Juriſdiction, but it is neither the leſs fertile nor rich on that Score: for, tho' theſe Cities are of the third Order, they may compare with the beſt for Magnitude, the extraordinary reſort of Merchants from all Parts throughout the Year, and the different ſorts of Commerce carry'd on there; ſuch is for inſtance the City of *Shan-hay-hyen*, where Ships from *Fo-kyen* are continually entring, and others ſailing out to trade with *Japan*.

Shang-hay-hyen.

The Fourth City, Chang-chew-fu. (T)

Chang-chew-fû.

THIS is a famous City, and of great Trade, ſituate near the Canal, by which the Barks ſail from *Sû-chew* into the *Yang-tſe-kyang*; it is adorn'd with ſeveral Triumphal Arches, and the Sides of the Canal, which lead to it, are lined with hewn Stone. Its Diſtrict contains only five Cities of the third Order, but moſt of them are very fair and well peopled. *Vû-ſi-hyen* (U) for Example, is a good League and an half in Compaſs, Excluſive of the Suburbs, which are a Mile and an half in Length; it is ſurrounded with a great Ditch in form of a Canal; the Walls are twenty five Feet high, and kept in very good Order; the Waters wherewith it abounds are very good, eſpecially for Tea, to which it gives a very agreeable Flavour, not to be found elſewhere.

Vû-ſi-hyen.

In another City of the ſame Diſtrict, *China Ware* is made, which, according to them, adds an admirable Smell to the Water us'd for Tea; whence it is preferr'd to the beſt Porcelain of *King-te-ching*, and brings a conſiderable Trade to the Town.

The Fifth City, Chin-kyang-fu.

Ching-kyang-fû.

THIS is none of the largeſt Cities in the Province, for it is ſcarce three Miles in Compaſs; but it is one of the moſt conſiderable, on account of its Situation and Trade, being one of the Keys of the Empire towards the Sea, and at the ſame time a Place of Defence, where there is a Strong Garriſon; its Walls in ſeveral Places are above thirty Feet in height, and made of Brick, which are at leaſt four or five Inches thick; the Streets of the City and Suburbs are paved with Marble. It ſtands on the ſides of the *Ta-kyang* (W), which, in this Place, is a Mile and an half broad, and to the Eaſt of a Canal, which they have cut as far as the River.

Six Paces from the Bank, in the River, ſtands a Hill, call'd *Kin-ſhan* or *Golden Hill*, becauſe of its agreeable Situation; on the Top of it is a Tower ſeveral Stories high. This Iſland is at leaſt five hundred Paces round, and has its Shores beſet with Idol Temples, and Houſes of *Bonzas*.

Kin-ſhan.

Oppoſite on the other ſide of the River ſtands *Qua-chew*; which, tho' it has not the Denomination of a City, and paſſes for no more than a *Ma-tew*, or Place of Trade, yet it is as conſiderable as the greateſt Cities.

Qua-chew.

The Suburbs of *Chin-kyang* are a Geometrical Mile in Length, and as populous as the City itſelf, from which they paſs to them over Stone Bridges. There is ſo great a Throng of People in the Streets, and eſpecially at its Port, that one can ſcarce ſqueeze thro' them. There are ſome very agreeable Hills near the Town. Its Juriſdiction is but ſmall, extending over no more than three Cities of the third Rank.

The Sixth City, Whay-ngan-fu.

Whay-ngan-fû.

THIS City, which is ſituate in a marſhy Place, and is incloſed with a triple Wall, is rich, tho' not very populous; it is in Danger of being drown'd, by the extraordinary Increaſe of Water, for the Ground it ſtands on is lower than the Canal, which in ſeveral Places is ſupported only

(T) in the *French* it is *Tching-tcheou-fou*, inſtead of *Tchang-tcheou-fou*, as it ought to be according to both the Map and the Catalogue of Cities before inſerted p. 5.

(U) In the Name of this City I follow the Map rather than the Text, where it is Printed *Vouſſie hien*, which according to the *Engliſh* Alphabet is written *Vû-tſſe-hyen*.

(W) Or *Yang-tſe-kyang*.

Prov. II. Kyang-nan.

only by Banks of Earth: But two Leagues off, it has a Borough belonging to it, named *Tsing-kyang-pû*, which is as it were the Port of the River *Whang-ho*; it is very large, and populous, and the People commonly very busy. There, one of the great *Mandarins* resides, named *Tsong-ho*, that is, *the Surveyor General of the Rivers*, or *Grand Master of the Waters*. This *Mandarin* has a great Number of Officers under him, who have each their Divisions, and convenient Stations allotted.

Mohammedans in China.

Beyond the *Whang-ho* there are certain Towns along the Canal, where the *Mohammedans* have unsuccessfully endeavour'd to draw a Trade; their Mosques are very high, and not built in the *Chinese* Taste. Notwithstanding they have been settled there for so many Generations, they are still considered as of foreign Original, and from time to time meet with Insults. A few Years ago at *Hang kew* in the Province of *Hû-quang*, the People, provok'd by the indiscreet Behaviour of some of them, destroy'd the Mosques which they had built there, in Spight of all the Magistrates could do.

Marble.

Marble is very common in the District of this City; the Plains produce plenty of Rice and Wheat, and are watered by Rivers and Lakes, where all sorts of Fish are caught. It has eleven subordinate Cities, two of the second, and nine of the third Rank.

The Seventh City, Yang-chew-fu.

Yang-chew-fû.

THE Air of this City is mild and temperate, the Soil agreeable and fertile; it is built on the side of the Royal Canal, which extends from the *Ta-kyang*, and runs Northward to the *Whang-ho* or *Yellow River*. It is a Place of great Trade, especially in all sorts of *Chinese* Manufactures.

Great Trade in Salt.

That which contributes most to rendering it so populous, is the Sale of Salt, which is made on the Sea Coast in all Parts of its District and Neighbourhood; whence it is convey'd hither by means of Canals made on Purpose, which enter the Great Canal, whereon there is no City as far as *Pe-king*, comparable to it. This Salt is transported by a great Number of rich Dealers into the Provinces lying in the Heart of the Empire and very far from the Sea.

The City is divided into several Parts by Canals; the People are so numerous, and the Canals cover'd so thick with Barks, that there is free Passage for nothing but absolute Necessaries; there is a *Tartar* Garrison in the Place.

Over-against the Eastern Part one sees a Bridge and large Suburbs; the Croud is so great at all times, that the Bridge is not large enough to let them pass; this has oblig'd them to settle a Ferry-Boat, thirty Paces farther, which scarce suffices to carry over the People that turn that Way, altho' the Passage is not above twenty Paces over.

Yang-chew, is two Leagues in Circumference, and, including the Suburbs, contains 200,000 Souls. It has only six Cities of the third Rank in its Dependance. The Inhabitants are great Lovers of Pleasure; they educate several young Girls, whom they teach to sing, to play on Instruments of Musick, to paint, and all other Accomplishments that render the Sex agreeable; and afterwards sell them at a great Price to the rich Lords, who place them among their Concubines, that is, their Second-Hand Wives.

The Eighth City, Ngan-king-fu, *Capital of the Western Part* [I-si.]

Ngan-king-fu.

IT S Situation is charming; it is near the Borders of three Provinces, and tho' it be but five Days Journey from the Capital, yet it has a particular *Vice-Roy*; this *Mandarin* keeps a great Garrison, in a Fort that commands the Lake *Po-yang*, at the Entrance of the Province of *Kyang-si* and of the River *Yang-tse-kyang*.

This City is very considerable, on account of its Riches and Trade; whatever is carry'd to *Nan-king*, passes thro' it; there are but six Cities of the third Rank in its District, which is a very open, agreeable and fertile Country.

The Ninth City, Whey-chew-fu

Whey-chew-fu.

IS the most Southern City in the Province, and one of the wealthiest in the Empire; the Air is wholesome and temperate, tho' it is encompass'd with Mountains. It has within its Jurisdiction no more than six Cities of the third Order. The Inhabitants are reckon'd very expert in Trade; there is not any City, be the Commerce ever so small, without some Dealers from *Whey-chew*; nor any Bank or Change, in which there are not some of its Inhabitants principally concern'd.

Best Indian Ink made here.

The People there are thrifty and live sparingly; but they are bold and enterprising in Business. In the Mountains there are Mines of Gold, Silver, and Copper; and they say, it is the Country that produces the best Tea. In this City also the best Ink in *China* is made, wherewith the Shop-keepers of *Nan-king* are furnish'd. Every body knows this Ink is not liquid like ours, but made up in little Sticks, on which the Makers cut divers Figures of Flowers, Animals, Anticks, &c.

The

The Art of making Ink, as well as all the other Arts which have a Relation to the Sciences, is honourable in *China*, where there is no attaining to the Dignities of the Empire, but by the Sciences. They alſo prefer all the varniſh'd Works that are made at *Whey-chew*, becauſe the Varniſh is more beautiful, and they have the Art of laying it on better there than any where elſe. The Earth whereof they make the *China* Ware, particularly at *King-te-ching*, is likewiſe found in the Diſtrict of this City, near the Borders of the Diſtrict of *Zhau-chew*, in the Province of *Kyang-ſi*.

PROV. II. Kyang-nan.

Beſt Varniſhed Work, and Earth for making *China* Ware.

The Tenth City, Ning-que-fu.

THIS City is ſituate on a fine River, which falls into the *Yang-tſe-kyang*. The Ground where it ſtands is uneven and rugged, becauſe ſurrounded with Hills; but its Hillocks afford an agreeable Proſpect, and its Mountains, which are all cover'd with Woods, furniſh the Botaniſts with excellent Medicinal Herbs. There are in this Place a great many Manufacturies for Paper, which is made of a kind of Reeds. It has under its Juriſdiction ſix Cities of the third Rank.

Ning-que-fu.

The Eleventh City, Chi-chew-fu,

PRESIDES likewiſe over ſix *Hyen*; it ſtands on the Side of the *Yang-tſe-kyang* (R), and tho' encompaſs'd with Hills, yet its Diſtrict is fruitful, and furniſhes plenty of all the Neceſſaries of Life; in caſe it ſhould want any, it may be ſupply'd by the *Kyang*, which is continually carrying on its Waters the Riches of ſeveral Provinces.

Chi-chew-fu.

The Twelfth City, Tay-ping-fu.

BY this City's being ſituate on the *Yang-tſe-kyang*, and by the Rivers wherewith its Plains are water'd, one may readily judge how eaſy it carries on Trade. It may be taken it in ſome meaſure for an Iſland, for it ſtands inclos'd by three Branches of Rivers, which fall into the *Kyang*; its Diſtrict contains only three Cities, whereof the moſt conſiderable for Riches is *Vû-hû-hyen*.

Tay-ping-fu.

The Thirteenth City, Fong-yang-fu.

IT ſtands on a Mountain, pretty near the Yellow River, and incloſes ſeveral little Hills within its Walls. Its Diſtrict is very large, comprehending eighteen Cities, whereof five are of the ſecond Rank, and 13 of the third; beſides a great Number of *Ma-tew*, or Places of Trade, ſettled on the River for the Conveniency of Merchants, and levying the Duties of the Empire. It is eighty Leagues from Eaſt to Weſt, and ſixty from North to South; ſo that is exceeds in Extent our greateſt Provinces of *Europe*.

Fong-yang-fu.

As this was the Birth Place of *Hong-vû*, firſt Emperor of the preceding *Dynaſty*, he reſolv'd to render it famous, by making it a ſtately City, and the Capital of the Empire, which he did in 1367. Having driven the Weſtern *Tartars* out of *China*, which they had been in Poſſeſſion of 87 Years, he fix'd his Court at this Place, and named it *Fong-yang*, that is, *the Place of the Splendor of the Eagle*. He deſign'd to have made it the moſt large and famous in the Empire; but the Unevenneſs of the Ground, the Want of freſh Water, and moſt of all, the Neighbourhood of his Father's Tomb, cauſed him to change his Reſolution; and by the unanimous Advice of his principal Officers he transferred his Seat to *Nan-king*, a more beautiful and commodious City, not above thirty two Leagues diſtant.

The Imperial Seat for a ſhort Space.

As ſoon as he had determin'd to quit it, a Stop was put to all the Works that were then going forward. The Imperial Palace, which was to have had a triple Incloſure; the Walls that were to have been nine Leagues in Compaſs, and the Canals which were mark'd out, were all abandon'd. There were but three Monuments finiſh'd, which are ſtill remaining; the Grandeur and Beauty whereof demonſtrate how magnificent that City would have been, had the Emperor purſu'd his firſt Deſign.

Magnificent Plan of a City.

The firſt of theſe Monuments, the Tomb of the Father of *Hong-vû*, is adorn'd with every thing the moſt beautiful in its kind, that the *Chineſe* Genius, and Filial Affection were able to invent; it is call'd *Whang-lin*, or the *Royal Tomb*.

The ſecond is a Tower, built in the midſt of the City; it is the Figure of an oblong Square, a hundred Feet in Height, divided into four large Stories, raiſed on a Maſſive pile of Brick-work, forty Foot high, a hundred long, and ſixty broad; it is, they ſay, the higheſt Structure in *China*, and is ſeen at a great Diſtance.

The third is a ſumptuous Temple, erected to the Idol *Fo*; it was at firſt a little Pagod, where *Hong-vû*, after having loſt his Parents, retired at the Age of ſeventeen and ſerved for ſome Years as Scullionin the Kitchen; being weary of ſuch a ſlothful Life, he liſted himſelf a Soldier under one of the Chiefs of the Robbers, who had revolted againſt the *Tartars*. He

Riſe of *Hong-vû*.

(R) According to the Map, this City ſtands a Mile, or a Mile and an half from the *Kyang* on the Eaſt Side.

Prov. II. Kyang-nan.

soon gave Proofs of his Valour, and the Chief, whose Esteem he had gain'd, gave him his Daughter in Marriage; shortly after he was declared his Successor by the unanimous Consent of the Troops.

Upon this seeing himself at the Head of a considerable Party, he aspired to no less than the Throne; his Reputation had already brought a great Number of brave Men into his Army, at the Head of which he attack'd the *Tartars* briskly, defeated them, and took *Nan-king*, with several other neighbouring Cities. He did not stay long there, but never ceased pursuing the *Tartars* till he had driven them entirely out of *China*. So many Battles he fought were so many Victories, whence he got the Name of *Hong-vû*, which signifies, *a Prince of Valour, that triumphs over every thing*.

Stately Temple.

As soon as he came to the Throne, more out of Acknowledgment to those who had entertain'd him in his Misery, than any Trust he put in Idols, he caused the sumptuous Temple I have been speaking of, to be built in Favour of the *Bonzas*; it begins by a Row of five great Piles of Buildings after the Imperial Manner, flank'd with divers Halls and Lodgings for the *Bonzas*; to whom he assign'd Revenues for maintaining three hundred Persons handsomely, under a Chief of their Sect, whom he constituted a *Mandarin*, to govern them independant of the Officers of the City.

This Pagod was call'd *Long-hing-sse*, that is, *The Temple which the Dragon came out of*, because the Emperor bears a Dragon and six Griffins for his Arms; it was kept up so long as the last *Dynasty* continued, but afterwards, during the Civil Wars, it was almost entirely ruin'd, and nothing remains of it now, but the five main Buildings aforesaid.

The present *Dynasty* of the Eastern *Tartars*, who succeeded, have taken no Care to repair this Temple; so that there is not above one in twenty of those Idol Priests remaining, who besides are almost reduced to Beggary.

Except these three Monuments, there is scarce any thing to be seen in *Fong-yang* worth Notice; it has been so intirely ruin'd by the Wars, that from an Imperial City it is divindled to a large Village; it is pretty populous, and well built towards the middle, but in all other parts of it, nothing is to be met with but low thatch'd Houses or open Fields, where they plant Tobacco, in which the Riches, and almost the whole Trade of the Country consists.

In the neighbouring Mountains there is found abundance of Talc, and red Wormwood, used by the Physicians. Its Plains are water'd by fine Rivers, and among others, the great *Whay-ho* (s), which rises in the Mountains of the Province of *Ho-nan*, runs thro' the whole Country, and after a long Course, passes thro' the Lake *Hong-tse*, and falls into the *Whang-ho*, about thirty nine Leagues from its Mouth.

The Fourteenth City, Lyu-chew-fu.

Lyu-chew-fû.

THE Country, where this City stands, is pleasant, and very fertile; the Lake *Tsau*, in the midst of which there is an Island, furnishes Fish of all Sorts, and waters the Plains so well, that they produce plenty of all sorts of Grain and Fruit, and especially the best Sort of Tea, on which account chiefly the whole District is famous. They make very good Paper here.

Famed for Tea and Paper.

Its Mountains, especially those which are in the Neighbourhood of *Lû-kyang-hyen*, are cover'd with very fine Trees; there is a very remarkable Bridge near *Lû-ngan-chew*. Its Jurisdiction is pretty large, containing eight Cities, two of the second Rank, and six of the third.

The Island of Tsong-ming.

Island of *Tsong-ming*.

THIS Island, which belongs to the Province of *Kyang-nan*, is separated from it on the West by an Arm of the Sea, that is not above five or six Leagues over; they pretend it has been form'd by Degrees, of the Earth, which the *Yang-tse-kyang* brought along with it from the several Provinces that it washes. Wherefore, beside the Name of *Tsong-ming*, they commonly call it *Kyang-shé*, which signifies *The Tongue of the River*, either because, being longer than broad, it resembles a Tongue, or that it lies directly at the Mouth of that great River.

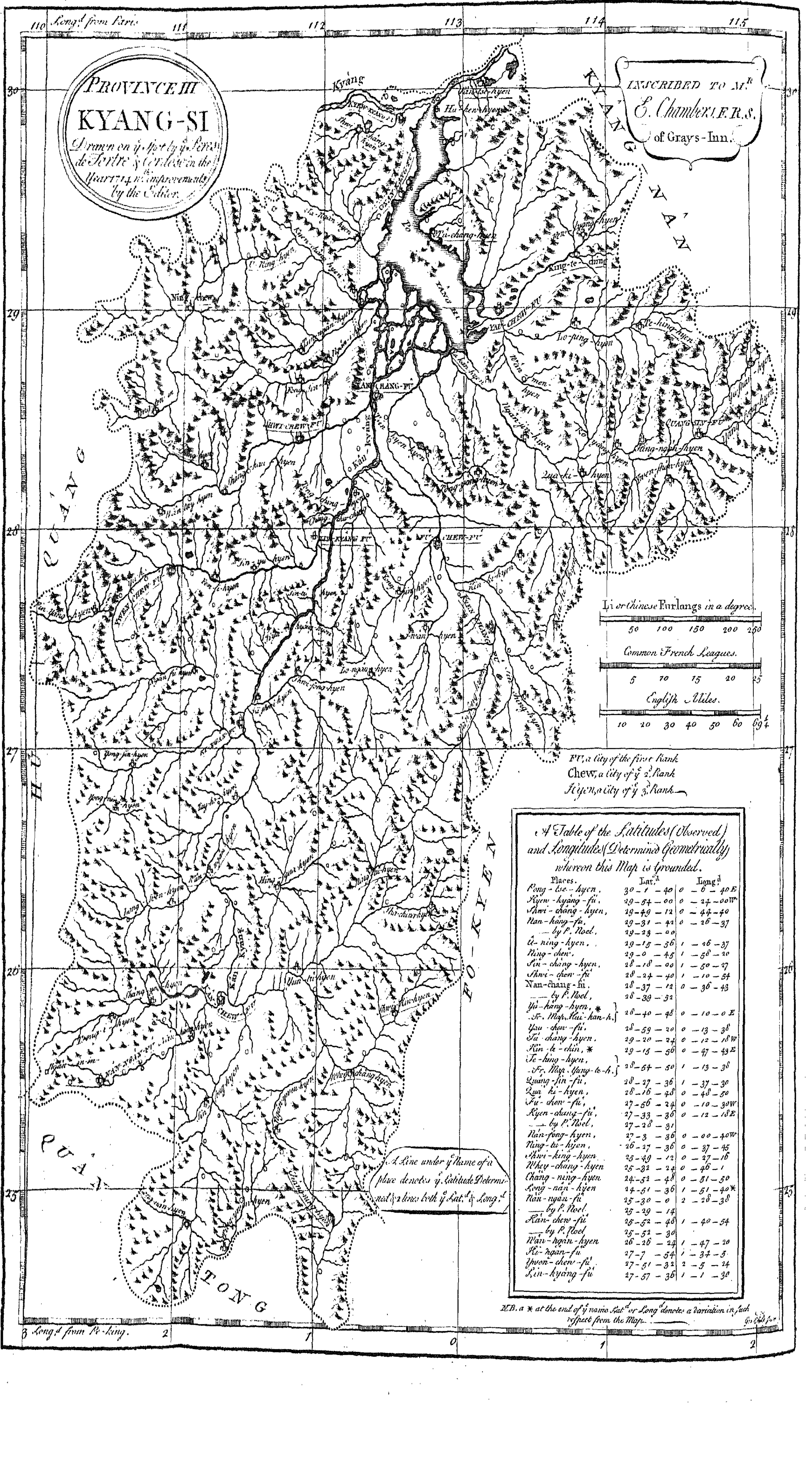
How first Peopled.

Anciently it was a desart sandy Country, over-run with Reeds, where the Robbers and Villains, of whom they wanted to purge the Empire, were banish'd. The first who were transported there, were under a Necessity either of perishing by Famine, or getting their Food by cultivating the Earth; the Desire of Living render'd them active and industrious; they clear'd this uncultivated Land, pluck'd up the Weeds, sow'd a few Grains they brought with them, and in a short time reap'd the Fruit of their Labours. Some *Chinese* Families, who found it difficult to live on the Continent, took it in their Heads to go and settle there, whither they went and divided the arable Ground amongst them.

These new Comers, not being able to improve their respective Shares, invited other Families from the Continent, to whom they made over for ever part of the Lands, on condition they pay'd a yearly Rent, in the Produce of the Country. The Duty, which the first Proprietors reserv'd, is call'd *Kyo-tew*, and still subsists.

The Isle of *Tsong-ming* is about twenty Leagues long, and five or six broad. There is only one City, on it which is of the third Rank, inclos'd with very high Walls, supported by good Terrasses

(s) In the Text it is *Hai ho*, instead of *Hoai ho*, as it is elsewhere written, agreeable to the Map.


PROVINCE III
KYANG-SI
Drawn on y. Spot by P. Perny de Svelte & Corrected in the Year 1714 w. Improvements by the Editor.
INSCRIBED TO M.R
E. Chamberlen F.R.S.
of Grays-Inn.
Li or Chinese Furlongs in a degree.
50 100 150 200 250
Common French Leagues.
5 10 15 20 25
English Miles.
10 20 30 40 50 60 69½
FU, a City of the first Rank
Chew, a City of y. 2d Rank
Kyen, a City of y. 3d Rank
A Table of the Latitudes (Observed) and Longitudes (Determined Geometrically) wherein this Map is Grounded.
Places. | Lat.d | Long.d
Pong-tse-kyen, | 30-1-40 | 0-0-40 E
Kyen-kyang-fu, | 29-54-00 | 0-24-00 W
Shwi-chang-kyen, | 29-49-12 | 0-44-40
Nan-kang-fu, | 29-31-42 | 0-26-37
— by P. Noel, | 29-28-00 |
Li-ning-kyen, | 29-15-36 | 1-26-37
Ning-chen, | 29-0-45 | 1-56-20
Fin-chang-kyen, | 28-18-00 | 1-50-27
Shwi-chew-fu | 28-24-40 | 1-10-54
Nan-chang-fu, | 28-37-12 | 0-36-43
— by P. Noel, | 28-39-52 |
Yu-kang-kyen, * Fr. Map. Hui-kan-k. | 28-40-48 | 0-10-0 E
Yun-chow-fu, | 28-59-20 | 0-13-38
Fu-chang-kyen, | 29-20-24 | 0-12-18 W
Kin-te-chin, * | 29-15-56 | 0-47-49 E
Te-hing-kyen, Fr. Map. Yang-te-k. | 28-54-50 | 1-13-38
Quang-fin-fu, | 28-27-36 | 1-37-30
Yun-ki-kyen, | 28-16-48 | 0-48-50
Fu-chow-fu, | 27-56-24 | 0-10-30 W
Kyen-chang-fu, | 27-33-36 | 0-12-18 E
— by P. Noel, | 27-28-31 |
Nan-fong-kyen, | 27-8-36 | 0-00-40 W
Ning-tu-kyen, | 26-27-36 | 0-37-45
Shwi-king-kyen | 25-49-12 | 0-27-16
Nkey-chang-kyen | 25-32-24 | 0-46-1
Chang-ning-kyen | 24-52-48 | 0-51-50
Kong-nan-kyen | 24-51-36 | 1-51-40 *
Nan-ngan-fu | 25-30-0 | 2-28-38
— by P. Noel | 25-29-14 |
Kan-chew-fu | 25-52-48 | 1-40-54
— by P. Noel | 25-52-30 |
Nan-ngan-kyen | 26-28-24 | 1-47-20
Ki-ngan-fu | 27-7-54 | 1-34-5
Yuen-chen-fu | 27-51-32 | 2-5-24
Lin-kyang-fu | 27-57-36 | 1-1-30
N.B. a * at the end of y. name Lat.d or Long.d denotes a variation in such respect from the Map.
A Line under y. Name of a place denotes y. Latitude Determined by 2 lines both y. Lat.d & Long.d
Long.d from Pe-king.
Long.d from Paris.
110 111 112 113 114 115
30 29 28 27 26 25
3 2 1 0 1 2
KYANG
HU QUANG
FO-KYEN
QUANG-TONG
PU

CITIES OF THE PROVINCE OF Kyang-si, Fo-kyen, Shan-si & Yun-nan.

YUN-NAN FÙ
Capital p. 111.

Tyen Hay
the Sea of Tyen.
Great Lake

Eul Hay
Sea of Eul or
Lake [called
also Si-eul]

TA-LI FÙ *p. 123*

Cities of FO-KYEN

KYEN-NING FÙ. *p. 85.*

CHANG-TAY HYEN *[in the district of Chang-chen fu p. 66.]*

NAN CHANG FÙ
the Capital p. 80

KYA-CHEW *in the district of Ping-yang fu p. 107.*

PROV. OF KYANG-SI

PROV. OF SHAN-SI

J. Basire Jun.

Terraſſes, and ſurrounded with Ditches full of Water; the Champain is cut into an infinite Number of Canals, edg'd with very high Cauſeys, to prevent Inundations; for the Land is even, and void of Hills. The Air is wholeſome and temperate, and the Country pleaſant. PROV. II. Kyang-nan.

Every now and then one meets with large Boroughs, well furniſh'd with Shops, where all things for neceſſary Uſes, and even Pleaſure may be had. Between the Boroughs there are as many Houſes ſcatter'd up and down the Country, as there are Families employ'd in Huſbandry. It is true theſe make no extraordinary Figure, excepting thoſe of the richer ſort, which are built with Brick, and cover'd with Tiles; the Walls of all the reſt are made of Reeds platted, and the Roofs of Stubble. The Trees that are planted on both ſides of the Ditches, which ſurround the Houſes, and are full of running Water, give them an Agreeableneſs which they want in themſelves.

Roads.

The great Roads are narrow, becauſe the Inhabitants are very ſparing of their Land, but lin'd on both ſides with little Houſes of Shop-keepers, who ſell Refreſhments to Travellers. One would almoſt imagine the whole Iſland, in thoſe Places where it is beſt cultivated, to be one Village of an immenſe Extent.

Productions.

The Iſland affords no Game, but there is plenty of large Geeſe, wild and tame Ducks, Hens, Hogs, and Buffaloes, which they reſerve for the Plough. Fruit is ſcarce, the Ground producing nothing but large Limons, ſmall ſour Oranges fit for Sauces; Apricocks, huge Peaches, the Fruit call'd *Se-tſe*, of which I ſhall ſpeach elſewhere, and large Water-Melons; with all ſorts of Herbs and Pulſe the whole Year round.

Nature of the Soil.

There are three different ſorts of Soil in this Iſland; the firſt lies to the North, and is wholly uncultivated, but the Reeds, which grow there naturally, yield a very conſiderable Income; as there are no Trees throughout the Iſland (T), part of thoſe Reeds is employ'd in building Houſes about the Country, the other part ſerves for Fewel, and ſupply's not only the whole Iſland, but alſo part of the neighbouring Coaſts on the Continent.

The ſecond ſort of Land is that which extends, from the firſt, as far as the Sea on the South-ſide. It affords the Inhabitants two Harveſts every Year, one of Grain in general, which always falls in *May*, the other is either of Rice or Cotton; the firſt in *September*, the ſecond ſoon after. Their Grain is Rice, Wheat, Barley, and a kind of bearded-Corn, which, tho' reſembling Rice, is yet of a quite different Nature.

There is a third ſort of Land, which, tho' barren in Appearance, is yet more profitable than the other two; it conſiſts of a greyiſh ſort of Earth, diſpers'd, by Spots of the Bigneſs of two Acres, over ſeveral parts of the Iſle on the North-ſide; it yields ſo great a Quantity of Salt, that thoſe of the Continent are ſupply'd with it, as well as the Iſlanders. It is pretty difficult to account whence it is that certain Portions of Land, ſcatterd here and there over the whole Country, ſhouldbe impregnated with Salt to ſuch a Degree, as not to produce a ſingle Blade of Graſs; while at the ſame time the Lands contiguous to them are very fertile, both in Corn and Cotton. It often happens alſo that the fertile Lands, in their turn, become full of Salt, and the Saline Lands fit for ſowing.

Theſe are ſome of the Secrets of Nature, which the Mind of Man ſtrives in vain to dive into, and ought to make him admire more and more the Grandeur and Power of the Author of Nature.

PROVINCE III. KYANG-SI.

PROV. III. Kyang-ſi.

Bounds.

THIS Province is bounded on the North by that of *Kyang-nan*, on the Weſt by *Hu-quang*, on the South by *Quang-tong*, and on the Eaſt by thoſe of *Fo-kyen* and *Che-kyang*. The Mountains, which are in the Southern part of it, and unite with thoſe of *Quang-tong* and *Fo-kyen*, are almoſt inacceſſible; but having paſt them, one diſcovers very fine Valleys and Plains exceeding well improv'd.

Inhabitants.

However, it is ſo populous, that notwithſtanding its Fertility, it does not yield much more Rice, than is ſufficient for the Uſe of the Inhabitants; they alſo paſs for being great Oeconomiſts, and their ſordidneſs draws on them the Raillery of the neighbouring Provinces; in other reſpects they are of an excellent Genius, and produce a great Number of able Men, who obtain the Degrees, and are advanc'd to the Magiſtracy.

Produce.

Kyang-ſi is water'd with Brooks, Lakes, and Rivers, which abound with all ſorts of Fiſh, particularly Salmon, Trouts and Sturgeon. The Mountains, with which it is encompaſs'd, are cover'd over with Woods, or famous for their Minerals, Simples, and Medicinal Herbs.

This Province, beſides abounding in all Neceſſaries of Life, is very rich in Mines of Gold, Silver, Lead, Iron and Tin. It furniſhes very beautiful Silks, and the Rice Wine made here is reckon'd delicious by the *Chineſe*; but what renders it moſt famous is, that lovely *China* Ware made at *King-te-ching*, and the Rice it produces, which is much eſteem'd in the Empire, and whereof many Imperial Barks are freighted.

The *Lyen-wha*, or Water-Lilly.

The Flower of *Lyen-wha*, ſo much valued in *China*, is found almoſt every where in this Province; it grows principally in the Lakes, juſt as the Water-Lilly in *Europe* ſprings up in Standing Waters; but is is very different from the Water-Lilly, as well in the Root and Bloſſom, as the Fruit. Nothing is more agreeable than to ſee whole Lakes all cover'd with its Flowers, which are

(T) That is Trees for Timber, otherwiſe thoſe planted about the Houſes in the Country muſt be excepted.

Prov. III. Kyang-si.

are cultivated every Year, the great Lords keep them in little Ponds, ſometimes in great Vaſes fill'd with Mud and Water, which ſerve to adorn their Gardens or Courts.

This Flower, which ſhoots up above the Top of the Water, the Height of a Yard, or Yard and an half, pretty nearly reſembles our Tulip; it conſiſts of a little Ball, ſupported by a ſmall Filament, much like that which is found in the Lilly; its Colour is either Violet, or White, or partly Red and partly White; the Smell is very agreeable; its Fruit is of the Size of a Hazel-Nut, the Kernel whereof is white and well taſted. The Phyſicians prize it, being of Opinion that it nouriſhes and ſtrengthens, for which Reaſon they preſcribe it for thoſe who are weak, or after a ſevere Sickneſs do not eaſily recover their Strength; the Leaves are long, and float on the Water, they are faſten'd to the Root by long Strings; the Gardeners make uſe of them to wrap their Ware in. The Root is knotty like that of Reeds; its Pith and Subſtance is very white; it is eſtem'd and much uſed, eſpecially in Summer, becauſe it is very refreſhing; there is nothing in this Plant but what is of uſe, for they even make Meal of it, which ſerves for ſeveral Occaſions.

The River *Kan-kyang* divides this Province into two Parts, which contains thirteen Cities of the firſt Rank, and ſeventy eight of the ſecond and third Rank.

The First City, Nan-chang-fu, *the Capital.*

Nan-chang-fu.

THIS is one of the fineſt Cities that are ſituate on the Banks of their charming Rivers. It was formerly ruin'd by the *Tartars*, whoſe Yoke it refuſeing to ſubmit to, they ſet it on Fire, and nothing remain'd of it excepting the Walls; but it has been ſince re-built.

The Compaſs of its Walls is not great, and along the Port the River (u) is pretty deep; that which renders it a Place of ſo great Trade, is the Canals and Rivers, by which it may be enter'd on every ſide. It is not far off the Lake *Po-yang*, into which the River diſcharges itſelf, after it has collected almoſt all the Waters of the Province, from the Southern End whereof it comes.

China Ware.

The *China* Ware, which is made in the Diſtrict of *Zhau-chew-fû*, ſtanding on the Eaſtern ſide of the ſame Lake, is the Commodity wherein all its Trade conſiſts; and indeed it draws a great Number of Dealers from the reſt of the Provinces, for the ſort that is made at *Kanton*, in the Province of *Fo-kyen*, and ſome other Places, is not ſo much eſteem'd in *China*, as Earthen Ware is in *Europe*; Strangers cannot miſtake it, for it is white as Snow, does not Shine, and is without any Mixture of Colours.

It ſeems that the Water of the Place where the *China* is made, contributes to its Beauty and Goodneſs, for they do not make ſo good elſewhere, altho' they employ the ſame Materials; theſe Materials are not only found on the Borders of this Province: but alſo in one Place on thoſe of *Kyang-nan*; what this Earth, is and how it muſt be order'd, will be ſhown hereafter; and as one cannot from a bare Deſcription form an exact Notion of the Nature of the kinds of Stones and Earths, that are employ'd in this Manufacture, I have procur'd Samples of them from *China*, and put them into the Hands of Mr. *de Reaumur*, one of the Members of the Academy of Sciences, who is capable of diſcovering whether there are any of the ſame Kind in the Provinces of *France*.

Eight Cities depend on *Nan-chang*, whereof ſeven are of the third, and only one of the ſecond Rank. Its Plains are ſo well cultivated, that it is hard to find Places for Cattle to graze in; it has always produced a great Number of Literati, and is full of Perſons of Diſtinction. The *Vice-Roy* keeps his Court in this City, where there are conſiderable Officers and Magiſtrates. Under the preceding *Dynaſty*, ſeveral Families of Princes of the Imperial Houſe dwelt there, whoſe Fortune was ſomewhat capricious, but not inglorious. At preſent all the Princes remain at Court, and are not ſuffer'd to leave it.

The Second City, Zhau-chew-fu.

Zhau-chew-fu.

THIS City, which has within its Diſtrict ſeven others of the third Order, has a very beautiful and pleaſant Situation, being built on the North-ſide of the Lake *Po-yang*, and encompaſs'd with Rivers that fall into the Lake.

All the Country is flat, and render'd extraordinary fruitful by the Rivers that water it, but

King-te-ching. Famous for *China* Ware.

it is chiefly famous for the beautiful *China* Ware made at *King-te-ching*, which is in its Diſtrict.

This Borough, where the true Artificers for Porcelain are to be found, is as well peopled as the greateſt City in *China*, and wants nothing but Walls to merit the Name. Theſe Places call'd *Ching*, which are of great Reſort and Trade, are not enclos'd. They reckon in this Borough more than a Million of Inhabitants, who conſume every Day above ten thouſand Loads of Rice, and one thouſand Hogs, excluſive of other Animals, whoſe Fleſh they eat. The Houſes of the Merchants take up a great Deal of Room, and contain a prodigious Multitude of Workmen.

King-te-ching extends a League an and half along a fine River, and is not a Heap of Houſes as might be imagin'd, but the Streets are very long, and interſect each other at certain Diſtances;

(u) The *Kan-kyang* before-mention'd.

Distances, without a Scrap of waste Ground to spare in it. The Houses themselves are rather too close, and the Streets too narrow; in passing thro' them one would think himself in the middle of a Fair, and they ring with the Cries of Porters, who are clearing way. Prov. III. Kyang-si.

It is considerably dearer living here than at *Zhau-cheu*, because whatever is consum'd must be brought from other Places, even to the Wood for supplying the Furnaces with Fewel, which at present comes from near three hundred Miles Distance; but notwithstanding the Dearness of Provisions, it is the Refuge of an infinite Number of poor Families, who have no Means of subsisting in the neighbouring Towns. They find Employment here for Youths and weakly Persons; there are none, even to the Lame and Blind, but what get their living here by grinding Colours. Anciently they reckon'd no more than three hundred Porcelain Furnaces at this Place, but at present they amount to about five hundred. The Poor, Lame and Blind employ'd.

King-te-ching stands in a Plain, surrounded with high Mountains; that on the East-side, against which it is built, forms, without, a kind of Semicircle. The Mountains on the Sides give Passage to two Rivers, one of them is small, theother very large; which unite and make an handsome Port, within a League of the Place, in a vast Basin, where it loses a good Deal of its Rapidity. One sees sometimes two or three Rows of Barks, following one another the whole Length of this Space; this is the Prospect that presents itself on entring, thro' one of the Straights, into the Port. The Clouds of Flame and Smoke, which ascend in different Parts of it, shew at once the Length, Breadth, and Circumference of *King-te-ching*; at Night one would think he saw a great City all on Fire, or a vast Furnace with a great many Vent-holes. Situation of *King-te-ching*.

Strangers are not suffer'd to be at *King-te-ching*: whoever has not Acquaintances in the Place to answer for his Behaviour, must lodge at Night in his Barks. This Regulation, join'd to that which is observ'd Day and Night in the Borough itself, the same as in the Cities, keeps all in good Order; and establishes perfect Security in a Place, whose Riches would otherwise make it liable to the Attempts of an infinite Number of Robbers.

The Third City, Quang-sin-fu.

ALTHO' this City is situated in the midst of Mountains, which are for the most part very high and of great Extent, it must not be thought that the Country is less cultivated and inhabited. A great Number of these Hills are divided into plough'd Lands, which are no way inferior to the most fertile Plains, and abound with Boroughs and Villages: Some of them are cover'd with great Forests, and others produce good Crystal. There is very good Paper made at this Place, and the best Candles in all the Empire. *Quang-sin-fu*.

This Country borders on the Provinces of *Fo-kyen* and *Che-kyang*. The Conveniency of escaping easily to the Mountains, gave Robbers Opportunities formerly of doing Mischief with Impunity, and the Emperor kept a pretty good Garrison in the City, in order to pursue them. As the Roads, leading into the Province on this Side, are narrow, and like Straights between the Mountains, it is very easy to defend the Passage of them, and in case of an Insurrection in the neighbouring Provinces, to prevent Invasions. The Jurisdiction of *Quang-sin-fû* extends over seven Cities of the third Rank.

The Fourth City, Nan-kang-fu,

HAS in its District no more than four others of the third Rank, and stands on the side of the famous Lake *Po-yang*, which is about four Leagues long, and thirty broad; it affords all sorts of excellent Fish, and divides this Part of the Province in two. The Plains produce plenty of Rice, Wheat, Fruits, and Pulse; the Mountains are partly cultivated, and partly cover'd with thick Woods, some of which are five Leagues in Length. A kind of Hemp grows about the Town, whereof they make good Summer-Cloaths. *Nan-kang-fu*.

The Fifth City, Kyew-kyang-fu,

IS a large City of great Trade, situate on the South-side of the *Yang-tse-kyang*, pretty near the Place where the Lake *Po-yang* communicates with that River; thus being inviron'd with Water on the North and East-sides (x), it becomes the Rendezvous of all the Barks, that go and come from the other Cities of this Province, as well as those of *Kyang-nan* and *Hû-quang*. Altho' it is near a hundred Leagues from the Sea, they catch Salmon, Dolphins, and Sturgeon in the River which washes its Walls, the Water whereof ebbs and flows at the New and Full Moon; it runs so slowly from this City to the Sea, that its Course is almost imperceptible. *Kyew-kyang-fu*.

The Sixth City, Kyen-chang-fu.

THIS City is situate on the Borders of the Province of *Fo-kyen*, in a pleasant and fruitful Country. Five Cities of the third Order depend on it; it is famous still, but was much more so formerly. The Rice Wine made here is pretty good, but the Rice itself is not; so that Persons of Fortune have it brought from some neighbouring Town. However the Land produces a sort of red Rice that is well tasted, and very wholesome. They make a kind of Linnen here of Hemp, which is esteem'd, and worn during the Summer Heats. *Kyen-chang-fu*.

(x) Rather on the North and West Sides, which are wash'd by Rivers, the Lake being 3 or 4 Miles from it at least.

PROV. III. Kyang-si.

The Seventh City, Vu-chew-fu, *or* Fu-chew-fu,

Vu-chew-fu, or Fu-chew-fu.

STANDS on the side of a River in a great Plain, sufficiently fertile; the Compass of its Walls is greater than that of any City in *France*, excepting *Paris*; its Government may extend twenty or twenty five Leagues, and contains six Cities of the third Rank.

To judge of its ancient Beauty by what still remains, it must have been one of the most flourishing Cities of the Empire, before the last Wars; but since it was sack'd by the *Tartars*, it is become a Heap of Ruins and Rubbish; in the midst whereof every now and then one sees certain Houses, which are repair'd, and form, as it were, Hamlets, Villages, and Boroughs in the City itself; excepting the East-side, which is well built, and contains almost all the Tribunals of the *Mandarins*.

They reckon but 40, or 50,000 Inhabitants in the City and Suburbs; the Country, to make amends, is very populous and well improv'd. In several Places they have two Harvests of Rice every Year; and it is out of the District of this City, that most part of the Rice is taken, which the Province is oblig'd to furnish yearly to the Emperor: it is very good, and so white that it dazzles the Eyes.

The Air is very pure and wholesome. Nothing can be more agreeable than its Mountains, from whence descend Brooks and Rivers, which water and fertilize the whole Country, and this makes such plenty of Provisions here. Figs thrive very well; and a Missionary, having planted Vines in his Garden, they produc'd very good Grapes, whereof he made some Wine; but as to other sorts of Fruit they do not ripen kindly, probably because the Soil is too moist.

The Eighth City, Lin-kyang-fu.

Lin-kyang-fu.

IN the District of this City, and three Leagues distant on the side of the great River *Kan-kyang*, stands a *Ching*, or Borough, where there is a great Trade for Drugs and Simples; because it is a celebrated Port, where Barks arrive from all the Southern Parts, loaden with Medicinal Herbs, whereof Remedies are compos'd, and where they come from the other Provinces in quest of them. As to the City it is not populous, and has but little Trade; the Inhabitants live very saving, whence they say, by way of sneer, that *one Hog serves the City two Days*. Its District contains no more than four Cities of the third Order.

It is situated two Leagues and an half from the *Kan-kyang*, on the side of the River *Yu-ho*; its Soil is good, and Air wholesome; it produces excellent Oranges, which are sent into the neighbouring Provinces, and indeed almost all its Trade consists in them; the Mountains surrounding it are cover'd with great Trees, or cultivated by way of Terrasses.

The Ninth City, Ki-ngan-fu.

Ki-ngan-fu. Dangerous Passage, &c. p. 83.

NINE Cities of the third Rank depend on this City, which is situate on the side of the *Kan-kyang*. It is here that one perceives the Danger there is in descending that River; the Stream runs with extreme Impetuosity among several Rocks, which are even with the Surface of the Water, so that one runs a great Risk of perishing, unless he has a skilful Pilot. Hence all Barks that want Pilots are us'd to provide themselves in this City, or at least hire Men to help to steer, till they have past these dangerous Places: for there are eighteen Currents, which require both Strength and Skill, either to ascend or descend them. They call this *She-pa-tan*. Tho' the Country is uneven, the Plains in it are not less agreeable or fertile. They say that there are Mines of Gold and Silver in the Mountains.

The Tenth City, Shwi-chew-fu.

Shwi-chew-fu.

THIS City stands on the side of one of the Branches of the *Kan-kyang*; as it is divided by a River in two Parts, each of which is encompass'd by a Wall, it seems to be two Cities. This River bears great Barks at all times, but especially from *February* to *August*, when it is swell'd by the Rains.

These two Parts of the City are join'd together by two Bridges, one of Stone with upwards of ten Arches well built; and the other of Boats, which rises and falls according as the Water increases and diminishes.

In one of these Enclosures, call'd the North City, dwell all the *Mandarins*, both great and small; *viz.* the *Mandarins* of the People, the *Mandarins* of War, and the *Mandarins* of Literature; whence it is also call'd the *Mandarin* City. The other part, call'd the South City, contains almost all the considerable Families, the Burghers, and the common People, without so much as one *Mandarin* among them. As the Gates of both these Divisions are shut, during the Night, in case any Disturbance should happen in the latter, the *Mandarin* would find it difficult sometimes to suppress it as speedily as might be required.

The

The Air is so mild and wholesome, that they have given it the Name of the *Happy*. In the Brooks that water the Country, there are found Gold and Silver Sand; its Fields are very fertile, and suffice to furnish its part of the Rice, which is sent to Court; the Mountains and Forests, wherewith they are surrounded, afford a very agreeable Prospect; in these Mountains they get the *Lapis Armenus*. PROV. III. Kyang-si. Lapis Armenus.

The Eleventh City, Ywen-chew-fu,

YIELDS to none of the rest in fertility of Soil, and plenty of every thing. It is situate on the side of the River *Yu-ho*; and has in its Neighbourhood a little Lake beset with Houses of Pleasure, where the Inhabitants often go to divert themselves. It furnishes the rest of the Empire with a good deal of Vitriol and Alum; but its District is inconsiderable, as containing but four Cities of the third Order. *Ywen-chew-fu.*

The Twelfth City, Kan-chew-few.

THIS is a City of great Resort, and may be compared to *Rouen* for Bigness; it takes its Name from the River whereon it is situate (y), altho' it receives another in that Place call'd *Chang-ho* (z); its Trade is not inferior to that of the Capital. *Kan-chew-fu.*

They say its Mountains afford extraordinary Plenty of Medicinal Herbs, as well as those of *Quang-sin-fu*, at the Foot of which the Chief [Priest] of the Bonzas of the Sect of *Tau-tse*, (who assumes the magnificent Title of *Tyen-se* or *Heavenly Master*) has his Residence.

Between *Kan-chew* and *Nan-ngan*, whereof I shall speak by and by, there are nothing but Deserts; but from *Kan-chew* to *Nan-chang* for the Space of sixty Leagues along the River, the Country is charming, populous and fertile. The rapid Current spoken of in the Description of *Ki ngan fu*, is a Days Journey from *Kan-chew*; it is near twenty Leagues in Length, and when once Vessels have past it, they find themselves in a fine River, six times broader than the *Seine* at *Rouen*; and so cover'd with Barks, that at any time of the Day one may reckon above fifty Ships of Burden under Sail. Dangerous Passage.

As this Country borders on the Provinces of *Hu-quang*, *Fo-kyen*, and *Quang-tong*, and was formerly infested with Robbers, who easily escap'd out of one Province into another, a *Tau-ye* was establish'd here, who is Governor of two Cities of the first Rank; there is also a Custom-House erected for receiving the Duties laid on Goods that pass up and down the two Rivers.

Near the Walls of *Kan-chew*, and in the Place where these two Rivers meet, there is a Bridge of Boats, which are fasten'd to each other by Iron Chains. Near this Bridge is the Office, where the Receiver of the Custom-House comes every Day, to see the Barks search'd, and examine if they have paid the Duty; one of these Boats is so order'd as to open and shut, for the Barks to pass, after they have been examin'd.

The District of this City is very extensive, containing twelve Cities of the third Rank; and abounds with those Trees from whence the Varnish distills, which is some of the best that *China* affords.

The Thirteenth City, Nan-ngan-fu.

THIS is the most Southern City in the Province; it is as big as *Orleans*, very handsome and populous, of great Trade, and much frequented; for here all the Merchandizes must land that go to, or come from the Province of *Quang-tong*. The Suburbs are larger than the City, which has no more than four Cities of the third Order under its Jurisdiction. *Nan-ngan-fu.*

In going from *Nan-ngan* to *Nan-hyong*, the first City of the Province of *Quang-tong* on that side, one must travel ten Leagues by Land; at the End of the first two Leagues you come to a Mountain, so steep, that in some Places they have cut it in form of Stairs; the Top of it is Rock to the Depth of forty Feet, which they have been oblig'd to cut in order to open a Passage. Altho' these Mountains are uncultivated, the Spaces between them are improv'd, and as well cover'd with Rice as the most fertile Valleys. Mountain *Mey-lin.*

PROVINCE IV. FO-KYEN.

THIS is one of the least yet richest Provinces of the Empire; its Situation is advantageous for Navigation and Commerce, and the Climate hot, but at the same time the Air pure and wholesome; as part of it is wash'd by the Sea, they catch abundance of Fishes on the Coast, which being dry'd and salted, are sent into the inland Provinces. Along its Shores, which are very irregular, occasion'd by the many Bays of different Sorts, they have built a great Number of Forts for their Defence. PROV. IV. Fo-kyen. Situation.

It contains nine *Fu*, or Cities of the first Rank, and sixty *Hyen*, or Towns of the third Rank; among these nine *Fu* they reckon *Tay-wan*, Capital of the Island of *Formosa*, which I shall describe, as well as *Hya-men*, or *Emoy*, a Port of this Province, and the Isles of *Pong-hu*, lying between that Port and *Formosa*. Division.

(y) This is the *Kan-kyang*.

(z) The *Chang ho* does not fall into the *Kan-kyang* at the Town.

Fo-kyen

PROV. IV. Fo-kyen. Bounds. Soil.

Fo-kyen is bounded by *Che-kyang* on the North, *Kyang-ſi* on the Weſt, *Quang-tong* on the South, and on the Eaſt by the Sea of *China*.

Its Mountains, by the Induſtry of the Inhabitants, are almoſt all form'd into a ſort of Amphitheatres and Terraſſes, plac'd one over another, and ſow'd with Rice; its Plains are water'd by great Rivers, Torrents and Springs that deſcend from the Mountains, and are dextrouſly convey'd by the Huſbandmen to ſupply the Rice, which never grows but in Water. They have the Art of raiſing the Water to the Top of the higheſt Mountains, and convey it from one to the other, by Pipes of *Bambû*, with which this Province abounds.

Commodities.

Beſides, *Fo-kyen* producing whatever grows in moſt of the other Provinces of the Empire, it is render'd exceeding rich by the Trade which its Inhabitants drive with *Japan*, the *Philippine Iſlands*, *Formoſa*, *Java*, *Kamboya*, *Siam*, *&c.* The Commodities found here are, Muſk, precious Stones, Quick-ſilver, Silk, Hempen-Cloth and Callico, Steel, and all ſorts of Utenſils, made to great Perfection; and they bring from foreign Countries Cloves, Cinnamon, Pepper, Sandal-Wood or Sanders, Amber, Coral, and many other ſuch Goods. Its Mountains are cover'd with Foreſts, full of Trees fit for building Ships, and contain Mines of Tin and Iron; they ſay alſo that they yield ſome of Gold and Silver, but it is forbidden to open them under Pain of Death.

Fruit.

Among the Fruits that it produces, there are excellent Oranges, bigger than thoſe known in *Europe*, having both the Taſte and Smell of Muſcadine Grapes; the peel comes off very eaſily, is thick, and of a bright yellow; they candy them with Sugar, and tranſport them into other Provinces. Here alſo are found thoſe beautiful red Oranges, which we have deſcrib'd elſewhere.

In this Province alſo, as well as in *Quang-tong*, there grow two ſorts of Fruit peculiar to *China*, that are much eſteem'd, and not to be found elſewhere, *viz.* *Li-chi* and *Long-ywen*, ſpoken of at the Beginning of this Work. I ſhall only add, that there is ſcarce any Fruit in the World ſo delicious as the *Li-chi*, eſpecially that kind which has the little Stone. The Plant call'd *Tyen-whа*, which grows here, and is uſed by the Dyers in dying Blue, is in far greater Eſteem than that which grows in the other Provinces.

Language.

They ſpeak a different Language in moſt of the Cities of this Province, each of which has a Dialect of its own; Paſſengers find this very inconvenient; the *Mandarin* Language, which is the only one generally ſpoken throughout *China*, is underſtood by very few People of this Province. The Inhabitants are ingenious, and fond of Learning the *Chineſe* Sciences; hence this Province produces a great Number of Literati, who attain to the great Employments of the Empire.

The Firſt City, Fu-chew-fu, *Capital of the Province*,

Fu-chew-fu.

PRESIDES over nine Cities of the third Order. Beſides the *Vice-Roy*, the *Tſong-tû*, who is the Intendant-General both of this Province and that of *Che-kyang*, reſides here. It is famous for the Advantage of its Situation, the Greatneſs of its Trade, Multitude of its Literati, Fertility of its Soil, Beauty of its Rivers, which carry the largeſt Barks in the Empire up to the Walls; and laſtly for its admirable Bridge of above a hundred Arches, built with fair white Stone, acroſs the Bay. All its little Hills are full of Cedars, Orange and Limon-Trees.

Surprizing Bridge.

They make an exceeding white Sugar, throughout its Diſtrict, where grow abundance of thoſe Trees that bear the Fruits *Li-chi* and *Long-ywen*; the firſt is ſo agreeable, that one is never tired of eating it; the ſecond is very good, but leſs eſteem'd than the *Li-chi*. They dry theſe Fruits, and carry them into all parts of the Empire; but then they are not half ſo pleaſant as when they are newly gather'd, tho' they are very wholeſome, and often given to ſick Folks.

The Second City, Tſwen-chew-fu.

THE Situation of this City is moſt agreeable, and renders it a Place of great Trade. It is built on a Cape, and almoſt encompaſs'd with Water; the greateſt Barks or *Chineſe* Veſſels of Carriage enter within its Walls. It has within its Diſtrict ſeven Cities of the third Rank.

All theſe Cities are very populous, and carry on a great Trade; their Houſes are uniformly neat, their Streets are pav'd with Bricks, which incloſe two Rows of ſquare Stones, and adorn'd with Triumphal Arches.

Temple.

Among the Temples there is one that deſerves Notice, on account of its two Towers, built with Stone and Marble, ſeven Stories high each; one may walk round each Story by means of Galleries on the Outſide.

Remarkable Bridge.

Not far from the City is a Bridge, remarkable for its Largeneſs as well as Beauty; it is built with blackiſh Stone, has no Arches, but is ſuſtain'd by above three hundred Stone Pillars, which end on both ſides in acute Angles, to break more eaſily the Swiftneſs and Force of the Stream. This Bridge was built by a Governor of the City, who was griev'd to ſee ſuch an infinite Number of Barks periſh continually by the Violence of the Tides; they affirm that this Work coſt him 1,400,000 Ducats. A prodigious Number of Ships, bound for foreign Parts, are every Hour ſetting out from this City and others in its Diſtrict.

The

The Third City, Kyen-ning-fu.

EIGHT Cities of the third Order depend on this City, which ſtands on the ſide of the River *Min-ho*; it has a pretty good Trade, as lying in the way of all Ships that paſs up and down the River. *Kyen-ning fû.*

As it ceaſes to be navigable about the City *Pû-ching-hyen*, thirty Leagues from *Kyen-ning*, the Goods are landed here, and carry'd by Porters beyond the Mountains as far as a Borough near *Kyang-chan* in the Province of *Che-kyang*, where they are embark'd on another River. There are eight or ten thouſand Porters attending the Barks, who get their Livelihood by going continually backwards and forwards acroſs theſe Mountains, which are very ſteep, and the Valleys, which are very deep.

They have made this Road as even as the Nature of the Ground will permit; it is pav'd with ſquare Stones, and furniſh'd with Boroughs full of Inns, for lodging Travellers. At *Pû-ching-hyen* there is an Office where all Merchandizes pay a Duty, which is apply'd towards repairing the Road.

While the *Tartars* were conquering *China*, *Kyen-ning* underwent two Sieges, and perſiſted in refuſing to ſubmit to their Dominion; but after the ſecond Siege had laſted a long time, the *Tartars* took it, burnt it entirely, and put all the Inhabitants to the Sword; moſt of the Houſes have been rebuilt ſince, but not ſo ſumptuouſly as before.

Not far from *Kyen-ning* is *Fû-ning-chew*, a City of the ſecond Rank, remarkable for having Juriſdiction over two Cities of the third Order, *viz. Fû-ngan-hyen* and *Ning-te-hyen*. The Country where they are ſituated is of a vaſt Extent, but almoſt wholly over-run with Mountains, of which thoſe to the North are of difficult Aſcent; however it is in want of nothing, the neighbouring Sea furniſhing it with plenty of every thing. *Fû ning chew.*

The Fourth City, Yen-ping-fu, (A)

STANDS on the Deſcent of a Hill, at the Foot of which runs the River *Minho*; by means of ſo agreeable a Situation, it appears like a kind of Amphitheatre to all that are upon the Water, who have a full View of the whole. Tho' not very large, it is reckon'd one of the fineſt Cities in the Empire, and is fortify'd naturally by the inacceſſible Mountains which cover it. There is ſcarce any City beſides this, that can boaſt of having the Water, which deſcends from the Mountains, convey'd by Canals into every Houſe; and, what is another ſingularity belonging to it, the *Mandarin* Language, which is that of the Learned, is commonly ſpoken by the Inhabitants, whence it may be inferr'd that it was firſt peopled by a Colony from the Province of *Kyang-nan*. All the Barks of the Province paſs by the Foot of its Wall. *Yen-ping-fu.*

Sha-hyen, which is one of the ſeven Cities under its Juriſdiction, is commonly call'd the Silver City, on account of the Plenty and Fertility of its Lands, nor are thoſe belonging to the other Cities leſs fruitful. *Sha hyen.*

The Fifth City, Ting-chew-fu.

THIS City lies among the Mountains which ſeparate the Province of *Fo-kyen* from that of *Kyang-ſi*; of theſe Mountains ſome are cover'd with Flowers, eſpecially in Spring, which makes a delightful Proſpect; others, if they were allow'd to be dug, would afford Mines of Gold; others again are ſo prodigious high, as to be almoſt inacceſſible; however the Country furniſhes plenty of all ſorts of Neceſſaries. The Air indeed is not very healthful, nor the Trade conſiderable. Seven Cties of the third Rank depend upon it. *Ting-chew-fû.*

The Sixth City, Hing-wha-fu.

THE Name given this City, ſignifies a *growing Flower*, and it muſt be allow'd to be ſituated in the moſt delightful and fertile Country of the whole Province, on the Sea Coaſt. Tho' it has no more than two Towns of the third Rank in its Diſtrict, yet it pays the moſt conſiderable Tribute in Rice of all the Cities. *Hing-wha-fu.*

Its Diſtrict contains ſo great a Quantity of Boroughs and Villages, that one would take it for one continued City. Some of theſe Boroughs alſo might for their Largeneſs and Beauty be put in the Rank of Cities. Numbers of rich Merchants live there, who trade all over the Empire.

The Roads are very handſome, broad, and almoſt all pav'd with ſquare Stones. The City is adorn'd with ſeveral Triumphal Arches. The Fruit *Li-chi* is better here than in any other Part of the Province. They catch very good Fiſh of all ſorts at *Hing-wha-fû*, and the Country furniſhes Silk.

(A) In the Map *Yen pin fû*, but in the Tabls of Diviſion, p. 5. and of Longitude and Latitude at the End of the Work, it is *Yen ping fû*, as well as here.

Prov. IV. Fo-kyen.

The Seventh City, Shau-u-fu.

Shau-u-fu.

THIS City, which is, as it were, one of the Keys of the Province, was not very conſiderable formerly; it is however become ſo of late, and its Situation renders it very ſtrong and commodious; it is encompaſs'd with ſeveral Forts or Military Places, which do not differ from the ordinary Cities, except that Troops are there in Garriſon.

Hemp en Linen.

In the Diſtrict of this City, there are Manufactories of very fine Linnen, made of a kind of Hemp, which is much in Requeſt in the Empire, becauſe it is cool in Summer, and when one ſweats never ſticks to the Back. It has no more than four Cities of the third Order under its Juriſdiction.

The Eighth City, Chang-chew-fu.

Chang-chew-fu.

THIS City, which is the moſt Southern of all thoſe in the Province, has ten Cities of the third Rank in its Diſtrict. It ſtands on a River that ebbs and flows, over which to the South of the Town is a very fair Bridge of thirty ſix very high Arches; it is ſo broad, as to admit Shops on both Sides, where all things of Value, that either the Empire or foreign Countries afford, are ſold: for it is not far from *Emoy*, which is a Place of very great Trade, and Merchandizes are continually paſſing up the River that waſhes the Walls of *Chang-chew*, which Advantages have render'd it very populous and famous. Its Mountains produce the fineſt Cryſtal imaginable, whereof they make Buttons, Seals, Figures of Animals, *&c.*

Excellent Cryſtal.

The Inhabitants, who are very ingenious and induſtrious, have a great Talent for Buſineſs.

Large Oranges.

Its Territory abounds with Orange-Trees, the Fruit of which is much larger than the *European*, and has both the Taſte and Smell of the Muſcadine Grape; they candy them together with the Peel, and tranſport them into foreign Countries as well as all over the Empire. Some Footſteps of *Chriſtianity* are found in this City, altho' it is not known whether they are of ancient or modern Original: but it is certain that P. *Martini* ſaw in the Hands of one of the Literati an old Parchment Book in *Gothic* Characters, which contain'd moſt of the Scripture in Latin; he offer'd a Sum of Money for it, but the Owner would not part with it, tho' he had no Knowledge of the *Chriſtian* Religion, becauſe it had been long in the Family, and his Anceſtors had look'd on it as a great Rarity.

Hya-men, *or the Port of* A-mwy.

Hya-men, or the Port of *A-mwy.*

THIS is a famous Port call'd *A-mwy* (B), from the Name of the Iſland to which it belongs, for it is properly no more than a Road, that makes one of the beſt Harbours in the World; it is incloſ'd on one ſide by the firm Land, and ſeveral very high Iſlands, which defend it againſt all Winds, and is of ſo great Extent as to receive many thouſand Ships. The Sea is ſo deep that the biggeſt Veſſels may ride as near the Shore as they pleaſe, without the leaſt Danger; and there are continually in the Port a great Number of *Chineſe* Tranſports, that trade to foreign Countries, not very remote from *China*. About twenty Years ago, it was much frequented by *European* Ships, but at preſent very few are bound hither, the Trade being carry'd to *Kanton*. The Emperor keeps a Garriſon of ſix or ſeven thouſand Men here, under the Command of a *Chineſe* General.

At entring the Road, you double a Rock, which, riſing ſeveral Foot above the Water, ſeems to divide the Road in two Parts, in the ſame manner that the *Mingan* divides that of *Breſt*. Three Leagues from thence there is a little Iſle, having a Hole from one Side to the other, thro' which one may ſee the Light; for this Reaſon it is call'd the *Pierced Iſland*.

The Iſland of Pong-hu.

The Iſland of *Pong-hu.*

THE Iſland of *Pong-hû* forms a little Archipelago, between the Port of *A-mwy* and the Iſland of *Formoſa*, which is inhabited only by the *Chineſe* Gariſon. However a *Literary Mandarin* reſides there, to watch the Ships that are almoſt continually paſſing and re-paſſing between *China* and *Formoſa*, which brings in a conſiderable Revenue to the State.

As theſe Iſles are nothing but Sands or Rocks, all ſorts of Neceſſaries muſt be brought thither from *Hya-men* or *Formoſa*, to the very Wood for firing. They afford neiher Buſhes, nor Briars, nor any Trees except one, which is their ſole Ornament. The Port is good and ſecure againſt all ſorts of Winds. Its Ground is ſandy, and the Water from twenty to twenty five Fathom deep.

When the *Dutch* were Maſters of the Port of *Formoſa*, the had built a ſort of Fort at the End of the great Iſle of *Pong-hû*, to defend the Entrance; bt at preſent nothing remains of it, except the Name of *Hong-mau-chay*, that is, *the Fort of the Red-Hairs*, for ſo the *Chineſe* call'd the *Dutch*. This Port, altho' it is in an uncultivated and uninhabited Country, is abſolutely neceſſary for the Preſervation of *Formoſa*, which at preſer has no Port for Ships, that draw above eight Feet of Water.

(B) In the *French* it is written *Emouy*, which in our Characters ſhould be *E mwy* or *A mwy*; the *Engliſh* call it *Amoy*, and have a Factory thee; ſome write *Ey muy*.

Tay-wan,

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Tay-wan, or the Iſland of *Formoſa*.

Tay-wan (c), *or the Iſland of* Formoſa.

AS this Iſland has been long unknown, even to the *Chineſe* themſelves, who, tho' it be juſt at their Doors, did not begin to get footing in it till the Reign of the late Emperor *Kang-hi*; and as the Government, Manners, and Cuſtoms of the Iſlanders, (very different from thoſe of the *Chineſe*,) as well as the means by which they were ſubdued, deſerve a particular Relation, I ſhall be more large in my Account of it.

The whole Iſland is not under the Dominion of the *Chineſe*. It is divided, as it were, in two Parts, by a Chain of Mountains, which begins in the South Part of *Sha-ma-ki-tew*, and ends at the North Coaſt. Only that part lying to the Weſt of the Mountains belongs to the *Chineſe*, contain'd between 22° 8′, and 25° 20′ of North Latitude.

The Eaſtern Part, if you will believe the *Chineſe*, is inhabited by *Barbarians*; the Country mountainous, uncultivated and wild. The Character they give of them, differs little from that of the Savages of *America*; they paint them leſs bruiſh than the *Iroquois*, more chaſte than the *Indians*, and of a mild and peaceable Diſpoſition. They love and aſſiſt one another, are not covetous or ſelfiſh, making no Account of Gold and Silver, whereof they ſay they have ſeveral Mines; but they are exceeding Revengeful, without Law or Government, living only on Fiſh and the Fleſh of Animals, and in ſhort without Worſhip or Religion. Character of the Natives.

This is the Account the *Chineſe* give of theſe People, who inhabit the Eaſtern part of the Iſland; but as the *Chineſe* are not always to be credited, when they ſpeak of Foreigners, I will not vouch for the Truth of it, and the rather, becauſe there is no Correſpondence, but a continual War, between the *Chineſe* and them.

The *Chineſe*, who knew there were Gold Mines in *Formoſa*, before they ſubdu'd it, went in Search of them, as ſoon as they got Poſſeſſion; but as they found none in the Part whereof they were Maſters, they reſolv'd to examine the Eaſtern Part, where they were aſſur'd they lay. Accordingly they equipp'd a ſmall Ship, that they might go by Sea, being unwilling to venture their Lives in croſſing unknown Mountains. The Inhabitants receiv'd them very kindly, and generouſly offer'd them their Houſes, Proviſions, and all ſorts of Aſſiſtance. But all the Endeavours of the *Chineſe*, during the eight Days they continued there, to diſcover the Mines, prov'd fruitleſs; either by the Fault of the Interpreter, who might apprize the People of their Deſign, or elſe thro' a Politic Fear, being unwilling to give Suſpicion to a Nation, which had Reaſon to be jealous of the *Chineſe* Power; however that be, of all the Gold they came in queſt of, they found none but a few Ingots, lying in the Cottages, whereof thoſe poor People made no Account. Gold Mines.

The *Chineſe*, to whom this was a dangerous Temptation, vext at the bad Succeſs of their Voyage, and impatient to get poſſeſſion of thoſe Ingots, reſolv'd on a moſt barbarous Stratagem; having equipp'd their Ship by the Aſſiſtance of theſe good People, who furniſh'd them with all things neceſſary for their Return, they invited their Benefactors to a great Entertainment, as it were, by way of Acknowledgment, and having made them all drunk, cut their Throats when they were aſleep, and ſail'd off with the Ingots. *Chineſe* Cruelty.

This cruel Action was not long unreveng'd, but the Puniſhment fell on the Innocent; the News was no ſooner ſpread thro' the Eaſtern Part of the Iſle, than the Iſlanders enter'd the North Part belonging to *China*, where they put Man, Woman, and Child to the Sword, without Mercy, and fired ſome *Chineſe* Habitations. Ever ſince that time, one Part of the Iſle has been continually at War with the other. reveng'd.

That Part of *Formoſa*, poſſeſs'd by the *Chineſe*, certainly deſerves the Name it bears. It is a fine Country, the Air is pure, and always ſerene; It produces plenty of all ſorts of Grain, eſpecially Corn, Rice, *&c.* and is water'd by many Rivers, which deſcend from the afore-mention'd Mountains. Moſt of the Fruits that grow in the *Indies* are found here, as, *Oranges*, *Bananas*, *Ananas*, *Goyavas*, *Papayas*, *Cocos*, *&c.* and there is Room to believe, that if *European* Fruit-Trees were planted here, they would thrive; ſince one meets with Peach-Trees, Apricocks, Figgs, Grapes, Cheſnuts, and Pomegranates. They cultivate a ſort of Water-Melons, as they call them, which are much larger than thoſe of *Europe*, and of an oblong Figure, tho' ſometimes they are round; they conſiſt of either a white or red Pulp, and are full of a cool luſcious Juice, very grateful to the *Chineſe*. Tobacco and Sugar grow here exceeding well. All thoſe Trees are ſo agreeably rang'd, that when the Rice is tranſplanted in Lines and Squares as uſual, the whole Southern Part looks more like a vaſt Garden, carefully cultivated, than a great Plain. Air and Soil.

As the Country, till of late, has been inhabited by a barbarous unciviliz'd People, Horſes, Sheep, and Goats are very ſcarce; Hogs themſelves, ſo common in *China*, are pretty dear there; but one meets with abundance of Pullets, Ducks, and tame Geeſe; as alſo of Oxen, which ſerve to ride on inſtead of Horſes, Mules, and Aſſes. They break them betimes, and bring them to go as well and ſwift as Horſes; they are furniſh'd with a Bridle, Saddle and Crupper, which often coſt very dear.

You ſee there Apes and Stags in Herds, but Fallow Deer are very rarely to be met with; and if there are any Bears, Boars, Wolves, Tigers, and Leopards, as in *China*, it is on the Mountains of the Eaſtern Part, for there are none in thoſe belonging to the Weſtern.

Very few Birds alſo are to be ſeen in this Part of the Iſland; the moſt common Sort are Pheaſants, which the Fowlers will not ſuffer to encreaſe. Was the Water of the Rivers as good

to

(c) Written alſo *Tay-wan*.

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to drink as they are ſerviceable in fertilizing the Soil, the Iſland would want nothing that was neceſſary within itſelf.

Diviſion into Hyen.

The *Chineſe* divide the Lands they poſſeſs in *Formoſa* into three *Hyen*, or ſubordinate Governments, which depend on the Capital of the Iſland; each of theſe Governments has its particular Officers, who are immediately ſubject to the Governor of that Capital, and he to the *Vice-Roy* of the Province of *Fo-kyen*, whereof *Tay-wan* or *Formoſa* makes a Part.

Tay-wan-fû.

The Capital, named *Tay-wan-fû*, is very populous, much frequented, and of great Trade, being equal to moſt Cities of *China*, for Goodneſs, and the Number of Inhabitants. There one finds every thing that either the Iſland produces, or is brought from other Countries, as Rice, Sugar, Sugar-Candy, Tobacco, Salt, cur'd Veniſon, which is much eſteemed by the *Chineſe*, all kinds of Fruit, Linnen of divers Sorts, Wool, Cotton, Hemp, the Bark of certain Trees, and Plants reſembling Nettles, abundance of Medicinal Herbs, for the moſt Part unknown in *Europe*; theſe are the native Commodities, the foreign are *Chineſe*, and *Indian* Callicoes, Silks, Varniſh, *China* Ware, ſeveral things made in *Europe*, *&c.* there are very few Mulberry-Trees in the Iſland, and conſequently few Silks of the Country, or Manufactories.

If the *Chineſe* had Liberty to ſettle in *Formoſa*, ſeveral Families would gladly tranſplant themſelves thither; but in order thereto they muſt obtain Paſsports from the *Mandarins* of *China*, who grant them with Difficulty, and not without taking Security.

The *Mandarins* are very careful to examine all that paſs into or out of the Iſland, and ſome of them extort Money under-hand. This extraordinary Precaution is the Effect of good Policy, eſpecially as the *Tartars* are Maſters of *China*; for *Formoſa* is a Place of great Importance, and if a *Chineſe* ſhould ſeize it, he might raiſe great Troubles in the Empire: ſo that the Emperor keeps a Garriſon there of ten thouſand Men, commanded by a *Tſong-ping*, or Lieutenant-General, two *Fû-tſyang*, or Major-General, and ſeveral inferior Officers; who are chang'd duely every three Years, or oftner, if there be Occaſion.

The Streets of *Tay-wan-fû* are all ſtrait as a Line, and cover'd during ſeven or eight Months in the Year, to keep off the Heat of the Sun. They are not above thirty or forty Feet broad, but ſome of them are near a League in Length; all the Houſes on each ſide belong to Dealers, whoſe Shops are adorn'd with Silks, *China* Ware, Varniſh, and other Goods, rang'd to admirable Advantage, in which Art the *Chineſe* excel.

Theſe Streets look like charming Galleries, and it would be a Pleaſure to walk in them, if they were leſs crouded with People, and better pav'd; the Houſes are cover'd with Straw, and built for the moſt Part only of Clay and *Bambû*; the Tents wherewith the Streets are cover'd, hide all that is diſagreeable, letting nothing be ſeen but the Shops.

Tay-wan-fû has neither Fortifications nor Walls; the *Tartars* don't care to confine either their Forces or Courage within Ramparts; they love to ſcour the Country on Horſeback. The Port is pretty good, and ſhelter'd from all Winds, but the Entrance becomes more difficult every Day.

The Port.

Heretofore it had two Entrances, the one call'd *Ta-kyang*, where the greateſt Ships ride with Eaſe; and the other *Lo-ulh-men*, where the Bottom is Rock, and there is not above nine or ten Feet Water, at the higheſt Tides. The firſt Paſſage is impracticable at preſent, for in ſome Places they find but five Feet Water, and the moſt it riſes to is ſeven or eight; beſides, it is every Day choak'd up more and more by the Sea rolling in the Sands.

The *Dutch* formerly enter'd the Port by this *Ta-kyang*, and to keep foreign Ships out, at the Point of the Iſle, to the *South* of the *Ta-kyang*, they built a Citadel, which would be an excellent one, was it not founded on the Sand; however, it is very fit to defend them from the Enemies they had moſt to fear, that is, the *Chineſe* and *Japonneſe*.

Inhabitants of *Chineſe Formoſa*.

The Part of *Formoſa* which is ſubject to the *Chineſe*, is inhabited by two different Nations, the Natives, and *Chineſe*, who, drawn by Gain, flock from ſeveral Provinces of *China*. *Tay-wan-fû*, *Fong-ſhan-hyen*, and *Chu-lo-hyen*, are inhabited only by *Chineſe*, for the third *Hyen*, of the three abovementioned, is included in the Capital. As to the Natives, there are none but what are the Servants, or rather the Slaves of the *Chineſe*.

Fort *Ngan-ping-ching*.

Beſides theſe three Cities the *Chineſe* have ſeveral Villages, but they have no conſiderable Fort excepting *Ngan-ping-ching*; it is at the Foot of the *Caſtle of Zeland*, which is the Name given by the *Dutch* to the Citadel ſpoken of before. There may be four or five hundred Families at *Ngan-ping-ching*, with a Garriſon of two thouſand Men, commanded by a *Fû-tſyang*, or Major-General.

The *Chineſe* in *Formoſa* are the ſame as to Government and Manners as in *China*; ſo that I ſhall only here give an Account of the Genius and form of Government among the Natives.

Cuſtoms of the Natives.

The People of *Formoſa*, who are ſubject to the *Chineſe*, are divided into forty five Boroughs or Habitations, call'd *She*, thirty ſix in the Northern, and nine in the Southern Part; the Northern Boroughs are populous enough, and the Houſes very like thoſe of the *Chineſe*: but thoſe of the South are no more than a Parcel of Cottages made of Earth and *Bambû*, cover'd with Straw, raiſed on a kind of Terraſs, three or four Foot high, built in form of a Tunnel inverted, and fifteen, twenty, thirty, or forty Feet in Diameter; ſome of them are divided by Partition-Walls.

There are in theſe Huts neither Chairs, Benches, Tables, Beds, nor any Moveable. In the middle is a kind of Chimney or Stove, rais'd above two Feet from the Ground, where they dreſs their Victuals; their ordinary Diet is Rice, ſmall Grain, and Game, which they take either by running or with Arms; their Swiftneſs is ſurpriſing, and they have been ſeen to out-run Horſes in their full Speed.

The

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The *Chineſe* alledge as the Cauſe of their Swiftneſs, that till the Age of fourteen or fifteen their Knees and Loins are bound exceeding tight. Their Arms are a ſort of Dart, which they throw the Space of ſeventy or eighty Paces with the greateſt Dexterity; and tho' nothing is more ſimple than their Bows and Arrows, yet they kill Pheaſants flying with as much certainty, as do *Europeans* with a Gun. They are very ſlovenly in their Diet, having neither Diſhes, Plates, Spoons, nor Chop-ſticks; whatever they have dreſs'd, is put on a piece of Wood or Mat, and they feed themſelves with their Fingers like Apes; they eat their Fleſh half raw, and think it exceeding delicious if it be but ſhewn to the Fire. For a Bed they are content with the Leaves of a certain Tree, very common in the Country, which they ſpread on the Earth or Floor of their Cottages, and ſo lay themſelves down to ſleep. Their whole Apparel is a ſingle Cloth, wherewith they are cover'd from the Waiſt down to the Knees.

Ornaments,

Pride, which is rooted in the Heart of Man, finds means to ſubſiſt amidſt ſo much Poverty; they even pay dearer for it than the moſt polite People, who pique themſelves more on Luxury and Magnificence. Theſe latter borrow Hair from Animals, and Silk from Worms, which they embroider with Gold and Silver; but our Iſlanders make uſe of their own Skin, whereon they imprint ſeveral groteſque Figures of Trees, Animals, Flowers, *&c.* which puts them to ſuch violent Pain, that the Operation would kill them, was the whole to be perform'd at once. They therefore employ ſeveral Months about it, and ſometimes a whole Year, during which time, they muſt put themſelves every Day to a ſort of Torture, and all to gratify the Ambition they have to diſtinguiſh themſelves from the Croud; for it is not every one that is allow'd to bear thoſe Marks of Magnificence, the Privilege being granted only to ſuch, as in the Judgment of the moſt conſiderable Men of the Borough, have excell'd the reſt in running or hunting.

and Dreſs.

Nevertheleſs, all Perſons are at Liberty to blacken their Teeth, wear Bobs in their Ears, Bracelets above their Elbows and Wriſts, Necklaces and Coronets, conſiſting of ſeveral Rows of ſmall Grains of different Colours; theſe Coronets end with a kind of Plume made of Feathers of Cocks or Pheaſants, which they pick up with a great deal of Care. Whoever repreſents to his Imagination theſe fantaſtical Ornaments on the Body of a Man of an eaſy and ſlender Shape, olive Complexion, with ſleek Hair hanging negligently over his Shoulders, arm'd with a Bow and Dart, all his Cloaths a piece of Linnen two or three Feet long, which goes round him from the Waiſt to the Knees, will have the true Picture of a Native of the Southern Part of *Formoſa.*

In the North Part of the Iſland, as the Climate is ſomewhat colder, they cover themſelves with the Skins of Stags, kill'd in hunting, whereof they make a ſort of Coat, without Sleeves, ſhap'd much like a *Dalmatic* (D). They wear a Bonnet in form of a Cylinder, made of the Leaves of Bananas, which they adorn with ſeveral Coronets, plac'd one over another, and faſten'd with very narrow Bands, or little Locks of Hair, of different Colours; on the Top of the Bonnet they place a Tuft or Plume of Cocks or Pheaſants Feathers, like thoſe in the South.

Marriages.

Their Marriages have nothing barbarous in them, they do not buy their Wives, as they do in *China*; neither have they any Regard to the Fortune of one or the other Party, as is practiſed in *Europe*, the Fathers and Mothers having ſcarce any Hand in them at all.

When a young Man has a Mind to marry, and meets with a Laſs to his liking, he goes ſeveral Days together with Muſick to her Door; if the young Woman is ſatisfy'd with her Spark, ſhe goes out to him, where they ſettle Terms between themſelves, after which they acquaint their Parents with the Matter, who prepare the Marriage Feaſt. This is made at the Houſe of the Bride's Father, where the Bridegroom continues, looking on it as his own, and himſelf as the Support of it, without ever returning to ſtay at his Father's Houſe; which thenceforth he has no more Regard to, than the Brides in *Europe* have for the Houſes of their Parents, when they quit them to live with their Spouſes; hence they place their good Fortune not in having Boys but Girls, who procure them Sons-in-Law, that are the Props of their old Age.

Government.

Altho' the Iſlanders in this Diviſion are intirely ſubject to the *Chineſe*, yet they ſtill preſerve ſome Remains of their ancient Government; each Borough chooſes three or four of the moſt ancient, who are in greateſt Repute for Integrity, to be the chief Judges over them; theſe determine all Differences abſolutely, and if any one refuſes to ſubmit to their Deciſion, he is driven that Inſtant out of the Borough, without Hopes of ever being admitted there again, nor dares any other receive him.

They pay their Tribute to the *Chineſe* in Grain, the Tails or Skins of Stags, or in other Things of that Nature, which are eaſily procur'd in the Iſland. To regulate what concerns this Tribute, there is in every Borough a *Chineſe*, who learns the Language, to ſerve as an Interpreter to the *Mandarins*. Theſe Interpreters, inſtead of procuring Eaſe to theſe poor People, and preventing their being over burthen'd, are ſo many petty Tyrants, who tire out the Patience not only of them, but the *Mandarins* themſelves, who are forc'd to let them continue in their Employments, to avoid greater Inconveniencies.

However, of the twelve Boroughs that were ſubject to the *Chineſe* in the South, there remain but nine. Three of them having revolted, they drove out their Interpreters, and united them-

(D) *Dalmatic* is a kind of Cope or Veſtment which Deacons, Subdeacons, and even Biſhops put on, when they officiate.

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selves with those of the Eastern Part of the Island, paying no longer Tribute to *China*; under the present Emperor a great Number of Boroughs have submitted, and they hope, by little and little, that the rest will follow their Example. Tho' these People are reckon'd Barbarians by the *Chinese*, yet they seem to have truer Notions of Wisdom, than many of the Philosophers of *China*. One finds among them, by the Confession of the *Chinese* themselves, no cheating, thieving, quarrelling, nor any Law-Suits, except against their Interpreters, and they practise all the Duties of Equity and mutual Benevolence; whatever is given to any of them must not be touch'd by him, till those who shar'd the Labour partake of the Wages.

Morality.

Religion.

There appear to have been Christians among these Islanders, when the *Hollanders* were Masters of the Port; we found several of them who understood *Dutch*, read their Books, and made use of their Characters in writing; we also saw in their Hands some Fragments of Scripture in the same Tongue.

These People adore no Images (D), and even abhor whatever tends that Way; they perform no religious Worship, nor say any Prayers, yet we have seen some who had Knowledge of one God, Creator of Heaven and Earth, in three Persons, Father, Son, and Holy Ghost; that the first Man was call'd *Adam*, and the first Woman *Eve*, and that they had by their Disobedience brought down the Anger of God on themselves and their Posterity; and that it is necessary to have recourse to Baptism, to wash out that Stain. They are acquainted also with the Form of Baptism, nevertheless we could not tell certainly whether they were baptized or not.

History of Tay-wan.

Altho' *Formosa* is not far from *China*, yet the *Chinese*, according to their History, had no Knowledge of it, before the Reign of the Emperor *Swen-ti* of the *Dynasty* of the *Ming*, about the Year 1430, when the Eunuch *Wan-san-pau*, returning from the West, was driven thither by a Tempest.

This Eunuch finding himself in a strange Land, whose Inhabitants appear'd to him as barbarous as their Country was beautiful, made some Stay there, in order to get the best Intelligence he could of it, to carry to his Master; but the greatest Advantage he reap'd by his Enquiries, were a few Plants and Medicinal Herbs, which are to this Day employ'd in *China* with good Success.

In the forty second Year of the Emperor *Kya-tsing*, and of *Christ* 1564, *Yu-ta-yew*, Chief of a Squadron, cruising in the Eastern Sea of *China*, met a Corsair, named *Lin-tau-kyen*, who had seiz'd the Isles of *Pong-hû*, where he had left Part of his Men. He was a proud Man, and ambitious of every Occasion to distinguish himself; as soon as he saw *Yu-ta-yew*, he sail'd up to him, attack'd him briskly, and had infallibly defeated the *Chinese* Squadron, if he who commanded it had not had an equal Share both of Courage and Conduct.

Yu-ta-yew receiv'd the first Fire with unconcern, after which he attack'd his Enemy in his Turn; the Fight lasted more than five Hours, when Night coming on, *Lin-ta-kyen* fled towards the Isles of *Pong-hû*, with an Intention, after he had refresh'd his Troops, and taken all the rest of his Soldiers on Board, to return and face the Enemy; But *Yu-ta-yew*, like an experienced Captain, pursued him so closely, that at break of Day *Lin-tau-kyen* found the Entrance of the Port block'd up by Part of the Enemy's Squadron. His Troops being much diminish'd in the Fight, and intimidated by their Losses, judg'd it dangerous to attempt entering the Port, wherefore he resolv'd to continue his Course, and put into *Formosa*.

Yu-ta-yew pursu'd him thither, but as he found the Sea shallow, and besides had no Knowledge of the Entrance of the Port, he was unwilling to expose his Ships, and return'd to the Isles of *Pong-hû*, whereof he made himself Master. He made the Soldiers he found there Prisoners, and after he had left a good Garrison in the Place return'd victorious to *China*, where he gave an Account of his Discoveries and Expedition. The Court receiv'd the News with Joy, and sent a Literary *Mandarin* to govern those Isles.

Formosa, says the *Chinese* Historian, was then an uncultivated Country, inhabited only by *Barbarians*. *Lin-tau-kyen*, who had great things in View, not thinking this Island fit for his Purpose in his present Circumstances, cut the Throats of all the Inhabitants that fell into his Hands, and by an unparallel'd Piece of Inhumanity making use of the Blood of those unhappy Mortals to caulk his Ships, put to Sea as soon as he could for the Province of *Quang-tong*, where he dy'd miserably.

Japanese seize *Formosa*.

Towards the End of the Year 1620, which was the first of the Emperor *Tyen-ki*, a *Japanese* Squadron landed on *Formosa*; the Officer who commanded it, finding the Country, wild as it was, fit for receiving a Colony, resolv'd to subdue it; for which End he left part of his People there, with Orders to get such Information concerning it, as was necessary for the Execution of his Design.

Dutch arrive there.

About the same time a *Dutch* Ship, in its Course to or from *Japan*, was driven by Storm on the Isle, where they found the *Japanese* in no Condition to oppose them. The Country, according to the *Chinese* Historian, appear'd charming to the *Dutch*, and commodious for their Trade; wherefore under Pretence of staying for Provisions and other Necessaries, some of them took the Opportunity to examine the Island.

On their Return on board, they refitted their Ship, after which they intreated the *Japa-*

(D) It is *Idols*, in the Original; but tho' P. *du Halde* makes a Distinction between the Worship of Idols and Images, for Reasons well known to every body, yet Protestants make no Difference.

nese

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nese, with whom they were unwilling to embroil themselves, for Fear of hurting their Trade, to let them build a House on the Shore, at one of the Entrances of the Port, which might be of some Benefit to them in trading with *Japan*. The *Japanese* at first rejected their Proposal, but the *Dutch* pressing their Instances, and assuring them that they would take no more Ground than what an Ox-Hide would inclose, they at last consented. (F)

History of *Tay-wan* or *Formosa*.

The *Dutch* immediately went to work, and cutting the Hide into very narrow Thongs, join'd the Ends together, and therewith measur'd out their Ground. The *Japanese* were at first a little angry at this piece of Fraud; but on farther Reflections pleas'd with the Stratagem, they were pacify'd, and allow'd the *Dutch* to make use of the Land; accordingly they in that Place built the Fort I have already spoken of, on the Gate whereof are still to be seen these Words: CASTEL ZELANDA, 1634.

The *Dutch* outwit the *Japonese*, and built Fort *Zelandia*.

The Building this Fort render'd the *Dutch* Masters of the Port, and the only Passage by which large Ships could enter; perhaps the *Japanese* saw the Importance of it too late. However that be, whether they took Umbrage at the new Fort, or did not find their Account in the Island, which continued still unimprov'd, they soon after abandon'd it, and return'd home.

The *Dutch* seeing themselves now sole Masters of *Formosa*, for the Islanders were in no Condition to oppose them, the better to secure the Port, built on the other Side of it, opposite to Fort *Zeland*, a House fortify'd with four Semi-Bastions, whereof I have also spoken before.

At this time *China* was all in a Combustion, partly by the Civil War, which laid waste so many fine Provinces, and partly by the War with the *Tartars*, who at length subdued it, and founded the present *Dynasty*. One of those who most strenuously oppos'd the latter, was a Person of Condition in the Province of *Fo-kyen*, call'd *Ching-chi-long* (G), who from an ordinary Trader was become one of the greatest Merchants in *China*; This Person fitted out a Fleet at his own Expence, against the *Tartars*, and was soon follow'd by an innumerable multitude of *Chinese* Vessels, whereby he became Head of one of the most formidable Fleets that ever appear'd in those Seas; the *Tartar* offer'd him the Dignity of King, provided he would acknowledge his Sovereignty, which Offer he refused, but did not long enjoy his good Fortune. Happy had his Zeal for Religion (for he was a *Christian*) equall'd his Fidelity to his Prince and Country, now ready to fall under a foreign Power.

Ching-ching-kong or *Coxinga* invade *Formosa*.

His Son *Ching-ching-kong* (H), who succeeded him in the Command of this numerous Armada, more zealous still for his Country than his Father, undertook divers Exploits; he besieged several considerable Cities, as *Hay-ching* in the Province of *Fo-kyen*, which he took after cutting in Pieces the *Tartar* Army sent to relieve it; also *Wen-chew* in *Che-kyang*, *Nan-king* in *Kyang-nan*, *&c.* But his Success did not continue long, for he was at length vanquish'd by the *Tartars*, and driven quite out of *China*; he then directed his Views towards *Formosa*, resolving to expel the *Dutch*, and establish a new Kingdom there.

In the Year 1661, and the seventeenth of the Reign of *Shun-shi*, Father of the Emperor *Kang-hi*, *Ching-ching-kong* left *China*, and in his Way to *Formosa* took the Isles of *Pong-hû*. The *Dutch*, who without doubt thought themselves secure on the Side of *China*, which was still in Trouble, had taken no Care to furnish *Pong-hû* and *Tay-wan* with Forces; so that *Ching-ching-kong* no sooner appear'd, but they fell into his Hands; he left there an hundred of his Ships to guard them, and continued his Course to *Formosa*.

In the Garrison left to defend the Fort and Port of *Formosa*, there were but eleven *Dutchmen*, the rest consisted of *Indian* Blacks and Islanders; notwithstanding which Inequality the *Hollanders* resolv'd to defend themselves bravely, which they did.

Ching-ching-kong enter'd the Port with his Fleet, consisting of nine hundred Sail, by the Passage of *Lo-ul-men*, a great League beyond the Fort of *Zeland*, and landed Part of his Men, in order to attack the same, both by Sea and Land; the Siege lasted four Months, during which time the *Dutch* defended themselves by their Cannon, with an unexpected Success. *Ching-ching-kong* was in Despair to meet with such a Resistance and Courage in a Handful of *Europeans*, against an Army so numerous as his own. As the *Chinese* wanted Guns, they had no Hopes of reducing the *Dutch* otherwise than by Famine, which Method as it required much Time, would give them an Opportunity of procuring Assistance from their Ships at *Batavia*, or those that trade to *Japon*.

Ching-ching-kong was fully appriz'd of the Difficulty of his Enterprize; but seeing no Hopes of ever returning to *China*, while the *Tartars* govern'd, on whom he had made War, and that if he was shut out of *Formosa*, he knew not where to retire to, he resolv'd to make a last Effort against the *Dutch*; these had four Ships in the Port, on board each of which they had put one of their Men with *Indians* to guard them, the other seven *Dutchmen* were block'd up in the Citadel or Fort of *Zeland*.

(F) It is remarkable that the same Stratagem, related here of the *Dutch*, was used by the *Phenicians* in Building *Byrsa*, afterwards *Carthage*, and there is a Resemblance in the Characters as well as Adventures of the two People.

(G) He is named *Chin chi lung* in the *Dutch* Embassies, where it is observed, that he was called by Foreigners *Iquon*, or *Ikoan* and *Equan*; there also we are told, that he aspired to the Empire, was made General of the *Chinese* Forces*, betray'd the Emperor to the *Tartars*, and was after all cast in Prison by them, at *Peking*, where he dy'd.

(H) This must be the famous *Coxinga* in the *Dutch* Embassies, for it is there said, that his Son *Coxinga* and Brothers being (about 1657) informed of his Father's Imprisonment, betook themselves again to the Fleet, and kept the *Tartars* on the Coast in continual Alarm, till being at length driven out of the Islands *Ay*, *Que-moy*, *&c.* by the *Tartars*, assisted by the *Dutch*; he in Revenge, in 1660, sailed with all his Forces to *Tay-wan* and *Formosa*, both which Islands, with Castle *Zeland*, he took in *March* 1661, after a Siege of 10 Months, treating the *Dutch* with great Rigour, contrary to Agreement.†

* See *Ogilb. China*, Vol. 2. p. 49.
† Ib. p. 50.

These

The Dutch driven out.

These Ships the *Chineſe* Captain purpoſed to burn, to this end putting a Quantity of Fire-works on Board ſome of his own Veſſels, and being favour'd by a North-Eaſt Wind, he ſent them driving againſt thoſe of the *Hollanders*, whereof he burnt three; on this unexpected Succeſs he immediately ſummon'd the *Dutch*, who were incloſed in the Port, to ſurrender, declaring he would ſuffer them to retire with all their Effects, but if they perſiſted to hold out, he would give them no Quarter. The *Dutch*, who had only one Ship left, readily accepted of the Offer, and having put their Goods on Board their Veſſel, deliver'd up the Place into the Hands of the *Chineſe*, and ſail'd away.

Ching-ching-kong having no body now to oppoſe his Deſigns, diſtributed part of his Troops in that Part of *Formoſa*, which is at preſent poſſeſs'd by the *Chineſe*. He plac'd a Garriſon at *Ki-long-chay*, an abandon'd Fortreſs formerly built by the *Spaniards*, and built one himſelf at *Tan-ſhwi-ching*, at the Mouth of the River *Tan-ſhwi*, where the *Chineſe* Veſſels might lie at Anchor. He pitch'd on the Ground where *Chu-lo-yen* and *Fong-ſhan-hyen* ſtand at preſent, and founded two Cities thereon, to which he gave the Names of *Tyen-hing-hyen* and *Wan-nyen-hyen*. He erected the Capital of his new Dominions in the Place where *Tay-wan-fû* now is, and gave it the Name of *Shing-tyen-fû*; he eſtabliſh'd his Palace and Court at *Fort Zeland*, giving it the Name of *Ngan-ping-fû*, which it ſtill retains.

It was then *Formoſa* began to take a new Form, where he eſtabliſh'd the ſame Laws, Cuſtoms, and Government as in *China*; but he did not long enjoy his new Conqueſt, dying within a Year and ſome Months, after he had taken Poſſeſſion of the Iſland. He was ſucceeded by his Son *Ching-king-may*, who having been bred up to Study, took little or no Care to cultivate the Lands his Father had acquired with ſo much Pains and Fatigue, which much diminiſh'd the Courage of his Troops, and their Zeal for his Service.

Ching-king-may.

In the Year 1673, and the twelfth of the Reign of *Kang-hi*, the Kings of *Quang-tong* and *Fo-kyen* revolting, *Ching-king-may*, being willing to revive the Martial Spirit of his Troops, reſolv'd to join the latter againſt the *Tartar*; accordingly he fitted out his Ships, and ſail'd to the Coaſts of that Province, but as he would be treated on the Foot of a ſovereign Prince, and the King of *Fo-kyen* pretended to have the Precedency of him, he was ſo highly incenſed thereat, that he forthwith declar'd War againſt him.

They fought on both Sides with much Reſolution and Courage, but as the Troops of *Ching-king-may* conſiſted of Veterans, the Victory always fell to him; ſo that the King of *Fo-kyen* was at length oblig'd to cauſe himſelf to be ſhav'd a ſecond time, and lie at the Mercy of the *Tartars*. *Ching-king-may* return'd to *Formoſa*, where he dy'd ſoon after, leaving for Succeſſor his Son *Ching-ke-ſan*, who was very young, under the Conduct of *Lyew-que-kan* and *Fong-ſi-ſan*, two Officers firmly attach'd to his Intereſt.

Ching-ke-ſan.

The Rebellion of *Fo-kyen* being intirely ſuppreſs'd by the *Tartars*, they aboliſh'd the Title of King; and in the Year 1682, which was the twenty firſt of the Reign of *Kang-hi*, they eſtabliſh'd a *Tſong-tû* to govern both this Province and that of *Che-kyang*, which is a Dignity ſuperior to that of *Vice-Roy*.

The firſt of their Appointment was *Tſong-tû yau*, who was dexterous, polite, and of an engaging Behaviour; no ſooner was he in the Poſt, than he publiſh'd a general Amneſty, which extended to *Formoſa*, for all who ſubmitted themſelves to the Dominion of the *Tartars*; with Promiſe to procure them the ſame Employments, Honours, and Privileges, which they poſſeſs'd under their reſpective Chiefs. This Declaration had the deſired Effect; for moſt of thoſe who, having follow'd *Ching-ching-kong*, had abandon'd their Country, Wives, and Children, ſeeing themſelves in a foreign, uncultivated, and almoſt uninhabited Land, without Hopes of drawing any conſiderable Advantage from it, were rejoic'd to find ſo good an Opportunity of returning home. Some therefore without any farther Delay left *Ching-ke-ſan* to go into *Fo-kyen*, where the *Tſong-tû yau* receiv'd them with ſo much Curteſy, and ſo well provided for them, that they were quickly follow'd by a great many more. The *Tſong-tû yau* thought this a proper time to ſubdue *Formoſa*, and accordingly ſent out of hand a formidable Fleet under the Command of a *Ti-tû*, or Lieutenant General, to ſeize on the Iſles of *Pong-hû*. The *Ti-tû* found more Reſiſtance there than he expected, the Soldiers defending themſelves vigorouſly with the Aſſiſtance of the *Dutch* Cannon; but at length they were oblig'd to ſubmit to Number and Force.

Submits to the Emperor of *China*.

The Iſle of *Pong-hû* being taken, the young Prince's Council judg'd it would be difficult, conſidering the Temper the Troops were then in, to preſerve *Formoſa*; and without waiting for the *Ti-tû* to come and attack them in form, they diſpatch'd a Ship to carry a Petition to the Emperor, in the Name of the young Prince, by which he ſubmitted himſelf to his Majeſty. This Petition, faithfuly tranſlated from the *Chineſe*, is as follows:

The King of Yen-ping, *General of the Army,* Ching-ke-ſan, *preſents this Petition to the Emperor.*

" WHEN humbling myſelf at the Feet of your Majeſty, I conſider the Grandeur of
" *China*, which from time immemorial has always ſupported itſelf with ſo much
" Glory, and where an infinite Number of Kings have ſucceeded each other; I cannot help
" confeſſing

" confeſſing that it is the Effect of a particular Providence of *Tyen* (M), who has choſen your " illuſtrious Houſe to govern the nine Earths (*). *Tyen* has not made this Change but in order " to render the five Virtues perfect (†), as appears evidently from the good Order and Succeſs " of all your Majeſty's Undertakings. PROV. IV. Fo-kyen.

" When I think with Humility of my Anceſtors, I perceive they were firmly attach'd to the " Intereſt of their Sovereigns, whereby they endeavour'd to make an Acknowledgment for the " Favour they receiv'd from the preceding *Dynaſty*, at a time when my Family had received none " from your illuſtrious Houſe. It was this Principal of Loyalty to his Prince, which oblig'd " my Grandfather *Ching-ching-kong* to leave *China*, and go to grub up the uncultivated Lands " of the Eaſt. My Father *Ching-ching-may* was a ſtudious Man, who durſt not venture him- " ſelf on the Side of a Precipice; like the Kings of *Ye-lang*, he was wholly employ'd in " governing and inſtructing his People, confining himſelf to this Corner of the Earth, lying " in the midſt of the Sea, without having other Views. History of *Tayowan* or *Formoſa*.

" Hitherto I have enjoy'd Benefits derived from my Anceſtors; I their Grandſon, never ceaſe " to teſtify my Acknowledgments, by continually calling to mind the Favours they have receiv'd " from Heaven, without aiming to aggrandize myſelf on Earth. But now that I ſee your Ma- " jeſty, like the Heavens (N), which by their Height and Extenſion cover all Things, and the " Earth, which by its Solidity ſupports them, always inclin'd to do good, and allay the Effects " of your Juſtice; the Foundation whereon your Majeſty governs *China*: Now that I ſee your " Majeſty, like the riſing Sun, whoſe Light ſpreads itſelf in an inſtant over the whole Earth; " as ſoon as it appears on the Horizon, and diſpels in a Moment the ſlender Miſts, which it " meets with, on the Surface of the Earth; how dare I think of any thing elſe but applying " my ſelf to my Perfection? which I, a Foreigner, deem the only Means of acquiring Con- " tentment.

" Should I think of ſending my Ships to croſs over to the *Weſt* (O), I confeſs I ſhould com- " mit a Fault: But alas! What remains of that Race which came into the *Eaſt*? Is it " not like a feeble Dew, that falls in the Morning, and diſſipates when the Sun appears? " How durſt I then undertake any thing againſt your Majeſty? My Heart is intirely devoted to " you; This Petition diſcloſes its ſincere Sentiments to your Majeſty, who will ſee the Effects " of them.

" I know at preſent that I am not in the right Way, and for the future, I ſhall be ambi- " tious to walk in the Garden of Charity, and in the Retinue of *Ki-ling*. I ardently wiſh to " ſee Heaven and Earth united in one; the poor People of this Iſland do not want to in- " toxicate themſelves with Liquor, or to ſurfeit themſelves with Victuals; if they are treated " with Mildneſs, they will be more inclin'd to Submiſſion. It is the Nature of Fiſh to retire " where the Water is deepeſt, they have never too much of it, and can live a long time " amidſt the Waves of the Sea. To confirm with an Oath all that I lay before your Majeſty in " this Petition, may I never ſee the Light of the Sun, if theſe are not the Sentiments of " my Heart."

The Emperor's Anſwer to this Petition was, that *Ching-ke-ſan* ſhould leave *Formoſa*, and come to *Pe-king*. But *Ching-ke-ſan* fearing to go to *Pe-king*, by a ſecond Petition, (wherewith he ſent his Seals, and thoſe of the Principal Officers) repreſented to the Emperor, that having been born in the Southern Parts, and being likewiſe very unhealthy, he dreaded the Cold of the North; wherefore he intreated his Majeſty to permit him to retire into the Province of *Fo-kyen*, from whence his Anceſtors came.

This laſt Petition was of no Effect, ſo that this unhappy Prince, who ſaw himſelf almoſt wholy deſerted, was oblig'd to ſurrender *Formoſa* into the Hands of the *Tartars*, and go to *Peking*, where on his Arrival at the Court, the Title of Count was conferr'd on him, in the twenty ſecond Year of *Kang-hi*, and 1683 of *Chriſt*.

PROVINCE V. CHE-KYANG.

THIS Province is one of the moſt fertile and flouriſhing as to Trade, in the whole Empire. It is bounded on the Eaſt by the Sea; on the South by *Fo-kyen*; on the North and Weſt by *Kyang-nan* and *Kyang-ſi*, with which it is ſurrounded. They reckon in it eleven Cities of the firſt Rank, whoſe Juriſdictions are like ſo many Provinces, and ſeventy ſeven of the ſecond and third Rank, beſides an infinite Number of very populous Boroughs and Villages. PROV. V. Che-kyang. Bounds and Diviſion.

(M) Here *Tyen*, which ſignifies both God and Heaven, ſtands for God.

(*) That is the whole inhabited World. The *Chineſe* divide the Earth into 9 Sorts; 1. Mountains of good Land, 2. Stony Mountains, 3. Land and Hillocks, 4. Black and dry Lands, 5. Moiſt Lands, 6. Sandy Lands, 7. Clay Lands, 8. Yellow Lands, and 9. Red Lands.

(†) Charity, Juſtice, Civility, or the Ceremonies, Prudence, Fidelity, or Honeſty.

(N) Here doubtleſs, in the Original *Chineſe*, the Word *Tyen* is uſed, but the Properties of Height and Extenſion requires it to be taken for Heaven, as the Attribute of Providence in the Place above required it ſhould be tranſlated God.

(O) By the *Weſt* is to be underſtood *China*, and by the *Eaſt*, *Formoſa*.

Prov. V. Che-kyang. Soil.

The whole Country, which conſiſts of well cultivated Mountains, and equally fertile Fields, is cut with Rivers and Canals: which laſt are broad, deep, and lin'd on both ſides with hewn ſtone; they are cover'd alſo with Bridges at certain Diſtances, which join the Plains on both ſides together, ſo that one may travel all over the Province by Water as well as Land. The running Springs and Lakes, wherewith it abounds, contribute farther to its Fertility.

Silk.

Its Inhabitants are very mild, ingenious and polite. The Silks which they make, embroidered with Gold and Silver, are the beſt in all *China*, and ſo cheap that a Suit of good Silk coſts leſs than one of the moſt ordinary Cloth in *Europe*. Hence one ſees a great Number of Fields, full of dwarf Mulberry Trees, which they hinder to grow, planting and cutting them almoſt like Vines; the *Chineſe* being convinc'd by long Experience that the Leaves of the ſmalleſt Mulberry-Trees produce the beſt Silk.

They breed ſo great a Quantity of Silk-Worms in this Province, that we may almoſt ſay it is in a Condition of itſelf to furniſh *Japan*, the *Philippine* Iſlands, and *Europe* with Silk of all ſorts, at an eaſy Price.

All ſorts of Neceſſaries are very plentiful. The Mountains in the South and Weſt Part are cultivated; in other Parts where they are interſpers'd with Rocks, they afford Timber for building Ships and Houſes.

Golden Fiſh.

In the Lakes of this Province the Golden Fiſh are found, which I have deſcribed before; it affords alſo abundance of excellent Cray-Fiſh. In certain Places there grows an infinite Number of Muſhrooms, which are carry'd all over the Empire. After having ſalted, they dry and keep them the Year round. When they want to make uſe of them, by only letting them lye a while in Water, they become as good and freſh as if they had been juſt gather'd.

Gammons, Tallow Tree.

The beſt Hams come from this Province, where alſo that extraordinary Tree grows, call'd *U-kyew-mû*, which produces the Tallow; likewiſe thoſe Shrubs that bear a very white Flower reſembling the Jaſmin, excepting that it has a greater Number of Leaves as well as a more agreeable Smell; a ſingle Flower is ſufficient to perfume a whole Houſe, ſo that they are in ſuch Eſteem with the *Chineſe*, that they take the ſame Care to preſerve thoſe little Shrubs, as is employ'd in *Europe* to defend the Orange-Trees from the Rigour of Weather.

Fruit *Pe-tſi*.

Altho' the Fruit call'd *Pe-tſi* is found elſewhere, yet it is much more common in this Province; it grows in marſhy Water, and is as big as a Cheſnut; its Kernel is cover'd with a very thin Skin; the Pulp is White, and full of an agreeable Juice, it is firm and ſomewhat ſour.

Some pretend that if one puts a Piece of Copper Coin with this Fruit in his Mouth, he may break it with his Teeth, as eaſy as the Fruit itſelf; this P. *Martini* affirms, but other Miſſionaries who made the Trial found it not ſo.

Bambû Canes.

The Canes or Reeds, call'd by the *Portugueze Bambû*, are found throughout the Empire, but *Che-kyang* yields more than any other Province, having whole Foreſts of them; theſe *Bambu*'s are of infinite uſe in *China*; they are very large and hard; and tho' they are hollow within, and divided into Joints, they are very ſtrong, and bear the greateſt Burthens; their Leaves are long, and folded in towards the Ends. Notwithſtanding their Hardneſs, they are eaſily ſlit into very thin Slips, wherewith they make their Matts, Boxes, Combs, *&c.* As they are by Nature bor'd thro', they are very proper for Pipes to convey Water from one Place to another; or for Teleſcopes, to ſerve either as a Tube, a Caſe, or a Reſt.

The Firſt City, Hang-chew-fu, *Capital of the Province.*

Hang-chew-fu.

THIS is one of the richeſt and largeſt Cities of the Empire. It is conſiderable, eſpecially on account of its moſt advantageous Situation, prodigious Number of Inhabitants, the Conveniency of its Canals, and its Trade for the beſt Silk in the World.

If you will believe the *Chineſe* Proverb, it is the *Terreſtrial Paradiſe*. Its Figure is almoſt round, it is forty *Li*, or four Leagues, in Compaſs, excluſive of the Suburbs; theſe *Li* muſt be three hundred and ſixty Paces each, from the Eaſtern Gate to the Northern they reckon ten *Li*. One of our Miſſionaries, by counting the Steps of the Chair-Men, judg'd that the *Li* might well be of that Length.

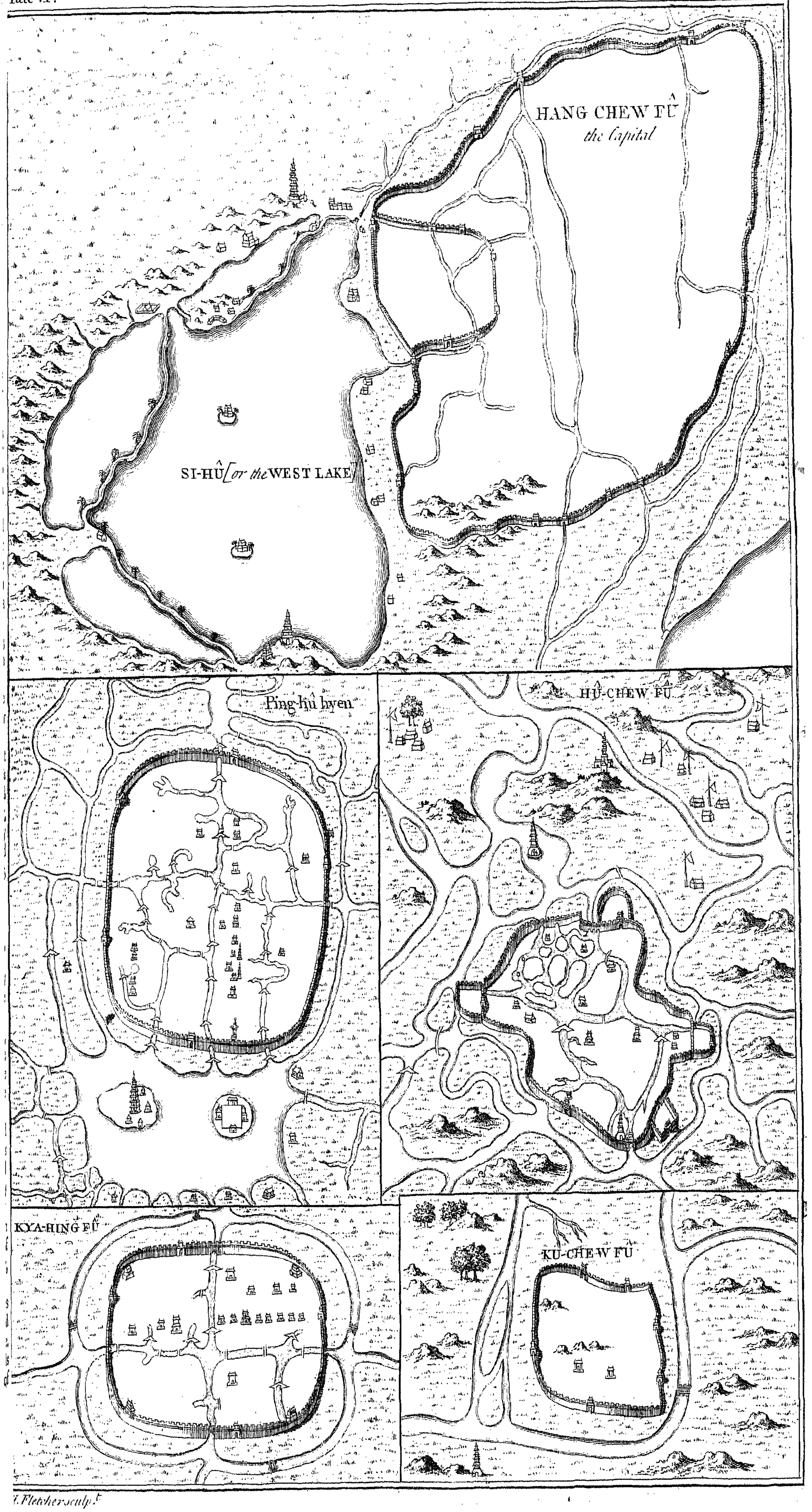
Number of the Inhabitants.

As to the Number of Inhabitants they amount to a Million. A *Chriſtian* Bachelor aſſur'd a Miſſionary who reſided there, that within the Walls only, without reckoning the Suburbs which are immenſe, the Officers who gather the Tax, had on their Rolls about three hundred thouſand *Hû* or Families; or, as the *Chineſe* expreſs it, *San-ſhe-wan* (P), which ſignifies *thirty times ten thouſand*.

The Walls of *Hang-chew* are fair, very high and thick. The Water of the Canal within the City is not good. There are on the Canals of the Suburbs a prodigious Quantity of Barks, inhabited by intire Families, the ſame as at *Kan-ton*. The Streets are pretty narrow, but the Shops very neat, and the Dealers very rich.

Theſe Streets are all adorn'd with Triumphal Arches, which one meets with, eſpecially in Places of great Reſort, being Monuments rais'd in Honour of the *Mandarins*, who have diſtinguiſh'd themſelves in the Diſcharge of their Office, or have attain'd the chief Dignities of the Empire. There are beſides in *Hang-chew* four great Towers, ſeveral Stories high. The Garriſon conſiſts of

(P) Orig. *San-che-woan*, which laſt Syllable is elſewhere written *ouan*.



I. Fletcher sculp.t

of ſeven thouſand Men, under the *Tſyang-kyun* or *Tartar* General, and three thouſand under the *Fû-ywen* or *Vice-Roy*.

Tho' there are large Gardens in the City, and the Houſes are of one Story, it is aſtoniſhing to think how populous it is. The great Streets are throng'd with People like thoſe of *Paris*, with this Difference, that there are no Women among them. The *Tartar* Troops have a Fortreſs here, ſeparated from the City by a Wall. The River, call'd *Tſyen-tang-kyang*, runs near its Walls, where it is a great League in Breadth.

The chief Manufactury for Silk.

It may be ſaid without exaggerating, that *Hang-chew* is properly the Country of Silk, becauſe the chief Manufacturies are there. They ſay there are ſixty thouſand Workmen within its Walls, and if that be ſo, there muſt needs be ſeveral hundred thouſand in the neighbouring Country, and the Places depending on *Kya-hing-fû* and *Hû-chew-fû*; ſince there is ſcarce a Village, howſoever ſmall, but the Silk-Works are going forward in it.

Certain flower'd Taffeties and Satins, named *Lin-tſe*, and others all plain, but compact and even, call'd *Lau-fang-ſe*, which are made in this City, are reckon'd the beſt in the whole Empire, and in exceeding great Requeſt.

Charming Lake.

But that which renders this Place delightful, is a little Lake, nam'd *Si-hû*, which is cloſe to it, and two Leagues in Compaſs. The Water of it is good, and clear as Cryſtal, ſo that the ſmalleſt Stones may be ſeen at the Bottom; on the ſide where the Water is low, it is cover'd over with the Flowers of the *Lyen-wha*. They have rais'd there on Wooden Stakes open Halls, ſuſtain'd by Pillars, and pav'd with great ſquare Stones, for the Conveniency of thoſe who would walk on Foot. They have alſo made Cauſeys lined with Free-Stone, and over the Openings left for Boats to paſs, built pretty handſome Bridges.

In the midſt of the Lake there are two little Iſlands, whither they uſually repair, after having taken the Pleaſure of the Barks; and where they have built a Temple and Houſes fit for diverting themſelves. The ſides of the Lake are likewiſe adorn'd with Temples, huge Monaſteries of the *Bonzas*, and pretty handſome Houſes; among which is a little Palace for the Uſe of the Emperor, who lodg'd there, when he travell'd into the Southern Provinces.

The Second City, Kya-hing-fu.

Kya-hing-fû.

ALL this Country is water'd by Lakes and Canals, made by the Induſtry of the *Chineſe*. The City is great, very populous, and of conſiderable Trade. Its Suburbs are of very great Extent, its Canals and Ditches cover'd with many handſome Bridges, and every Houſe in it rears Silk Worms.

They have brought Canals, whoſe Sides are lin'd with fine Free-ſtone, into every Part of the City. In all the Streets there are handſome Piazzas, under which one may walk out of the Rain. Triumphal Arches are common enough, both within the City and without. There are fifteen Marble Towers, on the ſides of the Canal, to the Weſt of the City, thro' which all the Barks paſs.

Fruit *Pe-tſi*.

The Fruit, call'd *Pe-tſi*, ſpoken of before, grows in all the ſtanding and marſhy Waters. In Autumn they catch certain little Birds, which are preſerv'd in Wine made of Rice, and ſold all the Year round. Very good Cray-Fiſh are alſo taken here.

In the Neighbourhood of the City *Hay-yen-hyen*, which ſtands on the Sea Coaſt, there are Salt-Pits, which yield plenty of Salt. One ſees on all ſides Silk Manufacturies. The whole Country is flat, without ſo much as one Hill. The City contains ſeven others of the third Rank within its Diſtrict.

The Third City, Hu-chew-fu.

Hu-chew-fû.

THIS City takes its Name from the great Lake on the ſide whereof it ſtands, *Hû* ſignifying a Lake; and is one of the greateſt and moſt conſiderable in *China*, on account of its Riches, Trade, Fertility of its Lands, and Beauty of its Waters and Hills.

Beſt Pencils made.

It is inconceiveable what a Quantity of Silk is made there. The Tribute pay'd therein by *Te-tſin-hyen*, one of the Cities depending on it, amounts to five hundred thouſand *Taëls* or Ounces of Silver. It is alſo the Place in *China*, where the beſt Pencils for writing with are made. It yields abundance of Tea, and has in its Diſtrict one City of the ſecond Rank, and ſix of the third.

The Fourth City, Ning-po-fu.

Ning-po-fû.

NING-PO-FU, which *Europeans* (R) have call'd *Liam-po*, is a very good Port on the Eaſtern Sea of *China*, over-againſt *Japan*, and has four Cities of the third Order under its Juriſdiction. It ſtands on the Confluence of two ſmall Rivers, which form the Canal from thence to the Sea. This Canal is capable of bearing Tranſports or *Chineſe* Veſſels of two hundred Tuns. One of theſe Rivers nam'd *Kin*, comes from the South, the other call'd *Yau*, from the Weſt-North-Weſt.

(R) By *Europeans* are to be underſtood chiefly the *Portugueſe*. *Liam po* in Engliſh Characters ſhould be *Lyang-po*.

Theſe

Prov. V. Chekyang

These Rivers water a Plain encompass'd almost on every side with Hills, which form a kind of Oval Basin, whose Diameter from East to West passing thro' the City, may be ten or twelve thousand *Chinese* Fathom, which, as I have said, are of ten Feet each. The Length from South to North is much greater.

Cut of Ning-po.

The Plain, which resembles a Garden, as being so level and well improv'd, is full of Villages, and Hamlets. It is cut by a great Number of Canals, form'd by the Waters, that fall from the Hills. The Canal on which part of the Eastern Suburb stands, extends to the very Foot of the Mountains, and divides into three Branches. It may be about five or six thousand Fathoms long, and six or seven broad.

In this Space there are sixty six Canals on both sides of the principal Canal, several of which are broader than it. This great abundance of Water, manag'd with Art, renders the Plain exceeding fruitful, and makes it yield two Harvests of Rice; besides which Grain they sow Cotton and Pulse. Tallow-Trees are very numerous here.

The *Whang*, or yellow Fish.

The Air is generally pure and wholesome, and the Country pleasant and open. The Sea furnishes plenty of Fish, with all sorts of Shell-Fish, and especially good Cray-Fish; among the rest in the beginning of the Summer, they catch the Fish call'd *Whang*, that is, *Yellow*, which are much in Request, being very savory and delicious; but as they will not keep long out of Water, they put them in Glasses, and so transport them into all Parts of the Empire.

City Walls.

The Walls of *Ning-po* are five thousand and seventy four Geometrical Paces in Compass. In passing from the Western to the Eastern Gate, we reckon two thousand five hundred and seventy four great Paces. Its Walls are built of Free-Stone, in good Repair, and able to withstand any Force, but that of Cannon.

It has five Gates, whereof two look towards the East, because the Port is on that side; not to mention two Water-Gates, as the *Chinese* call them, which are great Arches, made in the Wall, to let the Barks in and out of the City, for there are many Canals in the South-West part of it. There is not one Building worth taking notice of in the whole Place. Indeed one meets with a Brick Tower, several Stories high; and before the most Southern of the two Gates there is a Bridge over the River *Kin*, of sixteen flat-bottomed Barks, fasten'd with Iron forty Fathom long.

The most tolerable Pieces of Architecture to be found here, are the *Pay-lew* or *Pay-fan*, which we call Triumphal Arches. The Streets, which are narrow, are still more contracted by the Pent-houses over the Shops, so that two of our large Coaches would have much ado to pass. This City was plunder'd and sack'd in the last Wars, but of late Years it has recover'd again. It is provided with a large Garrison.

The Entrance of *Ning-po* is difficult, especially for great Vessels, there not being above fifteen Feet of Water at the Bar in the Spring Tides. In entring the River, you leave on the left Hand the City of *Tin-hay-hyen* (s), which depends on it.

Tin-hay-hyen.

This last City, which is an oblong Square, 1000 Toises in Compass, is commanded by a Citadel built on a very high Rock, at the Foot of which Ships must necessarily pass within the Distance of half Pistol-Shot. One Tide brings them up along a very fine River, at least a hundred and fifty Fathom broad, and every where seven or eight deep, with Salt-Houses on both Sides, between which and the Mountains one has a Prospect of Villages and cultivated Plains.

The *Chinese* Merchants of *Siam* and *Batavia* come to *Ning-po* every Year, to buy Silks, which they know to be the fairest in the Empire. Those of *Fo-kyen* and other Provinces resort thither continually. The City has also a great Trade with *Japan*, *Nangazaki* being only two Days sailing from hence. The *Chinese* carry thither Silk, raw and manufactur'd, Sugar, Drugs and Wine; and bring back Copper, Gold and Silver.

Island *Chew-shan.*

Eighteen or twenty Leagues from *Ning-po* in the Sea, is the Island *Chew-shan*. The Port is very good, but not commodious for Trade. The *English* at their first Arrival put in there by Accident, not being able to find out the Way to *Ning-po*, among so many Islands as are upon the Coast.

The Fifth City, Shau-hing-fu.

Shau hing-fu.

THIS City is situated in one of the finest Plains in the World; it is full of Canals, nor is there any Place, which has a greater Resemblance of *Venice*, but it has the Advantage of it in this, that the Canals here are fill'd with clear and running-Water.

One may come from all the Places in the neighbourhood to any Part of the City in a Boat. There is no Street without a Canal, so that *Shau-hing* abounds with Bridges, which are very high, and almost all of one Arch.

On both Sides of each Canal there are very handsome large Streets, paved with great white Stones, for the most Part six or seven Feet long. The City is adorn'd with a Number of handsome Triumphal Arches, and reckon'd at least four Leagues in Compass; for which Reason it is divided into two *Hyen* or subordinate Jurisdictions, that have their distinct Governors, one of which is call'd *Shan-in*, the other *Quey-ki*.

Several of the Houses are built with exceeding white Free-Stone, which is scarce ever seen

(s) Here seems to be a double Mistake, for *Tin-hay-hyen*, which is on the Island *Chew-shan* (above nine Leagues from the Mouth of the River of *Ning-po*) is put instead of *Chin-hay-hyen*, and this last stands on the right Hand, in respect of those who enter the River.

in

in the other Cities of *China*. Theſe Stones are dug out of an almoſt inexhauſtible Quarry in the Mountain *Nyau-men-ſhan*, two Leagues from the City. Its Walls are encompaſs'd with 2 Ditches, the one within the other without the City, both full of Water as good and as clear as that in the Canals. PROV. V. Chekyang.

Shau-king is in ſome ſort a City of *Literati*, for its Inhabitants are the moſt noted in all *China*, for the Chicane of the Law; tho' otherwiſe they are good Lawyers, and there is no *Vice-Roy* or *Mandarin*, but what has an Inhabitant of this City for his *Syang-kong* or Secretary. It contains within its Diſtrict eight Cities of the third Rank.

The Wine, whereof a good Quantity is made here, is much eſteem'd, and tranſported throughout the Empire. Half a League from the City is a Tomb, which the *Chineſe* ſay is that of the great *Yu*, who advanc'd himſelf to the Throne, by the Service which he did his Country at the beginning of the Monarchy, in cauſing the Sea, which had overflow'd part of the Empire to retire; on one Side of this Tomb they have rais'd a ſtately Edifice by orders of the late Emperor *Kang-hi*, who, in the twenty eighth Year of his Reign, went to ſhew his Reſpect to the Memory of that great Man. Tomb of the Great *Yu*.

There is near it alſo a remarkable Hill, call'd *Hew-ſhan*, or *the Mountain of the Ape*, becauſe it has ſome ſmall Reſemblance in Figure; it is a Place of Recreation, where the People go to regale themſelves. They have built a pretty Room here for that Purpoſe, at the Foot of which there is a very deep Pond, wherein they keep Fiſh of an extraordinary Size; which are accuſtom'd to appear on the Top of the Water, while thoſe within the Hall throw them little Loaves out of the Window, which they ſwallow whole.

The Sixth City, Tay-chew-fu.

THIS City, which has ſix others under it, ſtands on the ſide of a River, in a Country quite over-run with Mountains. Altho' it is not by far ſo rich and conſiderable as the Cities already deſcribed, yet the Neighbourhood of the Sea ſupplies it with all Neceſſaries. *Tay-chew-fu.*

What it is remarkable for, is a kind of Ray or Thorn-back caught there, whoſe Skin ſerves for ſeveral uſes, and eſpecially in making Scabbards for Hangers. They drive a great Trade with it in the Country, and tranſport it to *Japan*, as well as thro' the whole Empire.

The Seventh City, Kin-wha-fu.

THIS City ſtands in the middle of the Province, and on the Side of a pretty handſome River, whereinto ſeveral others fall. It was formerly very great, and famous for the Beauty of its Buildings; but its Inhabitants, who are warlike, having long withſtood the whole Power of the *Tartars*, were at length ſubdued. One part of the City was burnt, which they have ſince re-built, as well as a great Bridge on the Weſt Side, and another Bridge of Boats, which is near the City of *Lan-ki-hyen*, and much handſomer than that burnt by the *Tartars*. *Kin-wha-fu.*

Kin-wha has eight Cities of the third Rank depending on it; they are ſituate partly in the open Fields, partly in Countries ſurrounded with Hills. Rice grows here plentifully, and the Wine made of it is much eſteem'd in the Country.

A great Trade is carry'd on here, with large dry'd Plumbs and Hams, which are in ſuch Requeſt, that they ſend them into all the Provinces of the Empire. Thoſe little Shrubs, whoſe white Flower reſembles the Jaſmin, are found almoſt every where in the Diſtrict, as well as the Trees producing the Tallow, whereof they make very white Candles, which neither ſtick to the Fingers, nor have an offenſive Smell when put out. Tallow Tree.

The Eighth City, Kyu-chew-fu.

THE Situation of this City is agreeable enough; it is built on a fine River, and between two other ſmaller ones that fall into it. It is the moſt Southern City in the Province, and borders on the Provinces of *Kyang-ſi* and *Fo-kyen*; but the Road leading into this latter Province, which is three Days Journey diſtant, is very difficult to travel, becauſe of the Mountains which muſt be paſs'd. *Kyu-chew-fu.*

This Road begins about the City of *Kyang-ſhan-hyen*, and continues over pretty ſteep Mountains for near thirty Leagues together. On one of them they have made Stairs, conſiſting of more than three hundred ſteps, of flat Stones, which go winding round it, to render the Aſcent more eaſy. There are Inns all the Way at certain Diſtances. There is nothing elſe very remarkable in this Country, where there are five Cities more of the third Order under *Kyu-chew*. Difficult Road.

The Ninth City, Yen-chew-fu, *or* Nyen-chew-fu.

ALTHO' this City is ſituate on the ſide of a River which runs hard by its Walls, and near another into which it is diſcharg'd, and bears pretty large Barks, yet it is not to be compar'd to the reſt of the Cities of the Province, either for Bigneſs or the Number and Wealth of the Inhabitants. The Hills and Mountains, wherewith its Territory is incumber'd, render it very uneven. *Yen-chew-fu*, or *Nyen-chew-fu*.

Prov. V. Che-kyang. Copper-Mines, and Varniſh. Paper.

Mines of Copper are found there; one meets alſo with the Trees that diſtil the Varniſh, which giver a Value to the Cheſts and Cabinets that are done over with it, and makes them ſo much eſteem'd in *Europe*. When this Varniſh is once dry, it never melts, nor ſuffers by containing the moſt boiling hot Liquor. The Paper made here is equally eſteem'd, and has a very great Vent. Six Cities of the third Rank are under its Juriſdiction.

The Tenth City, Wen-chew-fu.

Wen-chew-fû. THE Situation of this City is in a marſhy Soil, very near the Sea, and the Beauty of its Buildings have gotten it the Name of little *Hang-chew*. The Tide comes up to its very Walls, where a great Number of Barks and *Chineſe* Tranſports find a ſafe and commodious Harbour.

The whole Country is divided betwixt very fertile Plains and Mountains, ſome of which are frightful to look at, eſpecially thoſe towards the Province of *Fo-kyen*. It has under it five Cities of the third Rank.

The Eleventh City, Chu-chew-fu.

Chu-chew-fû. ALL this Country is environ'd with vaſt Mountains; the Valleys are fruitful, and the Rice cheap, becauſe of the Difficulty of tranſporting it into other Parts. The City is ſituate on a fine River which is navigable to the Sea. The Mountains are cover'd with fair Trees, among which are Pines of an extraordinary Thickneſs; there are ſome of them, as affirm, the Hollow of whoſe Trunk would hold above thirty Men; they uſe them for building Houſes and Ships.

Woods of *Bambû.* The Sides of the Brooks are cover'd with whole Foreſts of Reeds or Canes, which the *Europeans* have nam'd *Bambû* (r); ſome of them are more than twenty Feet high, and the ſmalleſt not leſs than ten. If theſe Canes are burnt when they are green and freſh cut, there runs a Water from them, which the Phyſicians reckon very wholeſome, and give thoſe to drink, whoſe Blood has been coagulated through a Bruiſe or Fall, pretending this Liquor frees the Body from the corrupted Blood. Ten Cities of the third Order are ſubject to *Chu-chew*.

PROVINCE VI. HU-QUANG.

Prov. VI. Hu-quang. Bounds, and Diviſion.

THIS great Province lies in the middle of the Empire, between thoſe of *Ho-nan*, *Kyang-nan*, *Kyang-ſi*, *Quang-tong*, *Quang-ſi*, *Quey-chew*, *Se-chwen*, and *Shen-ſi*. The great River *Yang-tſe-kyang* croſſing it from Weſt to Eaſt, divides it into two Parts, the Northern and Southern.

TheNorthern Part contains eight *Fû*, or Cities of the firſt Rank, and ſixty of the ſecond and third Rank. The Southern Part compriſes ſeven *Fû*, and fifty four *Chew* and *Hyen*, beſides Boroughs, Villages, and fortify'd Towns.

The greater Part of this Province is a plain Country, conſiſting of open Fields, water'd on all Sides by Brooks, Lakes, and Rivers; wherein infinite Quantities of all ſorts of Fiſh are caught, and on the Lakes a great Number of Wild Fowl.

Oranges and Limons. Mines of Cryſtal. Simples.

The Plains afford Paſture for incredible Numbers of Cattle, and produce all ſorts of Grain and Fruit, eſpecially Oranges, and ſeveral kinds of Citrons. Its Mountains are very fertile, ſome in Cryſtal, and others in Simples and Medicinal Herbs; from ſome of them they dig Talc, and many others are cover'd with old Pines, fit for making thoſe great Pillars, which the *Chineſe* Architects employ in their fineſt Buildings. Gold is found in the Sand of the Rivers, and Torrents which deſcend from the Mountains; and there are Mines abounding with Iron, Tin, Tottenague, and ſuch like Metals.

A good deal of Paper is made of the *Bambûs* growing here; and in the Plains one ſees ſtore of thoſe little Worms, which produce Wax in the ſame manner as Bees make Honey. In ſhort it affords ſuch plenty of all things that it is commonly call'd the Granary of the Empire; and it is a Proverb among the *Chineſe*, "That the Province of *Kyang-ſi* might furniſh a "Breakfaſt for *China*, but that *Hû-quang* has of itſelf wherewithall to feed the whole Country."

There were formerly in this Province a great Number of Princes deſcended from the Imperial Family of *Hong-vû*; but that numerous Race has been intirely extirpated by the *Tartars*.

The Northern Part of the Province.

The Firſt City, Vu-chang-fu, *Capital of the whole.*

Vu-chang-fû. THIS is both the Capital City of the whole Province and of the Northern Diviſion call'd *Hû-pe*, where the *Tſong-tû* of both Parts reſides. It has under its Juriſdiction one City of the ſecond Rank, and nine of the third.

(r) This Word ſeems to be a Corruption of the *Indian* Name for this ſort of Reed, *viz. Mambù*.

Vû-chang

PROVINCE of HU-QUANG

Drawn on the Spot by the Pres.s Frideli and Regis in the year 1710. with improvements by the Editor.

Inscribed to the Hon.ble George Lyttelton Esq.r Secretary to his Royal Highness the Prince of Wales

E. Bowen Sculp.t

FU, a City of the first Rank
Chew, a City of the second Rank
Huen, a City of the third Rank
A Line under the name of a Place denotes the Lat.d having been observed

N.B. the double pricked Line shews the Course of the Missionaries progress thro' the province, in making the Map thereof, according to the following Table.

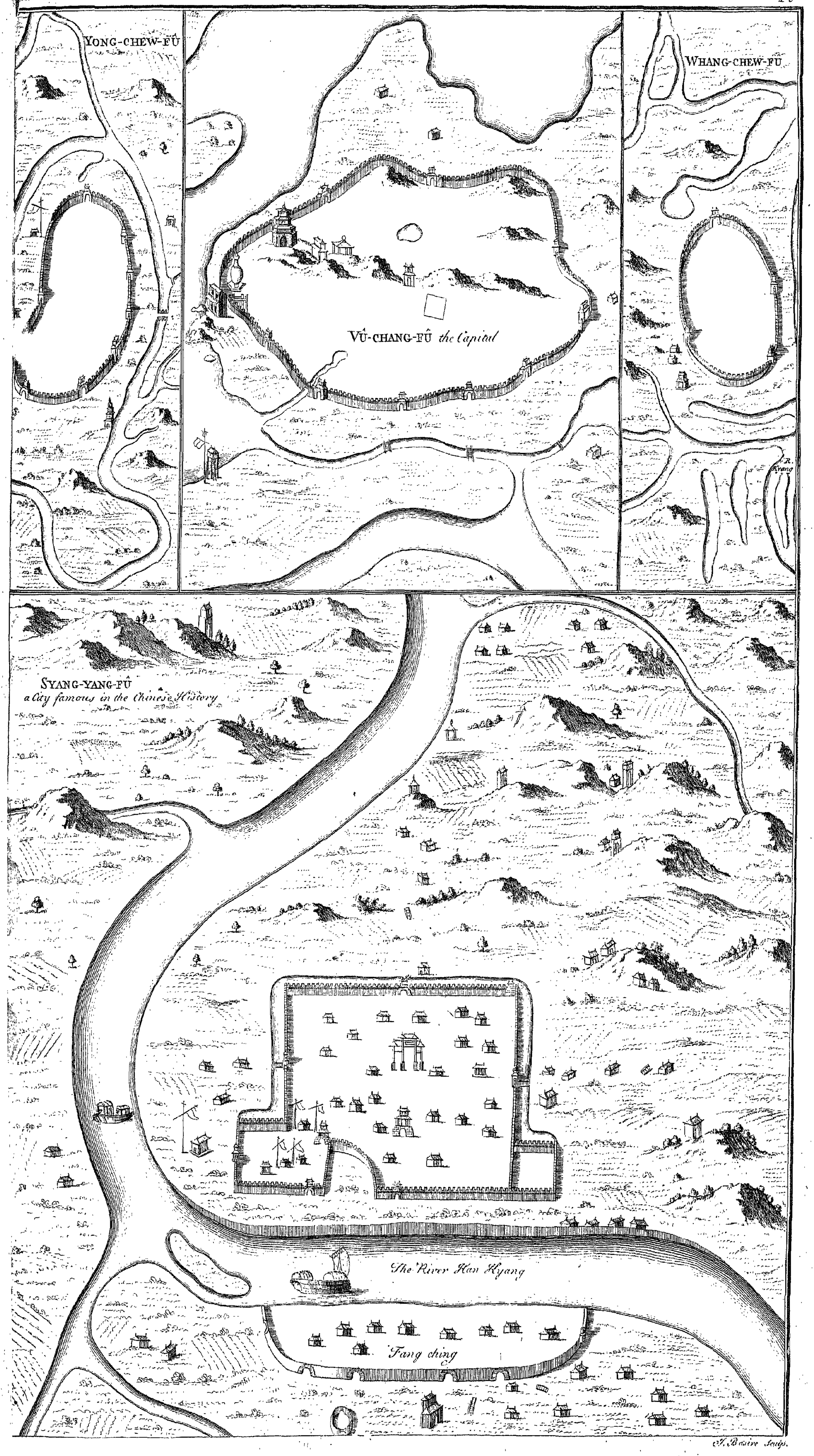
Table of the Latitudes (observed) and Longitudes (determined Geometrically) whereon this Map is grounded

Places	Lat.d	Long.d	Places	Lat.d	Long.d
	° ′ ″	° ′ ″ W.		° ′ ″	° ′ ″ W.
Tsing-lan-wey	27.04.48	7.54.40	Tong-ching-huen	29.15.36	2.41.36
* Tyen-que-huen	26.48.00	7.28.16	Yo-chew-fu	29.24.00	3.34.00
Tong-tau-huen	26.16.48	7.00.00	Trong-yang-huen	29.33.38	4.18.48
U-kang-chew	26.34.24	5.58.30	Kong-ngan-huen	30.01.00	4.51.12
Tong-ngan-huen	26.43.12	5.15.00	She-men-huen	29.30.30	5.03.27
Tau-chew	25.32.27	5.00.00	Chang-te-fu	29.03.00	5.01.48
Ning-yuen-huen	25.32.54	4.40.59	Yong-ting-wey	29.07.22	6.04.03
Que-yang-chew	25.48.00	4.05.27	* She-chew-wey	30.15.36	7.18.20
Hing-ning-huen	25.54.00	3.29.30	Chang-yang-huen	30.22.27	5.41.58
Que-tong-huen	26.03.36	2.54.30	King-chew-fu	30.26.40	4.58.40
Yong-ting-huen	26.04.48	3.43.30	Ta-lin-chew	30.40.00	5.18.00
Yong-chew-fu	26.08.27	4.53.40	Muen-ning-chew	30.12.42	8.16.30
Ku-chew	26.23.48	4.42.10	Que-chew	30.37.30	7.50.27
Lay-yang-huen	26.29.48	3.47.42	Pau-kang-huen	31.54.00	5.12.48
Cha-lin-chew	26.38.40	3.05.27	Chu-shan-huen	32.08.35	6.08.10
Heng-chew-fu	26.55.15	4.05.30	Iwen-yang-fu	32.40.20	5.36.40
Pau-king-fu	27.03.36	5.07.10	Ku-ching-huen	32.49.00	4.48.40
Iwen-chew	27.24.36	5.08.10	Suang-yang-fu	32.06.00	4.22.44
Sin-nha-huen	27.32.24	5.48.48	Sin-chew	31.46.48	3.14.18
Heng-shan-huen	27.14.24	3.50.40	Ngan-lo-fu	31.12.00	4.56.32
Syang-tan-huen	27.23.30	3.46.38	Te-nan-fu	31.18.00	2.58.30
Chang-cha-fu	28.12.00	3.41.43	Ma-ching-huen	31.14.44	1.36.40
Ngan-nha-huen	28.13.12	5.02.40	Ku-chen	30.04.48	1.10.20
China-chen-fu	28.22.25	6.30.00	Hong-que-chew	29.51.36	1.09.48
Tsu-iuen-huen	28.42.20	5.47.21	Whang-chew-fu	30.26.24	1.19.33
Iwen-kuang-huen	28.45.30	4.45.00	Han-yang-fu	30.34.36	2.18.33
Ping-kyang-huen	28.42.00	3.04.05	Vu-chang-fu	30.34.50	2.45.00

* N.B. as also for the Name, Lat.d or Long.d of a place denotes a Variation to each figured from the Map

Li or Chinese Furlongs in a degree.
50 100 150 200 150
Common French Leagues.
5 10 15 20 25
English Miles.
10 20 30 40 50 60 69½

Long.d from Pe-king


YONG-CHEW-FU
VÛ-CHANG-FÛ the Capital
WHANG-CHEW-FU
R. Kyang
SYANG-YANG-FÛ
a City famous in the Chinese History
The River Han Kyang
Fang ching
T. Baire Sculp.

Vû-chang is as it were the Center of the whole Empire, and the Place from whence it is eaſieſt to keep a Communication with the reſt of the Provinces. This City in conjunction with *Han-yang* (which is ſeparated from it only by the River *Yang-tſe-kyang* and the little River *Han*) forms the moſt populous and frequented Place in all *China*.

Han-yang.

The City itſelf may be compar'd for Size to *Paris*; *Han-yang* (one of whoſe Suburbs extends to the Point where the Rivers *Han* and *Yang-tſe-kyang* meet) is not inferior to the moſt populous Cities in *France*, ſuch for Inſtance as *Lyons* or *Roan*; add to this an incredible Number of great and ſmall Barks, part of which are ſpread along the *Kyang*, and part along the *Han* for above two Leagues together. There are never reckon'd leſs than eight or ten thouſand Veſſels in this Place, ſome hundred of which are as long and high in the ſides, as moſt of thoſe that lie at *Nantes*.

Certainly was one only to conſider this Foreſt of Maſts rang'd along the *Yang-tſe-kyang*, which in this Place, tho' at leaſt a hundred and fifty Leagues from the Sea, is three Miles broad, and deep enough to carry the biggeſt Ships, he would have Reaſon enough to be ſurprized; but ſhould he from an Eminence view that vaſt Extent of Ground, cover'd over with Houſes, he would either not believe his Eyes, or own that he ſaw the fineſt Proſpect of the Kind in the World.

By the Number of Rivers and Lakes wherewith this Province is water'd, one may judge of its Fertility, and what Wealth muſt accrue to it from the eaſy Means which the *Yang-tſe-kyang* affords it of trading with the whole Empire.

That which it is farther remarkable for, is the fair Cryſtal found in its Monntains, plenty of the beſt Tea, and the prodigious Demand for the *Bambû* Paper made here.

The Second City, Han-yang-fu.

Han-yang-fu.

THIS City, which is only ſeparated from the Capital by the *Yang-tſe-kyang*, and is waſh'd alſo by the River *Han*, whence it takes its Name, has both within and without its Walls ſeveral Lakes abounding with Fiſh and Wild Fowl. Its Situation, and Store of all ſorts of Commodities that the Empire affords, render the Inhabitants exceeding rich.

Several kinds of Oranges and Citrons grow here, but never come to perfect Maturity. It is remarkable for a very high Tower, built formerly in Honour of a young Maiden, whoſe Innocence and Virtue were juſtify'd, as they ſay, by a very extraordinary Prodigy. *Han-chwen-hyen* is the only City under its Juriſdiction, and is entirely ſurrounded with Lakes and Rivers.

The Third City, Ngan-lo-fu.

Ngan-lo-fu.

THIS City is built on the River *Han* in a vaſt Plain equally agreeable and fertile. Its Trade with the famous City, before ſpoken of, contributes much to the Riches and Proſperity of its Inhabitants. In other Reſpects it has nothing to diſtinguiſh it. It preſides over two of the ſecond and five Cities of the third Rank.

The Fourth City, Syang-yang-fu.

Syang-yang-fu.

THIS City ſtands on the ſame River *Han*, and has the ſame Advantage as the former, with reſpect to Trade, and all the Conveniencies of Life. They gather abundance of Gold out of the Sand of its Rivers, and it is likely its Mountains afford rich Mines of it, was it permitted to open them.

However the *Lapis Armenus* Vitriol, and a green Stone of great uſe in Painting, are dug out of them. They are alſo ſtor'd with old Pines, whereof the Pillars are made, that ſupport the Timber-Work in the larger ſort of Buildings. The Mountains, wherewith one part of its Territory is iucumber'd, render the Country rugged, and the Roads difficult. They produce plenty of Houſe-Leek, and Simples, which the Phyſicians employ with Succeſs. One City of the ſecond, and ſix of the third Rank depend on it.

The Fifth City, Ywen-yang-fu.

Ywen-yang-fu.

THIS is the moſt Northern City in the Province, and neareſt that of *Shen-ſi*. It ſtands on the River *Han*, and in a pretty large Plain, encompaſs'd with Mountains, whereof the Hills, having a gentle Deſcent, form a kind of Incloſure, which renders the Country very agreeable.

Theſe Mountains produce ſeveral ſorts of Medicinal Herbs, and abundance of very good Tin. The Soil is fertile every where; a remarkable Shrub grows here, which has no ſmall Reſemblance of the Ivy, in that it climbs and faſtens about Trees; it bears Flowers of a very pale Yellow, and the Extremities of its Branches are as fine as Threads of Silk.

This

Prov. VI. Hu-quang.

This City has ſix others of the third Rank under its Juriſdiction; one of them named *Chû-ſhan-hyen* lies on the River that falls into the *Han*: the Water of which is proper for taking Spots out of Silk, and ſharpening Iron Tools, a Virtue doubtleſs owing to its being impregnated with certain Salts.

The Sixth City, Te-ngan-fu.

Te-ngan-fu.

THIS City, which is not far from the *Yang-tſe-kyang*, is built on a River that falls into it, and by ſeveral Branches has a Communication with divers Lakes in the Neighbourhood.

The whole Country, which is inclos'd on the North by Mountains, and on the South by Rivers that water it, is exceeding fertile. That which it is moſt remarkable for, is a kind of white Wax, made by little white Worms, which are not rear'd in Houſes like Bees, but found in the Fields. They make Candles of this Matter, that are whiter than Wax, and give a clearer Light, as well as a more agreeable Smell.

Wax-Worms

The Seventh City, Kin-chew-fu.

Kin-chew-fû.

THE Diſtrict of this City is conſiderable, including thirteen ſubordinate Cities, two of the ſecond, and eleven of the third Rank. It is handſome enough; ſeveral Lakes that ſurround it, contribute not a little to render the Soil fertile and pleaſant. It is beſides of great Trade, ſcarce inferior to the Capital for Numbers of People, and divided by a ſingle Wall in two Parts, one whereof is poſſeſs'd by the *Chineſe*, the other by *Tartars*, who compoſe the Garriſon.

Oranges are plentiful here, but they are all ſomewhat ſour. The ſeveral Lakes, great and ſmall, the ſides of which afford a fine Proſpect, abound with all ſorts of Fiſh. The Reaſon why the *Tartars* have built a Citadel here is, becauſe it is a Rule with them to be Maſters of a City whoſe Situation renders it of Importance. It is a common Saying, that *when one is poſſeſs'd of* Kin-chew, *he has the Key of* China *in his Hands.*

The Eighth City, Whang-chew-few.

Whang-chew-fû.

THE Situation of this City on the *Yang-tſe-kyang*, its ſmall Diſtance from the Capital, and the Number of Lakes wherewith it is ſurrounded, renders it a delightful Habitation. Hence it is exceeding populous, and yields to few of the other Cities for Trade. A ſurpriſing Number of Barks arrive here every Day, loaden with all ſorts of Merchandizes.

Its whole Territory is admirably well improv'd, and agreeably diverſify'd, as well by the Rivers and Brooks that water it, as the Mountains that are to the North: ſome of which latter are cover'd with Trees and Foreſts, that are very beneficial to the Inhabitants; they alſo afford Springs, whoſe Water gives the Tea a delicious Taſte.

Springs.

There are caught in the River about this City a great Number of Tortoiſes, ſome very large, others very ſmall, which the Lords keep for their Diverſion in their Gardens and Houſes of Pleaſure. They make excellent Spirits there, which are very ſtrong, take Fire in an Inſtant, and have no bad Smell. There are alſo very good and large Cheſnuts. Its Diſtrict contains nine Cities, one of the ſecond, and eight of the third Rank.

The Southern Part of the Province.

The Firſt City, Chang-cha-fu, *the Capital.*

Chang-cha-fû, Capital of the Southern Part of the Province.

THIS is the chief City of the Southern Part of *Hû-quang*, which the *Chineſe* call *Hû-nan*. It ſtands on a large River, that has a Communication with the great Lake *Tong-ting-hû*. The Lakes and Rivers wherewith the Country is water'd, and the Eaſe with which the Huſbandmen convey the Water into the Lands by Machines of their own Invention, whereof I ſpeak elſewhere, renders its Soil rich and fertile, ſo that they need never fear Scarcety, even in time of the greateſt Drought. They catch abundance of Fiſh in its Rivers, and eſpecially very good Lampreys in ſome of them.

Vermillion, and Talc.

The Country is partly plain, partly mountainous. The Hills yield very fine Cinnabar or Vermillion, and abundance of Talc, which the Phyſicians reduce to a Lime, and mix with Wine; they ſay it is a wonderful Remedy for preſerving Health. This Capital has in its Diſtrict one City of the ſecond Rank, and eleven of the third.

Great Feſtival.

The Inhabitants of one of theſe Cities have given Occaſion to a great Feſtival, which in the fifth Month is celebrated throughout the Empire, with much Joy and Pomp. A certain *Mandarin*, Governor of this City, whoſe Probity and Virtue had endear'd him to the People, happening to be drown'd in the River, they inſtituted a Feſtival in Honour of him; which they celebrated with Games, Feaſts, and Combats on the Water, as if they meant to ſearch for that *Mandarin*, the Object at once of their Love and Grief. This Feſtival, which at firſt was peculiar to the City, was obſerv'd afterwards all over the Empire.

They

They prepare againſt that Day certain little Barks, long and narrow, which are gilded all over, and carry at one End the Figure of a Dragon, whence they are call'd *Long-chewn*; in theſe they formerly fought upon the Water, and Premiums were regulated for the Victors; but as this Sort of Diverſion was dangerous, and often attended with fatal Accidents, the *Mandarins* have prohibited it almoſt every where. PROV. VI. Hu-quang

The Second City, Yo-chew-fu.

THE Situation of the City is admirable, being built on the Side both of the *Yang-tſe-kyang*, and the great Lake *Tong-ting*. *Yo-chew-fu.*

This Lake, which reſembles a Sea, is remarkable for the Greatneſs of its Circumference, (being more than fourſcore Leagues) for the abundance of its Waters, eſpecially at certain Seaſons, (when two of the greateſt Rivers of the Province ſwell'd with Rain diſcharge themſelves into it, paſſing out of it afterwards without any ſenſible Diminution) and for the aſtoniſhing Quantity of good Fiſh that is caught therein. Lake *Tong-ting.*

The great Number of Barks, and Variety of Commodities that reſort to this City, render it one of the wealthieſt in the Empire.

Its Territory, which is divided by the great Lake juſt now mention'd, contains one of the ſecond, and ſeven of the third Rank; ſome on the Eaſt-ſide of the Lake, and others on the Weſt. It is exceeding fertile every where, and ſtored with different Kinds of Orange and Limon-Trees.

Many of its Mountains are covered with Foreſts, chiefly of Pine-Trees; in ſome of them they find the *Lapis Armenus*, and Green Stone, which reduced to Powder makes a very beautiful Colour for Painting. Out of others they dig Talc, and little black Stones, the impalpable Powder of which is made uſe of by Phyſicians as an effectual Remedy againſt Diſeaſes of the Throat, and eſpecially the Squincy. Pines.

The Third City, Pau-king-fu.

THIS City is built on the River *Lo-kyang*, whoſe Waters fall into the *Heng-kyang*, which has a Communication with the Lake *Tong-ting*. Its Territory, which conſiſts of fertile Valleys, and very fine Plains, excepting towards the Province of *Quang-ſi*, where it is mountainous, contains only one City of the ſecond, and four of the third Rank. *Pau-king-fu.*

To the North of one of theſe Cities, nam'd *U-kang-chew*, the River is render'd very dangerous for ſailing, by Rocks, down which it falls with aſtoniſhing Rapidneſs. They have erected a brazen Pillar here, to which the Bark is faſtened, till the neceſſary Meaſures are taken for aſcending the River with Safety.

The Fourth City, Heng-chew-fu.

THE Diſtrict of this City is pretty extenſive; one Town of the ſecond, and nine of the third Rank, are under its Juriſdiction. It is ſituate at the Confluence of two Rivers, which incloſe part of its Territory. Its Mountains are very agreeable, and well cultivated, or cover'd with Trees always green. The Country produces all the Neceſſaries of Life; it furniſhes much Game, and contains ſeveral Mines of Gold and Silver, but they are not ſuffer'd to be open'd. Very good Paper is made here; in ſhort, every thing is plenty, nor is it one of the leaſt Cities in the Province. *Heng-chew-fu.*

The Fifth City, Chang-te-fu.

THIS is a large City, built on the River *Twen-kyang*, not far from the great Lake *Tong-ting*, where that River diſcharges itſelf. Its Diſtrict is of no great Extent, compriſing only four Cities of the third Rank; but the Country is the moſt fertile in all the Province, and its River, which is navigable almoſt from the Beginning to the End, cauſes Trade to flouriſh. Every thing grows here in great plenty. *Chang-te-fu.*

It is remarkable for a peculiar ſort of Orange-Trees, which bear no Fruit till the Seaſon for others is paſt; whence they are call'd by the *Chineſe* Winter Orange-Trees, but its Fruit has a delicious Taſte.

Its Mountains are full of Fallow Deer, and bear Cedars, whoſe Fruit is not good to eat; but they hang it up in their Chambers, which are perfumed with the ſweet Smell that iſſues from it. Store alſo of *Lapis Armenus*, and even ſome Manna is found there.

The Sixth City, Ching-chew-fu.

THIS City is ſituate on an Angle made by two Rivers; and the Country is water'd by a multitude of Brooks, which render the Valleys very fertile. Its Mountains, which are numerous, yield abundance of Quickſilver, *Lapis Armenus*, and Green Stones fit for Painters; nor are they deſtitute of Gold and Silver Mines. The People who inhabit theſe Mountains want the Politeneſs of the *Chineſe* Commonalty, being of a rude and ſavage Diſpoſition, ſo that they are look'd on as *Barbarians*. The Diſtrict of this *Fû* comprizes ten other Cities, whereof one is of the ſecond, and nine of the third Rank. *Ching-chew-fu.*

Prov. VI. Hu-quang

The Seventh City, Yong-chew-fu.

Yong-chew-fu. THIS is the moſt Southerly City in the Province. It ſtands amidſt Mountains, whoſe Verdure yields a very agreeable Proſpect, and on a River, which a little way from thence falls into the *Syang-kyang*. The Water of this River is ſo clear and pure, that in the deepeſt Places you may count the Flints and ſmalleſt Pebbles at the Bottom.

Bambûs, and *Lyen-wha.* Store of *Bambûs* grow in ſome parts of this Territory, and in others the *Lyen-wha*, with yellow Flowers; of which Colour it is rare to find any elſewhere. There are eight Cities within its Juriſdiction, whereof one is of the ſecond Rank, and the other ſeven of the third.

Beſides theſe principal Cities there are two more of the ſecond Order, which do not depend on any *Fû*, or Cities of the firſt Rank, but have a Juriſdiction over other Cities. The firſt is

Cities *Tſin-chew* and *Ching-Chew.* *Tſin-chew*, on the Borders of *Quey-chew*, which has under it three Cities of the third Rank; the ſecond *Ching-chew*, a great and very populous City, ſtanding between two Rivers, whereon depend five Cities of the third Rank, all on the Borders of the Province of *Quang-tong*. Altho' this Country is full of Mountains, yet it is well cultivated.

PROVINCE VII. HO-NAN.

Prov. VII Ho-nan. THE Mildneſs of the Climate, and the Fertility of the Lands, render this Province a delightful Country; for which Reaſon it is named by the *Chineſe*, *Chong-wha*, or *the Flower of the Middle*, becauſe it is ſituate almoſt in the middle of *China*.

Names, Bounds, and It is bounded on the North by the Provinces of *Pe-che-li* and *Shan-ſi*; on the Weſt by *Shen-ſi*; on the South by *Hû-quang*, and on the Eaſt by *Shan-tong*. It is likewiſe water'd by the *Whang-ho*, [or *Yellow River.*]

Diviſion. Beſides the Forts, Caſtles and Garriſon Towns, it contains eight *Fû*, or Cities of the firſt Rank, and a hundred and two of the ſecond and third.

The *Chineſe* ſay that *Fo-hi*, the Founder of their Monarchy, fix'd his Court in this Province; and according to ſome Authors began his Reign about the Year 2952 before Chriſt, which if true confirms the Chronology of the Septuagint.

Air and Produce. The ancient Emperors invited by the Beauty and Fruitfulneſs of the Country fix'd their Seats here, and indeed the Air is temperate, and very healthful. Here every thing that one can wiſh is to be found, as Wheat, Rice, Paſture, a great number of Cattle, Oranges of all ſorts, Pomegranates, and all kinds of Fruit that grow in *Europe*, in ſuch abundance, that they coſt a Trifle; inſomuch that one ſhall have three Pounds of Meal for a Penny.

Soil. The whole Province is plain, excepting on the Weſt-Side, where there are Mountains cover'd with Foreſts; but on the Eaſt-Side the Land is cultivated with ſo great Induſtry, that one ſeems to travel thro' a vaſt Garden. Hence the *Chineſe* commonly call it *the Garden* of *China*, as we call *Touraine* the Garden of *France*.

It is moreover ſo well water'd with Brooks, Springs and Rivers, that for Delightfulneſs no Country can compare with it. The Quantity of Corn, Rice, Silk and Cloth, which it furniſhes by way of Tribute, is aſtoniſhing.

Remarkable Lake. It is farther remarkable for a Lake, which draws to it a great number of thoſe concerned in manufacturing the Silk, becauſe its Water gives it an inimitable Luſtre.

Serpents. In one of its Cities, nam'd *Nan-yang*, there is a kind of Serpent, whoſe Skin is ſpeckled with little white Spots; this Skin the *Chineſe* Phyſicians ſteep in a Vial full of Wine, which they make uſe of as a good Remedy againſt the Palſy.

The Firſt City, Kay-fong-fu, *Capital of the Province.*

Kay-fong-fû. THIS is a great, rich and populous City, ſtanding in a fine Country, in the middle of a large and well cultivated Plain, four Miles and an half from the *Whang-ho*; there is one Defect however in its Situation, as lying very low, ſo that the Water of the River is higher than the City.

Deſtroy'd by an Inundation of the River. To guard againſt Inundations, they have built great Banks or Dykes for the Space of above thirty Leagues. But in 1642, this City having been beſieged by the Rebels, after the Inhabitants had held out vigorouſly for ſix Months againſt more than a hundred thouſand Men; the Commander of the Troops, which came to its Aſſiſtance, judg'd the only Expedient left for its Relief was, to break down the Banks of the *Whang-ho*, in order to lay the Plain under Water. But the Inundation was ſo ſudden and violent, that the City itſelf was overflow'd, and three hundred thouſand of its Inhabitants drowned.

P. *Roderic de Figueredo*, a *Portugueſe*, who had founded the Church at *Kay-fong*, and govern'd it for twenty Years with great Zeal, would never quit his Flock in the midſt of Danger; but conſtantly refuſing the Offers of the *Mandarins*, who preſs'd him to retire in their Barks out of the Place, ſacrific'd his Life to the ſpiritual Welfare and Conſolation of the *Chriſtians*, whom he confeſs'd, and exhorted to die a holy Death.

Kay-fong

Long.d from Paris 108 109 110 111 112 113 114

PROVINCE VII, HO-NAN,

Drawn on the Spot by the Peres Regis de Mailla and Henderer, in the Year 1714.

With several Improvements by the Editor

Humbly Inscribed to GENERAL OGLETHORPE.

Eman.l Bowen Sculp.

Table of Latitudes observed & Longitudes determined Geometrically whereon this Map is grounded.

	Lat.: ° ′ ″	Long.d ° ′ ″
Tse-chew	36.25.15	2.55.30
Chang-te fu	36.7.20	1.58.30
Wey-que fu, in the Map Ne-kyun fu	35.27.40	*1.12.30
Whay-king fu	35.6.34	3.28.30
Tong-quan wey	34.39.10	6.18.0
Tyang-hyen	34.31.20	4.16.30
Ti-chwen-hyen	33.5.0	5.1.20
Sin-ye hyen	32.40.25	4.3.30
Pi-yang hyen in the French Map Nitre	32.48.40	3.6.0
Ju-ning fu in the Map Yu-ning fu	33.1.0	2.7.30
Quang-chew	32.12.36	1.28.30
Shang-ching hyen	32.55.30	1.10.30
Song-tse quan	32.27.50	1.0.0
Sin-yang chew	32.12.25	2.28.30
Nan-yang fu	33.6.15	3.53.55
Shang-tsay hyen	33.19.40	4.6.0
Li-i-hyen	33.56.50	0.54.0
Yen-ching-hyen	33.38.20	2.23.50
Ho-nan fu	34.43.15	4.0.50
Teng-fong hyen	34.30.10	3.27.10
Tong-yang-hyen in the Map Yong &c.	34.52.40	2.54.0
Tong-tse hyen in the Map Yong &c.	34.56.40	2.44.30
T-fong hyen	*35.55.0	1.21.00
Kay-fong fu	34.52.5	1.55.30
Chin-chew	*34.42.0	1.26.0
She-ching-hyen, orig. Che-ching-hyen	34.8.20	0.57.0
Kau-ching-hyen	34.47.0	1.1.30
Yu-ching hyen	34.38.35	0.29.30
Que-te fu	34.28.40	0.37.30

The Latitudes or Longitudes marked with a * differ considerably from the Map

PE-CHE-LI

SHAN-SI

SHAN-TONG

SHEN-SI

HU-QUANG

KIANG-NAN

Chen-chew
Tse-chew
Chang-te
Lin-chang-hyen
Lin-hyen
CHANG-TE-FU
Ken-ho
Tang-ho
Wang-whyen
Ki-Ho
Ki-hyen
Kyun-hyen
HE KYUN-FU
Sin-hyang-hyen
Whe-kyu-hyen
Syen-ti-hyen
Tsa-ching-hyen
Fong-kyen-hyen
Whang Ho
Ho-in-hyen
Tong-tse-hyen
Tong-yang-hyen
Chung-ngan-hyen
She-hyen
Chung-chew
Chang-nen-hyen
KAY-FONG-FU
T-fong-hyen
Kau-ching-hyen
Ki-hyen
Ying-te-hyen
QUE-TE-FU
Yu-ching-hyen
Hya-i-hyen
She-ching-hyen
Fong-ching-hyen
Tsi-chew
Fong-hye-hyen
Chang-ho-hyen
Ti-chwen-hyen
Yen-lin-hyen
Tay-kang-hyen
Hyu-chew
Si-nan-hyen
Chin-chew
Lin-hing-hyen
Yen-ching-hyen
Shang-shwi-hyen
Si-ping-hyen
Shin-kyen-hyen
Shang-tsay-hyen
Yu-chew
Pau-fong-hyen
Kya-hyen
Tyang-hyen
Song-hyen
Yong-ning-hyen
Lu-shi-hyen
Mien-chi-hyen
Lin-shan-hyen
Ye-hyen
Nan-chan-chin
Pau-nyan-i
Yu-yang-hyen
Chang-ping-hyen
Ti-chwen-hyen
NAN-YANG-FU
Shwi-ping-hyen
YU-NING-FU
Yu-shan-hyen
Sin-tsay-hyen
Yu Ho
Pi-yang-hyen
Tang-hyen
Teng-chew
Sin-ye-hyen
Chin-yang-hyen
Ming-kyang-i
Whay Ho
Si-hyen
Lo-shan-hyen
Tong-pa-hyen
Sin-yang-chew
Quang-chew
Quang-shan-hyen
Kie-chi-hyen
Shang-chuen-hyen
Song-tse-quan
Mong-hyen
Mong-tsin-hyen
Yen-shi-hyen
Sin-yuen-hyen
Ho-yuen-hyen
Kong-hyen
Ki-shwi-hyen
Tong-fong-hyen
Ki-hyen
Ti-hyen
Sin-ching-hyen
Chang-ko-hyen

Li or Chinese furlongs in a degree
50 100 150 200 250
Common french leagues
5 10 15 20 25
English Miles
10 20 30 40 50 60 69¼

FU a City of the first Rank
Chew a City of the 2.d Rank
hyen a City of y.e 3.d Rank

Long.d from Pe-king 6 5 4 3 2 1 0

35 36 37 32 33 34

Kay-fong appears to have been three Leagues in Compaſs before that Misfortune; and has been ſince rebuilt, but not ſo well as to hold its Place among the handſomeſt Cities of *China*. Its Diſtrict is very extenſive, and contains four Cities of the ſecond, and thirty of the third Rank. PROV. VII. Ho-nan.

The Second City, Que-te-fu. (B)

THIS City ſtands in a vaſt Plain, and in the middle between two fine Rivers. It has under its Juriſdiction one City of the ſecond, and ſix of the third Rank; all rich and very populous. The Country is flat, without any Hills, and well improv'd; the Air very pure, and Soil fertile in all ſorts of Grain and Fruit, among the reſt Orange and Pomegranates are very plenty. *Que-te-fu.*

The Third City, Chang-te-fu.

IT lies in the moſt Northern Part of the Province, which is there much ſtreighten'd by the Provinces of *Pe-che-li* and *Shan-ſi*. This Country, which is of no great Extent, is watered by many Rivers, that render its Soil rich and fruitful, and alſo afford divers kinds of Fiſh: among which one reſembles the Crocodil, and has this remarkable, that if the Fat of it be once ſet on Fire, it is ſcarce poſſible to extinguiſh it till the whole is conſum'd. *Chang-te-fu.*

Its Mountains, which are not very high, yield Loadſtones, and divers kinds of Wormwood. One of theſe Hills is ſo ſteep and difficult of Aſcent that in time of War the Inhabitants retire thither, and are in perfect Safety. There is on the Top a Plain of large Extent, where they may dwell, as long as they will, ſecure from the Avarice and Violence of the Soldiers. This City has within its Diſtrict one of the ſecond, and ſix of the third Rank. Load-Stones.

The Fourth City, We-kyun-fu. (C)

THIS City ſtands on a River in a ſandy Country, whoſe Soil is leſs productive than the reſt of the Province. It has only ſix Cities of the third Rank within its Diſtrict, which is ſmall, being like the former contracted by the Provinces of *Pe-che-li* and *Shan-ſi*. On the ſide next this laſt there are ſome Mountains, the reſt is a plain Country, and pretty well improved. *Wey-kyun-fu.*

The Fifth City, Whay-king-fu.

THE Territory of this City is of very ſmall Extent. It is bounded on the North by Mountains, which ſeparate it from the Province of *Shan-ſi*, and on the South by the great River *Whang-ho*, containing only ſix Towns of the third Rank, under the Juriſdiction of *Whay-king*. *Whay-king-fu.*

The Air is mild and very healthful, and the Soil no leſs fertile produces all the Neceſſaries of Life in abundance. Simples and Medicinal Herbs are found here in ſuch Plenty, as to ſupply the whole Province.

The Sixth City, Ho-nan-fu.

THIS City, which bears the Name of the Province, ſtands in the midſt of Mountains, between three Rivers. The *Chineſe* formerly believ'd it was in the Center of the Earth, becauſe it is in the middle of their Empire. Tho' it is ſurrounded with Mountains, yet its Soil is very fruitful. It is very large and populous; its Diſtrict alſo is of great Extent, comprizing one City of the ſecond Rank, and thirteen of the third. *Ho-nan-fu.* the Center of the Earth.

One of theſe Towns nam'd *Teng-fong-hyen* is famous for the Tower built there by the celebrated *Chew-kong*, where he uſed to obſerve the Stars. There is ſtill an Inſtrument to be ſeen which he employ'd to find the Meridian Shadow, in order to diſcover the Height of the Pole, and make other Aſtronomical Obſervations. He liv'd more than a thouſand Years before *Chriſt*, and the *Chineſe* pretend he invented the Mariners-Compaſs. *Teng-fong-hyen.* Invention of the Compaſs.

The Seventh City, Nan-yang-fu.

THE Country about this City which is ſituate on a ſmall River, is very fine; tho' it is of very great Extent, it is notwithſtanding ſurprizingly fertile. Proviſions are ſo plenty that they are exceeding cheap, and numerous Armies have quartered here a conſiderable time, without incommoding the Inhabitants in the Article of Proviſion. *Nan-yang-fu.*

The City is neither large, rich, nor populous. It is encompaſs'd with Mountains ſome of which produce the *Lapis Armenus* and breed thoſe Serpents already ſpoken of, which are mark'd with white Spots, and uſed as a Remedy againſt the Palſy. Its Juriſdiction is very large, extending over two Cities of the ſecond, and ſix of the third Rank. Spotted Serpents.

(B) Orig. *Kouei-te-fou.* (C) Lib. *Ouei-kiun-fou.*

The

Prov. VII. Ho-nan.

The Eighth City, Yu-ning-fu. (D)

Yu-ning-fu.

THIS City is built on the River *Yu-ho*. Its Diſtrict, which is very extenſive, is partly plain, and partly mountainous, eſpecially towards the North and South; but at the ſame time it is water'd by ſeveral Rivers, which produces plenty of all ſorts of Grain and Fruit. Two Cities of the ſecond Rank, and twelve of the third depend on it.

PROVINCE VIII. SHAN-TONG.

Prov. VIII. Shan-tong.

Bounds, and Diviſion.

THIS is one of the moſt fertile Provinces of the Empire. It is bounded on the Weſt by *Pe-che-li* and part of *Ho-nan*; on the South by *Kyang-nan*; the Gulf of *Kyang-nan* waſhes it on the Eaſt, and that of *Pe-che-li* on the North. It is divided into ſix Countries, containing as many Cities of the firſt Rank, which have under them one hundred and fourteen of the ſecond and third Rank.

Among theſe are not included above fifteen Forts, built at the Entrances of all Ports and Rivers along the Coaſt; neither do we reckon ſeveral Iſlands ſcatter'd over the Gulf, which are equally populous, and afford ſome of them very commodious Harbours for the *Chineſe* Tranſports, that have an eaſy Paſſage from thence to *Korea* and *Lyau-tong*.

Great Imperial Canal.

The great Imperial Canal croſſes part of this Province, by which all the Barks from the South Parts arrive at *Pe-king*. They carry ſo many ſorts of Commodities, and in ſuch great Quantities, that the Duties ariſing merely therefrom amount to more than ten Millions.

When one conſiders the Length of this Canal, the Thickneſs and Height of the Banks, which are all of Hewn-Stone, very ſolid, and ornamented at proper Diſtances, he cannot help admiring the Induſtry of the *Chineſe*.

The Numbers of Lakes, Brooks and Rivers, which, beſides the great Canal, water the Province, contribute much towards rendering it one of the moſt plentiful parts of the Empire; nor is this extraordinary Plenty to be interrupted, except by too great a Drought, for it ſeldom rains here, or by the Havock that is ſometimes made by Locuſts.

Produce.

The Soil produces Rice, Millet, Wheat, Barley, Beans, with all ſorts of Grain and Fruit. Fowl, Eggs, fat Capons, Pheaſants, Partridge, Quails, and Hares are exceeding cheap; they

Great Plenty of Fiſh.

catch a prodigious quantity of Fiſh in the Lakes and Sea, of which you may have ſeveral Pounds for a Penny.

Fruit-Trees of all kinds grow here, eſpecially excellent Pears, Cheſnuts, fine wholeſome Peaches, divers ſorts of Nuts, and abundance of Plumbs. They dry the Plumbs and Pears for tranſporting into the other Provinces; but the Fruit which grows in moſt plenty, is that ſort

The Fruit *Se-tſe*, or *Chineſe* Figgs.

called by the *Portugueſe* Figgs, and the *Chineſe Se-tſe*; which are to be found no where but in *China*, nor in any Province thereof in ſo great abundance as in this of *Shan-tong*. This Fruit, which I ſpeak of elſewhere, does not ripen till the Beginning of Autumn; they commonly dry them as they do Figgs in *Europe*, and ſell them all over the Empire; being dry'd, they commonly grow mealy, and are cover'd by degrees with a Cruſt of Sugar; they have an excellent Taſte, ſo that one would imagine he was eating ſome of our beſt dry'd Figgs; ſuch alſo is the ſmaller ſort that grows in *Shan-ſi*. There is likewiſe another kind of green Figgs, which continue hard, even when ripe, and are cut with a Knife like our Apples in *Europe*. The Trees that bear them, need no cultivating; but we conceive that if they aſſiſted Nature, by being at the pains to graft them, the Fruit would be truely delicious.

Wild Silk-Worms.

In the Fields certain Worms, reſembling Caterpillars, produce a white Silk, which is faſten'd to the Shrubs and Buſhes, whereof they make Silks, coarſer indeed but more compact and ſtrong than thoſe made of the Silk produced by the Worms that are rear'd in the Houſes.

The Firſt City, Tſi-nan-fu, *Capital of the Province.*

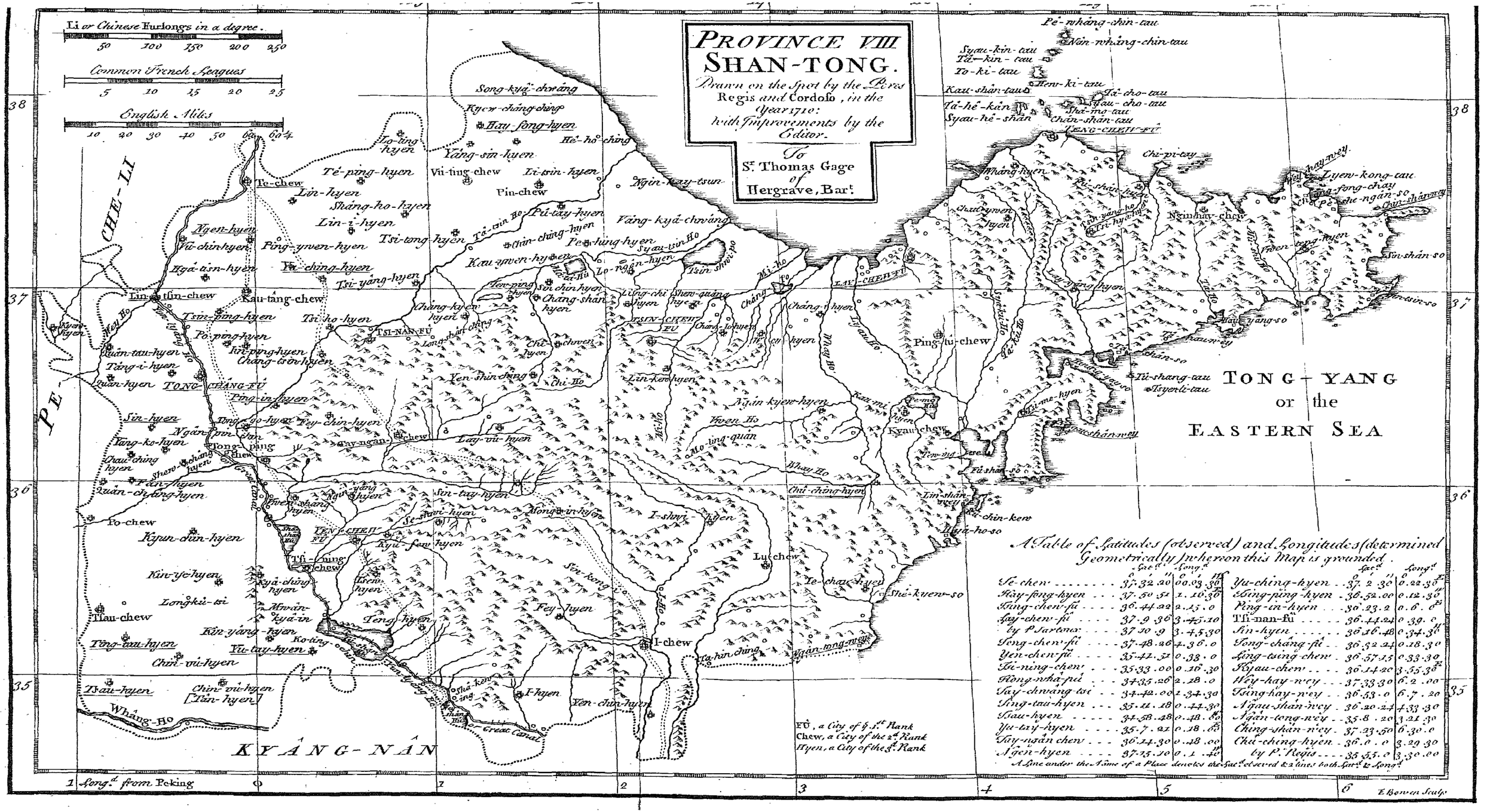
Tſi-nan-fu.

ALTHO' this City is not on the Grand Canal, yet by means thereof principally is its Trade carry'd on; a little more than a League from it is the Village *Lû-kew*, ſtanding on the ſide of the *Tſing-ho*, by which River Goods are convey'd to the Canal; thoſe which are moſt common and peculiar to the Country are, *viz.*

1. The Stuffs nam'd *Kyen-chew*, made of Silk, inclining to a greyiſh Colour, which is produced only by the wild Worms, reſembling Caterpillars. Theſe Worms ſpin their Webs on Shrubs, and Buſhes, and furniſh as great Quantities as the domeſtick Worms. This Silk is the more eſtimable, as it coſts in a manner nothing, and is ſo ſtrong, that the Goods made of it are very laſting, and have a tolerable Vent every where. It muſt however be confeſs'd that the Colour is ſometimes neither agreeable nor uniform, and often various; ſo that one may ſay,

(D) Or *Tſhu-ning-ſiu*, being elſewhere written *Ju-ning-fou* in the *French*.

the


PROVINCE VIII
SHAN-TONG.
Drawn on the Spot by the Pères Regis and Cordoso, in the Year 1710: with Improvements by the Editor.
To Sr. Thomas Gage of Hergrave, Bart.
Li or Chinese Furlongs in a degree.
50 100 150 200 250
Common French Leagues
5 10 15 20 25
English Miles
10 20 30 40 50 60 69½
PE CHE-LI
KYANG-NAN
TONG-YANG or the EASTERN SEA
Song-kyâ-chwáng
Kyew-chang-ching
Hay-song-hyen
He-ho-ching
Yang-sin-hyen
Vu-ting-chew
Li-sin-hyen
Pin-chew
Ngin-kay-tsun
Te-chew
Lin-hyen
Té-ping-hyen
Shang-ho-hyen
Lin-i-hyen
Tsi-tang-hyen
Ngen-hyen
Vu-chin-hyen
Ping-ywen-hyen
Hyá-tsin-hyen
Pe-tay-hyen
Váng-kyá-chwáng
Pe-tsing-hyen
Syau-tsin-Ho
Kau-ywen-hyen
Lo-ngán-hyen
Tsin-shwi-ho
Mi-ho
Lin-tsin-chew
Kau-tang-chew
Tsin-ping-hyen
Tsi-ho-hyen
Chang-kyew-hyen
Sin-chin-hyen
Chang-shán-hyen
Ling-chi-hyen
Shen-quáng-hye
TSI-NAN-FU
TSIN-CHEN-FU
Chang-kyá-hyen
Ping-yu-chew
Kyen-hyen
Kuan-tau-hyen
Tang-i-hyen
Kuan-hyen
TONG-CHANG-FU
Ping-in-hyen
Sin-hyen
Tong-go-hyen
Fey-chin-hyen
Ngán-kyew-hyen
Yuen-Ho
Kau-mi
Kyau-chew
Tang-ko-hyen
Tong-ping-chew
Lay-yu-hyen
Chau-ching-hyen
Shen-ching-hyen
Fán-hyen
Kuan-ching-hyen
Sin-tay-hyen
Mong-in-hyen
Chi-ching-hyen
Po-chew
Kyun-chin-hyen
YEN-CHEU-FU
Kyu-yew-hyen
Tsi-ning-chew
Kin-ye-hyen
Kyá-ching-hyen
Long-kiu-tsi
Mwán-kyá-in
Tlau-chew
Kin-yang-hyen
Ko-ting-chew
Ting-tau-hyen
Yu-tay-hyen
Chin-yu-hyen
Tsau-hyen
Tan-hyen
Whang-Ho
I-shwi-hyen
Lu-chew
Te-chang-hyen
Shé-kyew-so
I-chew
Ta-hin-ching
Ngan-tong-wei
I-hyen
Yen-chin-hyen
Great Canal
Pé-whang-chin-tau
Nán-whang-chin-tau
Syau-kin-tau
Tá-kin-tau
To-ki-tau
Kau-shán-tau
Hew-ki-tau
Já-cho-tau
Syau-cho-tau
Tá-hé-kán
Syau-hé-shán
Shá-mo-tau
Chán-shán-tau
LENG-CHEU-FU
Chi-pi-tay
Whang-hyen
Lyen-kong-tau
Fang-fong-chay
Che-ngán-so
Chin-shán-wey
Ngin-hay-chew
Chau-ywen-hyen
Pei-shan-hyen
Tsin-yang-ho
Tsi-hya-ho
Lay-yang-hyen
Fwen-tang-hyen
Sin-shán-so
LAY-CHEU-FU
Hay-yang-so
Tsi-shau-wey
Shán-so
Tá-shang-tau
Tsyen-li-tau
Tá-me-hyen
Fá-shán-so
Lin-shán-wey
Hya-ho-so
Ping-in-kew
Ngan-hay-wey
Tsing-hay-wey
Ngau-shán-wey
Ngán-tong-wey
Chi-ching-hyen
Chi-chang-hyen
Yu-ching-hyen
Ping-in-hyen
Tsi-nan-fu
Sin-hyen
Tong-chang-fu
Ling-tsing-chew
Kyau-chew
Hey-hay-wey
Tsing-hay-wey
Ngau-shan-wey
Ngán-tong-wey
Ching-shán-wey
Chi-ching-hyen
by P. Regis
FÛ, a City of the 1st Rank
Chew, a City of the 2d Rank
Hyen, a City of the 3d Rank
A Table of Latitudes (observed) and Longitudes (determined Geometrically) whereon this Map is grounded.
Lat. Long.
Se-chen 37.32.20 00.03.30
Hay-ping-hyen 37.50.51 1.10.30
Kong-chen-fu 36.44.22 2.15.0
Lay-chen-fu 37.9.36 3.45.10
by P. Sartena 37.10.9 3.45.30
Tong-chen-fu 37.48.26 4.36.0
Yen-chen-fu 35.42.51 0.33.0
Tsi-ning-chen 35.33.00 0.16.30
Kong-nha-pú 37.35.26 2.28.0
Tay-chwáng-tsi 34.42.00 1.34.30
Ting-tau-hyen 35.41.28 0.44.30
Tsau-hyen 34.58.48 0.48.00
Yu-tay-hyen 35.7.21 0.18.00
Tay-ngán-chen 36.14.30 0.48.00
Ngen-hyen 37.15.10 0.1.40
Yu-ching-hyen 37.2.30 0.22.30
Ping-ping-hyen 36.52.00 0.12.30
Ping-in-hyen 36.23.2 0.6.00
Tsi-nan-fu 36.44.24 0.39.0
Sin-hyen 36.26.48 0.34.30
Tong-chang-fu 36.32.24 0.18.30
Ling-tsing-chew 36.57.15 0.33.30
Kyau-chew 36.14.20 3.55.30
Hey-hay-wey 37.33.30 6.2.00
Tsing-hay-wey 36.53.0 6.7.20
Ngau-shan-wey 36.20.24 4.33.30
Ngán-tong-wey 35.8.20 3.21.30
Ching-shán-wey 37.23.50 6.30.0
Chi-ching-hyen 36.0.0 3.29.30
by P. Regis 35.55.0 3.30.00
A Line under the Name of a Place denotes the Lat. observed & 2 Lines both Lat. & Long.
1 Long. from Peking
0 1 2 3 4 5 6
E. Bowen Sculp.

the Piece is divided into grey, yellow, and white Spaces. One that would have thoſe which are very genteel, muſt take his Choice and pay a Price for them accordingly. PROV. VIII. Shan-tong.

2. Another kind of Commodity that turns to great Account conſiſts in Works of *Lew-li*, or *Chineſe* Glaſs, which are made at *Yen-ching*, a great Borough in the Diſtrict of this Capital; this ſort of Glaſs is more brittle than that of *Europe*; breaking when expoſed to too ſharp an Air.

Tſi-nan is a very great and populous City. The Lakes within its Walls which ſupply Canals throughout the City, together with the beautiful Buildings, render it very famous. Its Juriſdiction is large, extending over four Cities of the ſecond, and twenty ſix of the third Rank.

This whole Country, which extends to the Sea, abounds with all ſorts of Grain, and nouriſhes numerous Herds of Cattle. Some of its Mountains have Iron Mines. The Lakes ſcatter'd over its Territory are ſtored with Fiſh, and adorn'd with abundance of thoſe Flowers, named *Lyen-wha*, ſo often mention'd before.

The Second City, Yen-chew-fu.

THE Territory depending on this City is ſhut up, as it were, between two famous Rivers, *viz. Ta-chin-ho* to the North, and the *Whang-ho* to the South; beſides ſeveral other Rivers and ſome Lakes, which abound with Fiſh, and render the whole Country exceeding fertile. Here nothing is to be ſeen but cultivated Plains or woody Mountains. The Air is mild and temperate, which renders living here very agreeable. *Yen chew-fu.*

Its Juriſdiction is of great Extent, conſiſting of twenty ſeven Cities, four of the ſecond and twenty three of the third Rank. One of theſe nam'd *Tſi-ning-chew*, is not inferior to *Yen-chew*, either for Bigneſs, multitude of Inhabitants, or richneſs of its Trade. Its Situation, which is towards the (A) Middle of the great Canal, renders it one of the greateſt Marts in the Empire. *Tſi-ning chew*

Another City, nam'd *Kyo-few-hyen*, is famous for being the Birth Place of *Confucius*, the chief Doctor of the Nation. Here the *Chineſe* have erected ſeveral Monuments, as ſo many publick Teſtimonies of their Gratitude towards that great Man. Birth Place of *Confucius.*

They affirm that in the Neighbourhood of another little City, call'd *Kin-kyang-hyen* (B), they formerly gather'd much Gold, whence it had its Name, which ſignifies *Earth of Gold*. There are alſo divers Parts, eſpecially towards *Tong-ping-chew*, ſo intermixt with Woods and Fields, that they afford the moſt gay and agreeable Proſpect imaginable. *Kin-kyang-hyen.*

The Third City, Tong-chang fu.

THIS City, which is ſituate on the great Canal, is equally famous for its Riches and Trade. The whole Country, that depends on it is level, and produces plenty of Grain and Fruits of all kinds; which procure in Return whatever other Parts contribute towards the Support and Pleaſure of Life. Three Cities of the ſecond and fifteen of the third Rank are under its Juriſdiction. *Tong-chang-fu.*

Among theſe Cities there is a very conſiderable one, call'd *Lin-tſin-chew*, where the great Canal joins the River *Wey-ho* (C); it is the Rendezvous of all the Veſſels, and in ſome ſort the general Magazin of all kinds of Merchandizes one can wiſh for.

Few Cities in the Empire are more populous and of better Trade. It is no leſs famous for its Buildings, eſpecially a beautiful Tower of eight Stories, rais'd without the Walls. The Outſide which is of Porcellain, is adorn'd with divers Figures; within it is lin'd with finely poliſh'd Marble of ſeveral Colours. By a Stair-caſe made in the Wall, one goes up to all the Stories, and from thence to very fine Galleries of Marble, embelliſh'd with gilded Iron Rails, which encompaſs the Tower; at the Corner of theſe Galleries hang little Bells, which, when mov'd by the Wind, make an agreeable Tinkling. Not far from this Tower are certain curious Idol-Temples, whoſe Manner would not be diſagreeable to the Taſte of the beſt *European* Architects. Porcellain Tower.

The Fourth City, Tſing-chew-fu. (D)

THE Territory belonging to this City is partly water'd by Rivers, and partly cover'd with Hills. Beſides the Fertility of its Soil, the Neighbourhood of the Sea ſupplies it plentifully with Neceſſaries. So great a Quantity of Fiſh is caught here, that they are exceeding cheap, and their Skin alone yields a conſiderable Profit. *Tſing-chew-fu.*

In this Country there grows in the Bellies of the Cows a yellow Stone, call'd by the *Chineſe*, *Nyew-whang*; it is as big ſometimes as a Gooſe-Egg, but not more ſolid than the ſofteſt *Crayon* (E). The Phyſicians of *China* prefer it to the *Bezoar*, and ſay, that, when pulveriz'd and taken in hot Water, it is an immediate Cure for Defluxions and Rheums; in the ſame manner as the Stone that grows in the Gall of an Ox, cures the Jaundice. This City has in its Diſtrict one City of the ſecond, and thirteen of the third Rank.

(A) At the Diſtance of 22 Miles to the Eaſt.

(B) Rather, I preſume, *Kin-yang*, for I find no *Kin kyang* in the Map. Beſides *Kyang* ſignifies a River, but *Yang* a perfect Matter.

(C) In the *French*, *Oei-ho*.

(D) In the French *Tſin-tcheou-fou*, but in the Map and Tables *Tſing-tcheou-fou*.

(E) A *Crayon* is a ſoft Mineral, of which Pencils are made for Drawing, call'd *Crayons*.

The Fifth City, Ten-chew-fu, (F)

PROV. VIII. Shan-tong.

Ten-chew-fu. IS ſituate on the Sea, where it has a very commodious Harbour. It has a very ſtrong Garriſon and ſeveral Ships of War to guard the Coaſt. Eight Cities depend on it; one of the ſecond, and ſeven of the third Rank.

Part of theſe Cities are within Land, the reſt are very convenient Sea Ports, where they catch abundance of good Oyſters, which are ſerv'd as Dainties at the Tables of the Lords. Altho' the Country be mountainous, yet it is water'd by Rivers that contribute much to its Fertility. The *Nyew-whang* Stone is found in this City as well as the former. The *Bambû's*, or Reeds, are here ſquare, contrary to what is uſual, for every where elſe they are round.

Square *Bambû.*

The Sixth City, Lay-chew-fu.

Lay-chew-fu. THIS City, which is ſituate on a Promontory, is encompaſs'd on one ſide by the Sea, and and on the other by Mountains. Two Cities of the ſecond Rank, and five of the third, are ſubordinate to it. Some of which are alſo waſh'd by the Sea; for Inſtance, *Kyau-chew*, which is very ſtrong by its Situation. All this Country is render'd fertile by the Rivers that water it. It is intermixt with Plains and Mountains, eſpecially toward the Sea Coaſts.

PROVINCE IX. SHAN-SI.

PROV. IX. Shan-ſi.

THIS Province which is one of the leaſt in *China*, is bounded on the Eaſt by the Province of *Pe-che-li*; on the South by that of *Ho-nan*; on the Weſt by *Shen-ſi*; and on the North it is ſeparated from *Tartary* by the Great Wall. It contains five Cities of the firſt Rank, and eighty five [of the ſecond and third,] without reckoning a great Number of Forts built at certain Diſtances, to defend the Great Wall, and render the Roads ſecure. Some of theſe fortify'd Places are larger and better peopled than many of the Cities.

Firſt Inhabited. The firſt Inhabitants of *China*, as the Hiſtory relates, ſettled in this Province, whoſe Climate is healthful and agreeable. Tho' ſome of its numerous Mountains, are frightful and uncultivated, yet moſt of them are well improv'd, being cut into Terraſſes from Bottom to Top and quite cover'd with Corn.

Produce. In ſeveral Parts of theſe Mountains they find four or five Feet Depth of Earth, without the leaſt Stone; and the Mountains themſelves have very fair Plains on their Tops They are farther remarkable for inexhauſtible Mines of Coal, which is uſed (either in Lumps, or ground and made into Cakes) inſtead of Wood, whereof there is not enough in the Province for Fewel.

Excepting Rice, which grows there with more Difficulty than elſewhere, becauſe the Canals are not ſo numerous; it abounds in all other Grain, eſpecially Wheat and Millet, which are carry'd into the other Provinces. Its Vines produce good Grapes, whereof the *Chineſe* might make Wine if they would, but they content themſelves to dry them, and ſo ſell them all over the Empire.

This Province furniſhes abundance of Muſk, Porphyry, Marble, and Jaſper of divers Colours. The *Lapis Armenus* is very common, as well as Iron Mines, which afford great Store of that Metal; whereof they make all ſorts of Utenſils for the Kitchin, which are ſent into the reſt of the Provinces. One meets alſo with Lakes of ſalt Water, which yield Salt; with many hot and boiling Springs.

The First City, Tay-ywen-fu, *the Capital.*

Tay-ywen-fu. THIS was formerly a very fine City full of beautiful Palaces, where dwelt the Princes of the Blood of the laſt Imperial Family *Tay-ming* (G). But at preſent it is partly uninhabited; for thoſe grand Edifices have fallen to Decay by Degrees, and at length, been quite deſtroy'd; nor dare any body re-build them, altho' the Place is healthful and agreeable.

Carpets. Beſides divers ſorts of Silks wrought here, as in other Places, there is a particular Manufactory for Carpets, after the *Turkiſh* Faſhion, which they make of any Dimenſion required. As the Mountains yield abundance of excellent Iron, there is a great Trade driven here in Iron Works.

This City, which is ancient and very populous, meaſures about three Leagues in Compaſs, and is inclos'd with ſtrong Walls. It ſtands on the River *Fwen-ho* and has a very large Juriſdiction, extending over five Cities of the ſecond Rank, and twenty of the third. Its verdant Hills and Mountains cover'd with Woods, afford an agreeable Proſpect.

(F) Here the Name agrees with the Map; in the Table of Longitude and Latitude it is *Teng-chew-fu*, as in the Table of Diviſions, p. 6.

(G) In the Orig. *Tai-wing tchao*; but I have left out the laſt Syllable *tchao*, or *chau*, which is only a Chronological Term, that does not belong to the Name, and only ſerves to breed Confuſion, ſince the Author has not tack'd it to the Names of other Families, or even of this in other Places.

On

T. p. 106

PROVINCE IX
SHAN-SI

Drawn on the Spot by the Pers. de Tartre & Cordoso in the Year 1712 & with several Improvements by y^e Editor

Inscribed to the R^t. Hon^ble. THOMAS Earl of MALTON

Eman^l. Bowen Sculp^r.

Long^d. from Paris 108 109 109 111 112

MONGOL TARTARS

HO-NAN

SHEN-SI

Sin-ning-kew
Chin-kew
Tsin-tû-kew
Te-shin-kew
Tyen-ching wey
Yang-ne-hey
Shang-kew
Tsin-kew
Tyen-ma-pû
Yen-wey
TAI-TUNG-FU
Wey-hû-hû
Tyo wey
Kau-shan-ti
Sin-ti Ho
Wney-yn-hyen
San-kan Ho
Yu-chew
When Ho
Lwen-ywen-chew
Quang-ling-hyen
Quang-chang-hyen
In-chew
Ma-hyen
Shan-yn-hyen
Ling-kyen-hyen
Tang Ho
So-chew
Ta-shuh-kew
Kyo-pû
Ho-kyeu-hyen
Lû-kyen Ho
Shan-cha-pû
Ta-ing
Hû-to ho
Pan-ki-hyen
Tse-kyen-ing
Tay-chew
Ning-ti-so
Tau-ma-quan
Pau-te-chew
Ko-hyen
Tego-ma-ing
Ko-lan-chew
U-tay-hyen
Hing-hyen
Yu-fwen Ho
Tsin-lo-hyen
Tin-tsyang hyen
Hû-to Ho
Ha-shan-quan
Hing-chew
Lan-hyen
Fwen Ho
Ling-hyen
Yu-hyen
TAY-XWEN-FU
Shen-yang-hyen
Tsin-yywen-hyen
Yu-tse-hyen
Ping-ling-chew
Yong-ning-chew
Kyau-ching-hyen
Tsin-yywen-hyen
Lo-ning-hyen
Yen-shui-hyen
Tay-ko-hyen
Fwen Ho
Ki-hyen
EWEN-CHEW-FU
Ho-shun-hyen
Ping-yang-hyen
Hyau-i-hyen
She-len-hyen
Kyang-lan-chin
Kyay-hyen-hyen
Ling-shâ-hyen
Hyau-chew
Yu-hû-hyen
Tsin-ching
Whang Ho
Yong-ho-hyen
Van-sven-hyen
Sye-chew
Fwen-si-hyen
Cho-chew
Tsin-yywen hyen
Tsing-chew
Syang-tan-hyen
Tse-ning-hyen
Chau-ching-hyen
Pu-hyen
Hong-tong-hyen
Yo-yang-hyen
Tsin-sjew-hyen
Liu-ching-hyen
Kye-chew
Fwen Ho
PING-YANG-FU
LIU-NGAN-FU
Chang-tse hyen
Pin-shan-hyen
Hû-quan-hyen
Syang-ning-hyen
Syang-leng-hyen
Fen-shan hyen
Yny-ning-hyen
Kau-ping-hyen
Tsin-shui-hyen
Long-men-hyen
Kyang-chew
Kyui-i-hyen
Ichin-hyen
Tse chew
Tsi-shan-hyen
Ling-chwen hyen
Yung-ho-hyen
Ten-ning-hyen
Kyang-hyen
I-shi-hyen
Hyâ-hyen
Tung-pu-hyen
Pu-chew
Kyay-chew
Myau-chung-hyen
Hon-kyay-hyen

Tû a City of the first Rank
Chew a City of y^e 2^d. Rank
Hyen a City of y^e 3^d. Rank

A Line under y^e Name of a place denotes y^e Latitude determined, 2 lines both the Lat^d. & Long^d.

A Table of the Latitudes (observed) & Longitudes (determined Geometrically) where on this Map is grounded.

Places	Lat^d. ° ′ ″	Long^d. ° ′ ″
Tyen-ching-kew*	40.28.30	2.24.30
Tsû-mâ-pau*	40.24.0	3.33.0
Shâ-hû-kew*	40.17.0	4.12.0
Lew-tse-in	39.30.40	5.24.30
Tay-tong-fû	40.5.42	3.12.0
Wey-chew*	39.50.54	1.52.30
Ing-chew*	39.39.0	3.15.00
Sû-chew*	39.25.12	4.1.30
Ho-ku-hyen*	39.14.14	5.27.0
Pau-te-chew	39.4.44	5.40.0
Tay-chew	39.5.50	3.30.30
U-tay-hyen	38.45.36	3.4.30
Tsing-lo-hyen	38.31.12	4.31.30
Lin-hyen*	38.4.50	5.30.40
Tay-ywen-fû	37.53.30	3.55.30
Yong-ning-chew	37.33.36	5.22.30
Ten-chew-fû	37.19.12	4.46.30
Yong-ho-hyen	36.48.0	5.52.0
Ki-chew	36.6.0	5.54.0
Kyang-chew	35.37.32	5.25.0
Ing P	35.37.0	4.41.25
Pû-chew	34.54.0	6.13.30
Whân-ku-hyen	34.57.36	4.45.30
Tse-chew	35.30.0	3.39.0
Lû-ngân-fû	36.7.12	3.28.30
Lyau-chew	37.2.50	3.1.0
Lo-ping-hyen	37.37.50	2.43.30
Yu-tse-hyen	37.42.0	3.43.30
Ping-yang-fû	36.6.0	4.55.30

N.B. A * at the end of the Name denotes a variation therein from the Map, & placed after y^e Longitude it signifies West.

Li or Chinese Furlongs in a degree
50 100 150 200 250
Common french Leagues
5 10 15 20 25
English Miles
10 20 30 40 50 60 69 ¼

Long^d. 6 from Pe-king 5 4 3 2

40 39 38 37 36 35

On the neighbouring Mountains are to be ſeen very handſome Sepulchres, which take up a great deal of Ground, and are all either of Marble or Hewn-ſtone. At convenient Diſtances are plac'd Triumphal Arches, Statues of Heroes, with Figures of Lions, Horſes, and other Animals, in different Attitudes and very natural. The whole is encompaſs'd with a kind of Foreſt of ancient Cypreſs, planted checker-wiſe. PROV. IX. Shan-ſi.

The *Fwen-ho*, whoſe Name is found in the moſt ancient *Chineſe* Books, is neither broad nor deep; yet it contributes to the Ornament and Conveniency of the City, in the ſame Manner as the River *Wey* does to the City *Si-ngan-fû*; for tho' neither of them is comparable to the great Rivers, which run by ſeveral Capitals, yet as after a pretty long Courſe they fall into the yellow River, they by that Means have a Communication with the Provinces of *Ho-nan* and *Kyang-nan*. The *Fwen-ho*.

There is at *Tay-ywen* a ſmall *Tartar* Garriſon, under an Officer nam'd *Ho-tong-ta*. The *Mancheus* who are at preſent Maſters of *China*, have few Garriſons of their own Nation, and indeed it would be difficult, and almoſt impoſſible to furniſh ſo many Cities, which are either at the Paſſages of great Rivers, on the Frontiers, or on the Sea Coaſt, with Garriſons. So that they are content to garriſon ſome of the principal Cities of the Empire, partly to ſupport the *Chineſe* Soldiers, who are on the Coaſts, partly to diſpute the Paſſage of the Great River *Yang-tſe-kyang*, which croſſes thro' the middle of *China*; and partly to have a watchful Eye upon the Militia of the Provinces of *Shan-ſi* and *Shen-ſi*, employ'd for Defence of the great Wall; altho' the Emperor being a *Tartar*, there is at preſent no great Number of the latter. (D)

The Second City, Ping-yang-fu.

ALTHO' *Ping-yang* is no more than the ſecond City of the Province, yet it is not inferiour to the Capital, either for Antiquity, Fertility of Soil, Extent of its Diſtrict, or Number of Cities under its Juriſdiction, which amount to thirty four; *viz.* ſix of the ſecond and twenty eight of the third Rank, whereof ſeveral are very conſiderable; without reckoning an infinite Number of very populous Boroughs and Villages. It is ſituate on the River *Fwen-ho*, and is more than four Miles in Compaſs. *Ping-yang-fû.*

The Country which depends on it, is partly plain, partly mountainous; all the Lands are cultivated and very fertile, except in the Neighbourhood of ſome Mountains, which are unimprov'd and perfectly frightful. Two Rivers which divide this Territory do not contribute a little to keep up the plenty that reigns there. On the Weſt and South Sides it is water'd by the River *Whang-ho*. Near *Ngan-i-hyen* there is a Lake whoſe Water is as ſalt as the Sea, whereof they make abundance of Salt.

The Third City, Lu-ngan-fu.

THE Territory of this City is not large, for it has under its Juriſdiction no more than eight Cities of the third Rank; but it is agreeably ſituated, almoſt at the Head of the River *Tſo-tſang-ho*. Altho' the Country it pretty full of Hills, yet the Lands produce all the neceſſaries of Life. The whole Diſtrict is ſpread over with Boroughs and Villages. *Lû-ngan-fû.*

The Fourth City, Fwen-chew-fu. (E)

THIS City lies almoſt at an equal Diſtance between the Capital and *Ping-yang*. It takes its Name from the River *Fwen-ho*, on the Weſt ſide whereof it ſtands (F) in a Place very commodious for Trade. Its Diſtrict is not large, for it contains only one City of the ſecond Rank, and ſeven of the third, almoſt all of which lie between the great River *Whang* and the *Fwen*. *Fwen-chew-fû.*

Altho' the Country is hilly enough, it is not the leſs improv'd on that Account. One meets with Fields, abounding with all ſorts of Grain, thick Foreſts and good Paſtures. They make a Drink here of Rice call'd *Yang-tſyû*, wherein they ſteep Mutton after a particular manner. They prize this Liquor highly, it is nouriſhing, ſtrong, and very delicious to *Chineſe* Palates. In this Tract one meets with a great Number of Baths and Springs almoſt boiling hot, whoſe Waters differ both in Colour and Taſte.

The Fifth City, Tay-tong-fu.

THIS City is neither ſo antient nor large as the other Cities of the Province. That which renders it of Importance is its being ſituated in the midſt of Mountains, (wherewith indeed the whole Country is cover'd) and in the only Spot which lies expos'd to the Incurſions of the *Tay-tong-fû.*

(D) This is a Reaſon grounded on a Falſity in Fact; for neither the *Mancheus* who govern *China*, nor the *Mongols* and other Nations ſurrounding *China*, are *Tartars*; nor is the Name *Tartars*, or rather *Tatars*, known to thoſe People, in the extended Senſe it is uſed by *Europeans*; it being peculiar to a particular Tribe, which at preſent ſeems to be extinct, at leaſt as to the Name; the Reaſon therefore, why ſo few Guards are employ'd now about the Walls, is, probably, becauſe the Power of the *Mongols* being weaken'd, they have ſubmitted or put themſelves under the Protection of the *Mancheus*; whom formerly they expell'd out of *China*, under the famous *Jenghiz Khan*.

(E) In the two Tables mentioned p. 106. Note F, tis written *Fen-chew-fû*, but faultily.

(F) It ſtands above two Miles from the River *Fwen*, according to the Map; and indeed the Author is not very accurate as to the Situations.

Prov. IX. Shan-ſi. the *Tartars*; hence it is one of the beſt fortify'd Places after the *Chineſe* manner, and furniſh'd with a numerous Garriſon. Its Territory is ſurrounded with the great Wall, along which there are Forts built from Space to Space, provided with Forces for its Defence. Its Juriſdiction which is very large, extends over four Cities of the ſecond Rank, and ſeven of the third.

In its Mountains are found excellent *Lapis Armenus*, with abundance of Simples and Medicinal Herbs, which the Botaniſts come in ſearch of from all Parts. Some of them produce a Stone ſo red, that being ſteep'd in Water it is uſed inſtead of Vermilion, for taking the Impreſſion of Seals; others furniſh the Azure, reſembling that which is brought into *Europe*; and a particular kind of Jaſper nam'd *Yu-ſhe*, which is very tranſparent, and as white as Agat. In ſhort, there is plenty of Marble and Jaſper of all Colours; and a great Trade is driven in all Sorts of Skins dreſs'd here.

PROVINCE X. SHEN-SI.

Prov. X. Shen-ſi. THIS Province is divided into two Parts, the Eaſtern and Weſtern, which contain eight Cities of the firſt and one hundred and ſix others of the third Rank; beſides a great Number of Forts built from Space to Space along the great Wall.

Of theſe fortify'd Places *Kan-chew* and *Sû-chew* are very conſiderable. In the firſt a *Vice-Roy* reſides, and ſeveral *Mandarins*, the prinrcipal among whom receive their Orders from none but the Court. The ſecond is of equal Strength, and its Governor very powerful. It is divided into two Parts, whereof one is inhabited by the *Chineſe*, and the other by Strangers, who come to trade here.

The Air is temperate, the People mild, civil, obliging, and better affected to Strangers, than the *Chineſe*, who live more towards the North, are. The overflowing of Torrents and Rivers render the Soil very fruitful. This Province yields rich Gold Mines, the opening of which is prohibited; ſo great a Quantity of that Metal is found in the Rivers and Brooks, that an infinite Number of Perſons ſubſiſt by the Profit that ariſes by waſhing the Sand and ſeparating the Gold from it.

Gold-Mines, and Gold-Sand.

Soil and Produce. This Country is ſubject to be infeſted with Locuſts, which eat up the Graſs, and ſometimes deſtroy the moſt plentiful Harveſts. It produces little Rice, but abounds with Wheat, and Millet; which grows here ſo faſt, that during Winter, the Huſbandmen ſuffer their Sheep to browze on it, knowing by Experience that thus it will thrive the better in Spring.

Beſides Grain, this Province furniſhes abundance of Drugs, eſpecially Rubarb, Honey, Wax, Muſk, Red-Lead, perfum'd Wood which reſembles Sanders, and Pit-Coal, whereof there are inexhauſtible Mines.

Minerals. A great Number of Quarries afford a ſoft Stone, or Mineral, call'd *Hyung-whang*, out of which they cut Veſſels of ſeveral kinds. The Phyſicians look on it as a ſovereign Remedy againſt all ſorts of Poiſon, malignant Fevers, and the contagious Heats during the Dog Days. They infuſe this Mineral in Wine before they make uſe of it; it is of a red Colour inclining to yellow, and ſpeckled with little black Spots; it has a great reſemblance of the Crayon.

Little blew Stones are alſo found there, inclining to black, and interſpers'd with ſmall white Veins; the *Chineſe* ſay, that being ground and reduc'd to a very fine Powder, they make an excellent Remedy, and even prolong Life.

Animals. Stags and Deer range the Country in Herds; here are alſo abundance of Bears, wild Bulls, and other Creatures reſembling Tigers, whoſe Skins are in much requeſt; a kind of Goats, from whence they take the Muſk, and of Sheep with very long and thick Tails, whoſe Fleſh is very well taſted; not to mention a ſingular ſpecies of Bats as big as Hens, which the *Chineſe* prefer to the niceſt Pullets.

Of Wool and Goat-Hair mixt, they make a very pretty Stuff much in requeſt; the Hair they uſe, is that which grows in the Winter, as being more fine, becauſe not ſo long. The Birds, call'd the *Golden Hens*, much eſteem'd for their Beauty, are alſo found in this Province.

All ſorts of Flowers grow here, particularly one much eſteem'd by the Curious, call'd *the Queen of Flowers*, reſembling the Roſe, but is more beautiful, and has larger Leaves, altho' and Red; yet there are ſome of them red and yellow. The Shrub it grows on is like the Elder-Tree, and to be ſeen in all the Gardens of the Lords; but Care muſt be taken in the hot Climates to ſhelter it from the Sun.

The Eaſtern Part of the Country, call'd I-TONG.

The Firſt City, Si-ngan-fu, *the Capital.*

Si-ngan-fû the Capital. NEXT to *Pe-king* this is one of the largeſt and faireſt Cities in *China*. It ſtands in a great Plain, and is the Reſidence of the *Tſong-tû* of *Shen-ſi* and *Se-chewn*, as well as of the Governor of this Eaſtern Part of *Shen-ſi*. Its Juriſdiction extends over ſix Cities of the ſecond, atd thirty one of the third Rank.

This

Long.d from Paris 98 99 100 101 102 103 104 105 106 107 108

Li or Chinese parlongs in a degree
50 100 150 200 250
Common Leagues of France
5 10 15 20 25
Englisth Miles
10 20 30 40 50 60 69½

ORTOS TARTARS

SHAN-SI

A Star under the Name of a Place denotes the Latitude having been observed & the Lines both of Lat.d & Long.d

PROVINCE X. SHEN-SI.

Drawn on the Spot by the Pere de Tartre & Cordoso in the Year 1712 with Improvements by the Editor.

Inscribed to M.r Breton of Roms.

Eman.l Bowen Sculp.

A Table of the Latitudes (observed) and Longitudes (determined Geometrically) whereon this Map is grounded

Places	Lat.d	Long.d	Places	Lat.d	Long.d
	° ′ ″	° ′ ″		° ′ ″	° ′ ″
Shin-mi-hyen	38.53.30	6.42.30	Han-chong-fu	32.50.10	9.36.5
Yu-ling-wey	38.18.8	7.6.00	King-ngan-chew	32.31.20	7.6.40
Tung-ping-pau	37.49.48	7.48.00	Chin-ngan-hyen	33.25.30	7.44.38
Whi-ma-shi	37.52.45	9.25.30	Tong-tsyang fu	34.25.12	8.58.55
Ning-hya-wey	38.32.40	10.21.00	Long-chew	34.48.00	9.30.36
Chong-wey	37.39.35	11.18.00	Ping-tyang-fu	35.34.48	9.48.00
Lyang-chew	37.59.00	8.40.30	Ku-yuen-chew	36.3.30	10.7.30
—— by P. Regis	37.59.00	8.56.00	*King-yang-fu	36.3.00	8.46.00
Kin-chew	39.00.40	17.32.30	Yen-ngan-fu	36.40.20	7.4.30
*She-chew	39.45.40	17.21.30	*Hung-ching-fu	35.30.30	6.4.57
Kya-yu-guan	39.48.20	17.37.45	Tong-chew	34.50.24	6.37.35
—— by P. Regis	39.49.00		Shang-chew	33.51.25	6.35.00
*Ning-chew	36.39.00	24.40.30	Si-ngan-fu	34.15.36	7.34.30

SI-NGAN-FÛ *the Capital*
it is allmost 4 leagues in compass

Weg ho R.

The part Inhabited by the Tartars who compose the garrison

CHWANG-LAN

LAN-CHEW
where the 2 Viceroys of Shen-si reside

KAN-CHEW *where resides the General of the troops which guard the Great Wall*

KING-CHEW

Lang-gho R.

KU-YWEN CHEW

A Plan of the tribunal of the Tsyang-Kun or Generalissimo of the Army

J. Basire sculp.

This City was for ſeveral Ages the Court of the *Chineſe* Emperors, and is ſtill very populous, and of great Trade; eſpecially for Mules, which the Inhabitants breed and train ſo dexterouſly, that many of them are ſeen trotting after Horſes at *Pe-king*, where they ſell for five or ſix hundred Livres apiece: It being the Cuſtom for all Perſons of Diſtinction to have a Servant ride before them well mounted. PROV. X. Shen-ſi. Mules.

The Walls of *Si-ngan* are very broad, and high, flank'd with Towers at the Diſtance of a Bow-ſhot from one another, and encompaſs'd with a good Ditch. They are almoſt an equilateral Square, but not above four Leagues in Compaſs, tho' commonly ſaid to equal thoſe of *Pe-king* in that Reſpect. Some of its Gates are very magnificent, and remarkable for their Height.

There is ſtill to be ſeen a Palace where dwelt the antient Kings of the Province, whom the great Extent of Country they poſſeſs'd, and the Valour of their Subjects render'd very powful; the reſt of the Buildings are no better than thoſe of other Cities, the Houſes being according to the *Chineſe* Faſhion very low and ill enough built; nor is the Furniture ſo neat as in the Southern Provinces, the Varniſh being coarſer, *China* Ware ſcarcer, and the Workmen not ſo ſkillful. Palace of the ancient Kings

The Principal Forces of the *Tartars* deſign'd for the Defence of the North of *China*, are in Garriſon here, under a *Tſyan-kyun*, or General of their Nation, who with his Soldiers inhabit one part of the City, ſeparated from the reſt by a Wall. The chief *Mandarins* of the Province, who are here in great Numbers, are moſtly *Tartars*.

The People of the Country are more robuſt, brave, better able to undergo Fatigue, and even taller than elſewhere; which renders its Militia more formidable than thoſe of almoſt all the other Provinces.

The Mountains of the Territory of *Si-ngan-fû*, are very agreeable, and abound with Bucks, Does, Hares, and other Game; as well as that ſort of Bats as big as Pullets, ſpoken of before. They alſo afford a kind of Earth, which is white, and highly valued by the Ladies, who infuſing it in Water, make uſe of it to whiten the Complexion.

The Second City, Yen-ngan-fu.

THIS City is ſituate in an agreeable Plain, on the River *Yen-ho*. Three Cities of the ſecond, and ſixteen of the third Rank, depend on it. It has within its Walls a pretty high Hill, remarkable for the fine Buildings that are upon it. Its Mountains diſtil a bituminous Liquor, which they call *Oyl of Stone*, and uſe for Lamps. *Yen-ngan-fû.* Oyl of Stone,

The Country is very rich in Martins, Sables, and other choiſe Furs. It abounds likewiſe with all ſorts of fine Marble; and produces almoſt every where thoſe Shrubs, already deſcribed, which produce the Flowers rear'd, with ſo much Care, in the Gardens of the Grandees.

The Third City, Fong-tſyang-fu.

A Fabulous Bird, which the *Chineſe* deſcribe with Variety of admirable Colours, and paint ſometimes on their Cloaths and Furniture, gives Name to this Place, which has under its Juriſdiction one City of the ſecond, and ſeven of the third Rank. It is very large and the Buildings handſome enough. The Air is temperate and healthful; the whole Country is well cultivated, and rendered fertile by the Torrents, Brooks and Rivers. *Fong-tſyang-fû.*

The Fourth City, Han-chong-fu.

THE whole Country of this Diſtrict, containing two Cities of the ſecond, and fourteen of the third Rank, is water'd by ſeveral Branches of the River *Han*, whereon *Han-chong*, which is large and populous, is ſituate. The high Mountains and Foreſts, wherewith it is encompaſs'd, render it very ſtrong, and ſerve for Bulwarks. The Valleys are pleaſant, and furniſh plenty of Neceſſaries, as well as Honey, Wax, Muſk, and red-Lead; fallow Beaſts are very numerous, eſpecially Deer, Stags, and Bears; the Feet of theſe laſt, eſpecially the fore-feet, are delicious Morſels with the *Chineſe*. *Han chong-fû.*

The Road made formerly over the Mountains, leading to the Capital, has ſomething ſurpriſing in it; upwards of a hundred thouſand Men were employ'd in the Work, which was executed with incredible Diſpatch. They levell'd Hills, and made Arches from one Mountain to another, ſupporting them by Pillars, when the intervening Valley was too wide. Theſe Bridges, which form part of the Road, are in ſome Places ſo high, that one cannot behold the Precipice without Horror; four Horſemen may ride abreaſt over them, and for more Security they have Rails on each Side. At certain Diſtances, there are Villages and Inns for the Conveniency of Travellers. Surpriſing Road.

It is only in the Diſtrict of this City, and ſome particular parts of *Tartary*, that a very rare Bird of Prey, call'd *Hay-tſing*, is found. It may be compar'd to our beſt Falcons for Sprightlyneſs and Courage; as ſoon as any of theſe Birds are caught, they are immediately ſent to the Emperor's Falconry.

PROV. X. Shen-ſi.

The Weſtern Part of the Province, call'd I-SI.

The Fifth City, Ping-lyang-fu.

Ping-lyang-fu. THIS City ſtands on a Branch of the River *Kin-ho*, and abounds with every thing. The Climate is very mild, and the agreeable Proſpect of Mountains ſurrounding it, together with the Rivers which water the Country, render it a charming Habitation. It has within its Diſtrict three Cities of the ſecond, and ſeven of the third Rank.

The Sixth City, Kong-chang-fu.

Kong-chang-fu. THIS is a City of Trade, and very populous, ſituate on the River *Whey*. The almoſt inacceſſible Mountains which encompaſs it, render'd it formerly a Place of Importance to the Security of the Empire, when they ſtood in fear of Invaſions from the *Tartars*. They ſhew a

Fo-hi's Tomb. Sepulchre here, which the *Chineſe* ſay is that of *Fo-hi*, which, if ſo, muſt be the moſt ancient Monument in the World.

Counter-Poiſon. Speckled Stones. It affords plenty of Muſk, and almoſt all its Mountains, yield the Mineral *Hyung-whang*; which as I obſerv'd before, is a kind of Orpiment, uſed in Phyſic, when very tranſparent, eſpecially againſt the Bites of venemous Inſects; and in malignant and epidemical Diſeaſes, either as a Remedy or an Antidote. Here is alſo found the dark blue Stone, ſtreak'd with white, which, being reduc'd to Powder, according to the *Chineſe*, preſerves Health. This City has in its Diſtrict three more of the ſecond, and ſeven of the third Rank.

The Seventh City, Ling-tau-fu.

Ling-tau-fu. THIS City ſtands on a River that falls into the *Whang-ho* or *Yellow River*. It is famous for the great Quantity of Gold found in the Sand of the neighbouring Rivers and Torrents. The Country is full of Mountains, which abound with wild Bulls, and certain Animals reſembling Tigers, whoſe Skins are in great Requeſt, and uſed for Winter Cloathing.

The Valleys are cover'd with Corn, excepting thoſe near Rivers which are ſtock'd with Cattle, eſpecially Sheep, whoſe Tails are very long, and Fleſh delicious. In ſhort the whole Territory is ſufficiently fruitfull. It comprizes two Cities of the ſecond, and three of the third Rank.

The Eighth City, Kin-yang-fu. (A)

Kin-yang-fu. THIS has always been look'd on as a Barrier againſt the Incurſions of the *Tartars*. The Ditches encompaſſing it are very deep, and the Walls ſtrong. The River, that almoſt ſurrounds it, and the ſeveral Forts built from Space to Space, join'd to the Mountains and Rivers, by which it is as it were inclos'd, render it a very ſtrong Place, according to the *Chineſe* manner of Fortifying.

The Country is very fruitful, being water'd by numerous Springs and Rivers. It produces a certain Herb nam'd *Kin ſe*, that is, *gilded Silk*, which is conſider'd as an excellent Remedy; alſo a kind of Bean, affirm'd to be an admirable Specific againſt all ſorts of Poiſon. This City has under it only one of the ſecond, and four of the third Rank.

Lan-chew, *a famous City of the ſecond Rank, [and Capital of the Weſtern Part of* Shen-ſi.]

Lan-chew. ALTHO' *Lan-chew* is only of the ſecond Rank, and depends on the former, yet it is of eminent Note in the Province, being the beſt City to be met with on the *Yellow River*. It cannot indeed be call'd large, however it is the Capital of the Weſtern part of this Province, and the Seat of the Governor; becauſe being near the Great Wall, and principal Gates in the Weſt, Succours are eaſily ſent from hence to the Soldiers who defend the Entrance.

The Trade of this City conſiſts principally in Skins, which come from *Tartary* by way of *Sining* and *To-pa*, thro' which they muſt neceſſarily paſs; as alſo in Woolen Stuffs of ſeveral ſorts, whereof a kind of fine Serge, nam'd *Kû-zhong*, is the moſt eſteem'd; it is almoſt as dear as the common Satin, but is eaſily ſpoil'd, becauſe it is difficult to preſerve it from being Moth-eaten; the coarſer ſort is call'd *Ko-he*. There is another Stuff call'd *Pe-zhong*, made of ſhort teas'd Hair, which is ſubject to the ſame Inconvenience, and likewiſe dear. The *Myew-zhong* is made of Cows-Hair, it is coarſe, and almoſt as thick as Kerſey. They make Cloaths of it, proper for ſnowy Weather, having nothing better for the Purpoſe in this Country.

Laſtly, there is a Stuff call'd *Tye-he-myen*, made of Thread and Worſted; which might be compar'd to our Linſey-Woolſey, if it was as ſubſtantial and cloſe woven. But notwithſtanding its Trade in theſe Commodities, *Lan-chew* is not reckon'd a rich City in *China*.

(A) In the Map Here, it is *Kin-yang-fû*, in the Table of Diviſions p. 6. *Hing-yang-fû*, and in the Table of Longitude and Latitude at end of the Work *King-yang-fû*.

PRO-

PROVINCE XI.
SE-CHWEN

Drawn on the Spot by the Revs Fridelli, Bonjour & Regis in the year 1714

With Improvements by the Editor

Inscribed to the Revd
Mr. JOSEPH BURROUGHS.

E. Bowen sculp.

Long.e from Paris 99 100 101 102 103 104 105 106 107

Li or Chinese Furlongs in a degree
50 100 150 200 250
Common french leagues
5 10 15 20 25
English Miles
10 20 30 40 50 60 69½

SHEN — SI

KOKO-NOR TARTARS

QUEI-CHEW

HU

Kyen-chew
Pa-chew
PAU-KING-FU
Mau-chew
Myen-chew
Tong-chi-wen-chew
Ta-chew
SHUN-KING-FU
CHING-TU-FU
Shun-chew
Kyen-chew
Pu-kyng-chew
Ya-chew
Ma-chew
Hong-ya-hyen
Tong-King-hyen
Ma-hu-fu
Kin-sha-kyang
Che-li-kew-chew
Ko-kyang-hyen
Kyang-ngan-hyen
Pey-chew
CHONG-KING FU
Whey-chew
Chin-yuen-chew
Pan-kya-quan
Tsing-shwi-kyang
Chin-ngan-chew
Ya-long-kyang
Long.e 15 from Pe-king

FÚ, a City of the first Rank
Chew a City of the 2d. Rank
Hyen a City of the 3d. Rank

A Line under the Name of a place denotes the Latitude observed.

A Table of the Latitudes (observed) & Longitudes determined Geometrically) whereon this Map is grounded.

Places	Lat.d	Long.d	Places	Lat.d	Long.d
	° ′ ″	° ′ ″		° ′ ″	° ′ ″
Tsey-yen-lu	30. 8. 24	14. 37. 40	Pong-shwi-hyen	29 14 24	8 14 30
Tay-ping-hyen	32. 8. 28	8. 20. 00	Pey-chew	29 50 24	8 38 30
Pa-chew	31. 50. 32	9. 43. 28	*Ho-chew	30 8 24	10 4 30
*Pau-king-fu	31. 32. 24	10. 30. 00	*Quang-nan-hyen	30 31 26	9 45 30
Myen-chew	31. 27. 36	11. 36. 30	Shun-king-fu	30 49 12	10 21 00
Chong-kyang-hyen	31. 2. 24	11. 44. 54	Ta-chew	31 18. 00	8 51 00
Ching-tu-fu	30. 40. 41	12. 18. 00	*Que-chew-fu	31. 9. 36	6 53 30
Ya-chew	30. 3. 30	13. 24. 52	Leang-shan-fu	32 22 00	11 49 40
*Ma-hu-fu	28 31. 00	12. 10. 00	*Whey-chew	31 25 12	12 48 00
Song-pan-wey	32. 35. 40	12. 52. 30	Hya-tang-chew	29 27 36	12 33 30
*Ong-fu	27. 20. 24	12. 42. 00	Kwen-chew	30 25. 00	11 31. 00
*Ching-kyang-fu	27. 18. 00	11. 36. 15	Chong-king-fu	29 42 00	9 46 30
*Swey-chew-fu	28. 38 24	11. 42. 52	Whey-le-chew	28 33 36	13 32 25
*Chu-ngan-chew	28. 30. 00	8. 57. 30	Long-shwen-fu	28 20 30	13 2 52

NB. a * before the name Latitude or Longitude of a Place denotes a Variation from the Map. Tsun-i-fu is omitted in this table.

PROVINCE XI. SE-CHWEN.

PROV. XI. Se-chwen.

SE-CHWEN is hardly inferior to any of the other Provinces, either for Extent or Plenty. It is bounded on the North by that of *Shen-ſi*; on the Eaſt by *Hû-quang*; on the South by *Hû-quang* and *Yun-nan*; and on the Weſt by the Kingdom of *Tibet*, and certain neighbouring People. It is divided into ten Diſtricts, comprizing ten Cities of the firſt Rank, and eighty eight of the ſecond and third, beſides a great Number of fortify'd Towns and Forts.

The great River *Yang-tſe-kyang* runs thro' the Province, which is very rich, not only by reaſon of the great Quantity of Silk it produces, but alſo in Iron, Tin, and Lead, in Amber, Sugar-Canes, excellent Loadſtones, and *Lapis Armenus*; which laſt is of a very beautiful Blue. It abounds alſo in Muſk; Orange and Citron-Trees are very numerous. The Horſes are very much eſteem'd, becauſe they are little, very pretty and exceeding ſwift. Here are likewiſe plenty of Stags, Deer, Partridges, Parrots, and a ſort of Hen with Wool like that of Sheep, inſtead of Feathers; they are very ſmall, have ſhort Feet, and are highly eſteem'd by the *Chineſe* Ladies, who keep them for their Amuſement. From this Province comes the beſt Rubarb, and the true Root of *Fû-lin*; which has under its Bark a kind of white ſpongious Subſtance, ſomewhat clammy, which the Phyſicians preſcribe in almoſt all Caſes. There is found a wild ſort in the other Provinces; but it is neither ſo large nor good as this. *Se-chwen* produces alſo another Root, named *Fen-ſe*, which bears a great Price, and conſequently is not ſo commonly uſed.

The beſt Rubarb, and true Root of *Fû-lin*.

As this Province is far from the Sea, it would be difficult to bring Salt hither; to ſupply that Defect, they dig Wells in the Mountains from whence they get ſalt Water, which being evaporated by Fire, leaves a Salt behind; but it is not ſo good for ſeaſoning as that of the Sea.

The Firſt City, Ching-tu-fu, *the Capital of the Province.*

Ching-tu-fû, the Capital.

THIS was heretofore one of the fineſt Cities in the Empire; but having been ruined as well the as whole Province in 1646, by the Civil Wars preceding the Change in the Monarchy, it retains nothing of its former Splendor: however it is ſtill very populous, and of great Trade. Its Diſtrict, which is very large, compriſing ſix Cities of the ſecond, and twenty five of the third Rank, is interſpers'd with navigable Canals, lin'd with hewn-Stone.

The Territory of *Ching-tû* is the only one that is plain in all the Province; it is water'd by Canals, cut from the *Ta-kyang*, which there is very gentle, and rather flow than ſwift; but when (after theſe Branches are re-united into one Channel, and augmented by the River *Hin-ſha-kyang*) that River paſſes out of *Se-chwen* into *Hû-quang*, it becomes very dangerous; as well on account of the Rapidity of its Stream, as its being incumber'd with Rocks, which the Country is full of. The *Ta-kyang* cannot truely be ſaid to be the broadeſt, deepeſt and moſt navigable River of *China*, till it has paſs'd *Kin-chew*. The Breadth of its Mouth in the Oriental Ocean is almoſt ſeven Leagues; but at *Ching-kyang-fû* itſelf, the neareſt City to the Sea, built on purpoſe to defend the Entrance of it, its Channel is ſcarce half a League broad: as it was found on meaſuring it with Inſtruments, from the famous Mountain *Kin-ſhan*, which ſtands in the middle of the River, by obſerving the Points whoſe Situations had been before determin'd. This ſhows how little Regard is to be had to computed Diſtances; for altho' that Part of the River is much frequented, the *Chineſe* have err'd very much in their Eſtimation, on the ſide of Exceſs.

The *Ta-kyang* or *Yang-tſe-kyang*.

The Second City, Pau-ning-fu.

Pau ning-fû.

THE Situation of this City between two Rivers, tho' ſmall, renders it agreeable, and of pretty good Trade. Its Houſes are well built. The Country depending on it, which abounds with Muſk, is as it were cover'd with Mountains; which are ſtor'd with Stags and Deer, and for the moſt part afford no diſagreeable Proſpect, eſpecially thoſe that are cultivated and cover'd with Foreſts. It has ten Cities under its Juriſdiction, two of the ſecond, and eight of the third Rank.

The Third City, Shun-king-fu.

Shun-king-fû.

THIS City, which ſtands on a fair River, has in its Diſtrict two Cities of the ſecond, and ſeven of the third Rank. It is ſurrounded with Mountains, whereof ſome are cover'd over with Orange-Trees; and affords more arable Lands than the Territory of the preceding City.

This Country yields abundance of Silk, Oranges of all ſorts, the Root *Scorzonera*, and a kind of well taſted Cheſnuts; but is remarkable for nothing elſe.

The

PROV. XI. Se-chwen.

The Fourth City, Su-chew-fu. (A)

Su-chew-fû.

THE Situation of this City on the Banks of the *Yang-tſe-kyang* renders it a Place of great Trade as well as Note; and opens a Communication with ſeveral other Cities of the Province, beſides the Capital. The Country tho' mountainous is very fertile, wanting nothing that may contribute to the Pleaſures or Conveniencies of Life.

The Canes, called by us *Bambû*, which the *Chineſe* put to ſo many different uſes, grow almoſt every where in the Territory of this City, which has ten Cities of the third Rank within its Juriſdiction.

The Fifth City, Chong-king-fu.

Chong-king-fû.

THIS is one of the handſomeſt and moſt trading Cities in the Province; reckoning within its Diſtrict three Cities of the ſecond, and eleven of the third Rank. It ſtands at the Confluence of two remarkable Rivers, which facilitate its Commerce with the whole Province; one of them is call'd *Kin-ſha-kyang* or [*the River of*] *Golden Sand*, which in its Way from the Province of *Yun-nan* collects all the Waters of the Mountains on the ſide of *Tartary*; the other, which riſes ſtill further beyond the Borders of *China*, is properly the *Ta-kyang*, tho' it goes by divers Names according to the Place thro' which it paſſes; but after it has left *Yo-chew-fû*, it conſtantly retains the Name of *Ta-kyang*, or *Yang-tſe-kyang*.

The Great *Kyang.*

Chong-king is built on a Mountain, where the Houſes ſeem to riſe one above another, in form of an Amphitheatre. The Country depending on it, which is of vaſt Extent, is intermixt with Plains and Mountains. The Air is healthful and temperate; they make very pretty Trunks here of Canes twiſted and painted with divers Colours. The Rivers afford exceeding good Fiſh, whereof the Tortoiſes, eſpecially, are much eſteem'd.

The Sixth City, Quey-chew-fu. (B)

Quey-chew-fû.

AS this City, which ſtands on the great *Yang-tſe-kyang*, appears as ſoon as ever we enter the Province, they have eſtabliſh'd a Cuſtom-Houſe for receiving the Duties on Goods brought hither. Its Trade renders it very rich. Ten Cities are under its Juriſdiction, *viz.* one of the ſecond, and nine of the third Rank. Altho' the Country is full of Mountains, yet the Induſtry of the Huſbandman has made it very fertile, there not being ſo much as an Inch of Land uncultivated. It produces abundance of Muſk, and of thoſe Pits from whence they procure Salt; Orange and Limon-Trees are common. In the moſt Northerly Parts, the Mountains, which are very rugged, and difficult of Aſcent, are inhabited by a very clowniſh ſort of People, if compared with the *Chineſe* Commonalty.

The Seventh City, Ma-hu-fu.

Ma-hu fû.

THIS City, which is ſeated on the *Kin-ſha-kyang*, has no more than one City of the third Rank under its Juriſdiction. Its Territory, tho' very ſmall, is well watered, and very fruitful. Some of its Mountains are full of Stags, and its Situation procures it the Advantages of Trade.

The Eighth City, Long-ngan-fu.

Long-ngan fû.

ALTHO' this City has only three of the third Rank under its Juriſdiction, yet it has always been look'd on as one of the moſt important Places in the Province, whereof it is, as it were, the Key: Hence it commands over ſeveral Forts, which were of greater uſe formerly than they are at preſent, to defend the Province from Invaſions of the *Tartars*. The Country is intermixt with ſteep Mountains and fertile Valleys.

The Ninth City, Tſun-i-fu.

Tſun-i fû.

THIS City is conſiderable for nothing, but becauſe it lies on the Borders of the Province of *Quey-chew*, and may defend the Entrance of it on that ſide. It has in its Diſtrict two Cities of the ſecond, and four of the third Rank. The whole Country is very mountainous; notwithſtanding which it is well watered, and fertile enough in ſeveral Parts.

The Tenth City, Tong-chwen-fu.

Tong-chwen-fû.

THIS is a military Place, as well as the Cities *U-mong-tû-fû* and *Chin-hyung-tû-fû*; which are ſo call'd, becauſe the Inhabitants are old Soldiers, who from Father to Son have been bred up to Arms. Beſides their Pay, they have Lands aſſign'd them near the Cities they inhabit. Theſe Troops are diſbanded in time of Peace, but to make them amends, they are diſtributed into all the Frontier Garriſons of the Empire.

(A) In the Table of Latitude and Longitude it is *Swi-chew-fû*, but elſewhere as in this Place.

(B) In the Map, as here, *Quey-chew-fû*, but in the 1ſt Table mention'd p. 10. Note A, tis *Wey-chew-fû*, and in the 2d Table *Que-chew-fû*.

Beſides

PROVINCE XII.
QUANG-TONG,

Drawn on the Spot by the
Peres de Jartoux & Contancin
in the Year 1714.
with Improvements by the Editor.
To inscribe to THO.^S MEDLYCOTT, *Esq.*
Member of Parliament for Wilton in
Dorsetshire, and Fellow of the
Royal Society.

QUANG-TONG

KYANG SI

FO KYEN

SEA of SOUTH

NAN HAY

ISLAND of HAY-NAN

QUANG CHEW-FU

CHAU KING-FU

WHEY CHEW-FU

SHAO CHEW-FU

LIEN CHEW-FU

KIN CHEW

YAY CHEW

Shang-chwen-shan or Isle of Sancian

Hoi-chwen shan

Kin nghen hyen

Tsiau KING

Nan-shwi-kying

Shin-la hyen

Kong-pou-shan

Kin-shew

Whay-chew

Lyen-chew

Kay-chew

Kong-chew

Kong-hay-yu

Kin-mau

Tay-chew

Hay-chew

Ping-chew

Kong-chew

Kay-chew

Lo-ting-chew

Kin-chew

Yay-chew

Kong-hay

Kong-ping

Kong-lay

Kong-ping

Kong-ping

Kong-ping

Beſides theſe Cities of the firſt Rank there are ſome others, which, tho' only of the ſecond Rank, have peculiar Juriſdiction over certain Cities of the third Rank, and many Forts or Places of War, ſuch as theſe following, *viz.* PROV. XI. Se-chwen.

Tong-chwen-chew, whoſe Diſtrict is very fruitful, being watered by ſeveral Rivers. The Air is very healthful, and the Mountains as well as Plains well cultivated. The Country produces abundance of Canes, which yield exceeding good Sugar; and very populous Boroughs are ſeen in great Number. *Tong-chwen-chew.*

Kya-ting-chew, whoſe Territory is watered by many Rivers, furniſhes plenty of Rice and Muſk. *Kya-ting-chew.*

Ya-chew lies neareſt *Tibet*, and commands ſeveral Forts, built on the Borders of the Province. *Ya-chew.*

PROVINCE XII. QUANG-TONG.

THIS is the moſt conſiderable of all the Southern Provinces. It is bounded on the North-Eaſt by that of *Fo-kyen*; on the North by *Kyang-ſi*, on the Weſt by *Quang-ſi* and the Kingdom of *Tong-king*; the reſt is waſh'd by the Sea, where are a good Number of commodious Ports. It is divided into ten Countries, containing ten Cities of the firſt, and eighty four of the ſecond and third Rank; excluſive of ſeveral Forts or military places, together with the City of *Ma-kau*, and Iſle of *San-çian*; of both which I ſhall ſpeak, becauſe they are become famous in *Europe*. PROV. XII. Quang-tong. Bounds.

The Country is partly plain, partly mountainous, and ſo fertile as to produce two Crops of Corn yearly. Whatever can contribute to the Pleaſures of Life abounds here; it alſo furniſhes Gold, precious Stones, Silk, Pearls, Pewter, Quickſilver, Sugar, Copper, Iron, Steel, Saltpeter, Ebony, Eagle-wood, and ſeveral ſorts of Odoriferous Wood. There is likewiſe plenty of all ſorts of Fruits, as Pomegranates, Grapes, Pears, Plumbs, Cheſnuts, and Peaches; which tho' they do not ripen without Difficulty, would make pretty good Sweetmeats. There are others that are excellent in their kind, *viz*, *Bananas*, *Ananas*, *Li-chi*, *Long-ywen*, Oranges, and Limons of all ſorts. Produce. Fruits.

There is a particular ſort of Limon, which grows on Trees, full as thorny as the Citron-Tree, but much larger; it bears white Flowers of an exquiſite Odour, from which they diſtil a very pleaſant Liquor. The Fruit is almoſt as big as a Man's Head; its Rind reſembles that of other Oranges, but the Subſtance within is either white or reddiſh, and has a Taſte between ſweet and ſower.

There is another ſort of Fruit, the largeſt any where to be ſeen, which grows not on the Branches, but out of the Body of the Tree; its Rind is very hard, and within it has a great Number of little Cells, containing a yellow Pulp, which is very ſweet and agreeable when the Fruit is full ripe.

Fiſh of all ſorts are caught on the Coaſts, beſides Oyſters, Lobſters, and very well taſted Crabs, and Tortoiſes of an extraordinary Size; the *Chineſe* make an infinite Number of pretty Curioſities of their Shells. This Province abounds with wild and tame Peacocks, which are carry'd into the other Parts of the Empire; alſo a prodigious multitude of tame Ducks, which the Inhabitants breed with Care. They hatch their Eggs in Ovens or in Dung, and then carry them in little Boats to the Sea-Side, at low Water, to feed on Oyſters, Cockles, and ſeveral Sea-Inſects. As a great Number of Boats go together, conſequently many Flocks of them are intermixt on the Shore; but as ſoon as the Owners ſtrike on a Baſin, every Flock returns to its own Boat, as Pidgeons do to their Houſes. Fiſh.

Another Rarity of this Province is the Tree, which the *Portugueze* call *Iron-Wood*; and indeed it reſembles Iron in Colour as well as Hardneſs and Weight, which laſt hinders it from ſwimming on the Water. There is alſo another particular Wood, which they call *Roſe-Wood*, whereof the *Chineſe* Joiners make Tables, Chairs and other Moveables: Its Colour is black, inclining to red, it is ſpeckled with Veins, and painted naturally. Iron-Wood. Roſe-Wood.

On the Coaſts and in a Lake of the Iſland *Hay-nan* they catch Crabs, which, as they affirm, as ſoon as they are taken out of the Water, become as hard as Flints; and prove, as they ſay, a good Remedy againſt burning Fevers. Petrefied Crabs.

There grows alſo on the Mountains a prodigious Quantity of a wonderful kind of Oziers or Willows, no thicker than one's Finger. It creeps along the Ground, and ſhoots forth very long Sprigs reſembling twiſted Cords, which ſo embarraſs the Way, that the Stags themſelves know not how to extricate themſelves. Strange kind of Oziers.

This Ozier, which is very pliable and tough, ſerves for making Cables and Ropes for Shipping; they divide them into very thin Slips, whereof they make Baſkets, Paniers, Hurdles, Chairs, and very commodious Mats, which the *Chineſe* generally lie on in Summer, becauſe they are cool.

Prov. XII. Quang-tong.

The People of this Province are very induſtrious; and tho' not quick at Invention, they are very expert at imitating any ſort of *European* Work that is ſhown them, and immediately make ſuch another in great Perfection.

Natives good at imitating.

As *Quang-tong* is a Maritime Province, and moſt remote from the Court, its Government is one of the moſt conſiderable in the Empire. He who is *Tſong-tû* of it, is alſo *Tſong-tû* of *Quang-ſi*; and for that Reaſon reſides at *Chau-king*, to be the nearer at Hand for giving his Orders relating to that Province.

The Firſt City, Quang-chew-fu, *Capital of the Province.*

Quang-chew-fu.

THE City which the *Chineſe* name *Quang-chew*, is the ſame which *Europeans* call *Kan-ton* (A). It is one of the moſt populous and opulent in *China*; and perhaps deſerves the firſt Place in this reſpect, ſince to the Trade of the neighbouring Nations it hath added that of *Europe*. Beſides it ſtands on one of the fineſt Rivers in the Empire, which they have Reaſon to name *Ta-ho*, [or *the great River*] eſpecially at *Kan-ton*; becauſe in its way from the Province of *Quang-ſi*, it receives another River deep enough to bring up large Veſſels from the Sea to the Town, and by means of Canals extends its Waters into divers Provinces. Its Mouth is large, and more terrible for its Name *Hû-men*, that is, the *Tiger's Gate*, than its Forts, which are built only to keep off the *Chineſe* Pirates. The ſides of this River, the neighbouring Plains, even the little Hills themſelves are well cultivated, and ſtor'd with Rice, or a kind of Trees, which are always green.

The great Quantity of Money, which is brought hither from the moſt diſtant Countries, draws the Merchants of the ſeveral Provinces to this Port, where almoſt every thing that is curious and rare in the Empire may be found. The Inhabitants are beſides very laborious, ingenious, and above all exceeding ſkilful in imitating any Pattern, as has been already obſerved, and embelliſhing their Manufactures: which however are not much eſteem'd at *Pe-king*, becauſe the Workmen there undervalue them, as being neither ſubſtantial nor well wrought; for generally the Materials they are made of, are too ſcanty or ill choſen, or elſe the Workmanſhip within is too ſlight.

Silks.

Nevertheleſs the Silks made at *Kan-ton*, call'd *Sha*, are reckon'd at *Pe-king* the beſt of that kind; eſpecially the flower'd ſorts, which are wrought open like Lace, and very much worn in Summer, becauſe they are cheap and genteel.

Fo-ſhan.

Tho' the Number of Artificers in this City is almoſt incredible, yet not being ſufficient for its Trade, they have eſtabliſh'd a great many Manufactories at *Fo-ſhan*, which has render'd it famous thro' the whole Province. During the Troubles wherein *Kan-ton* was involv'd, the Trade was carry'd to this Borough, which is within four Leagues of it; it is at leaſt three Leagues in Compaſs, is a Place of great Reſort, and in ſhort not inferior to *Kan-ton*, either for Wealth or Number of Inhabitants; tho' that City taken altogether is reported to contain upwards of a Million of Souls: which is the more credible, conſidering its great Extent, and vaſt Concourſe of People continually in the Streets, altho' one ſcarce ever ſees a Woman among them.

The *Vice-Roy* reſides at *Kan-ton*, which has under its Juriſdiction ſeventeen Cities, one of the ſecond, and ſixteen of the third Rank.

There can hardly be a more charming Landſkip than what offers itſelf on entring the River that leads to the Town. It is various, animated and gay; on one ſide Meadows of a moſt lovely Green extend out of Sight, on the other Groves appear, or little Hills which riſe in form of Amphitheatres, and are aſcended by Steps made of green Sods. Sometimes Rocks are ſeen cover'd with Moſs; at other times Villages are diſcover'd among the Copſes; ſometimes Canals preſent themſelves, which form *Iſlands*, or loſing themſelves in the Earth expoſe to view their beautiful Banks; in ſhort the whole Proſpect is inchanting.

Kan-ton is very large, and, as it were, three Cities united in one; which are ſeparated by fair high Walls, but ſo contiguous that the ſame Gate ſerves to paſs from one to the other. The whole forms a Figure almoſt ſquare, and is not much leſs in Compaſs than *Paris*; thoſe who live at a Diſtance from the Center, are ſometimes a whole Hour going to make a Viſit in a Chair, and yet there are no very large Gardens or waſte Grounds in the City; only there are ſome pretty good Squares, which are agreeable enough.

The Streets are long and ſtraight, paved with very hard hewn-Stone, and extremely neat, but all narrow, excepting a few, which are adorn'd with Triumphal Arches at certain Diſtances. They are wholly taken up with Shops, and as ſome of them are cover'd, the beſt Shops are there. The Streets are full of People, eſpecially Porters, who commonly go bare-footed and bare-headed; or elſe wear a Straw Hat, of a vaſt Circumference, and an odd Figure, to defend them from the Sun or Rain. Moſt of them are ſeen loaden with Burdens, for they have no Conveniency here for carrying Goods but the Shoulders of Men. Perſons of Condition are carry'd in Chairs.

The Houſes, tho' very neat, are far from being ſtately; almoſt all of them conſiſt of a Ground-Floor, and are built of Earth, ornamented with Bricks, and cover'd with Tiles. Yet

Kan-ton

(A) *Kan-ton* is a Corruption of *Quang tong*, the Name of the Province. P. *Bouvet*, p. 61, ſhews how it came in uſe. It is one great Fault of this Relation, that the proper Names and Terms are ſeldom explained; for the Table of Terms is far from taking in all.

	Lat	Long
inton by the Jesuits Tables	23°.10'.58"	3°.31'.29"
by Ob^n. of P. Gaubil	23.8 .0	4.40.0
ikau by the Jesuits Map.	22.12	3.22.0
by Ob^n. of P. Thomas	22.12.14	.....
and P. Noel	.....	3.2.0

Longitude is reckoned West of Pe-king
double Line under the Name of a place denotes its
itude & Longitude being determined.
The above Remarks
dded by the
r.

A CHART of the entrance into KANTON from the SEA

Humbly Inscribed to the Rt. Honourable Lord Vere Beauclerk

Fort
Fort
KANTON
Lanti River
Tower of the Lion
dry
dry
the Tiger's Island
Battery level with the Water
Fort
the Tiger's Mouth
Lin-tin
The White House
MA-KAU
Lan-tau, or the 3 Mag-pies
San-tsau
Isles des Larrons or the Isles of Thieves
QUANG-HAY
Tan ko
Ta-lang
Nyew-Ko
Kau-lan
Isles des Viados
Pe-she or the Sorcerers
Shang-chwen Shan or Island of Sancian
nb of St. Francis Xavier
U-chu
E. Bowen Sculpt.

PLAN OF QUANG-CHEW FU commonly called KANTON

Fort
Fort
Void Space
TARTAR CITY handsome and well built
Large & Fine Suburb
CHINESE CITY
French Factory
Suburb
Suburb
fort
fort
THE RIVER
Suburb

Kan-ton is not deſtitute of handſome Buildings. The Idol Temples, ſurrounded with Cells of the *Bonzas*, have ſomething ſingular in them: And the Hall of *Confucius*, as well as the Academy where the *Literati* aſſemble to compoſe their Exerciſes, are curious Structures. The *Ya-men* or Palaces of the *Mandarins*, are alſo beautiful and grand; tho' in a different Reſpect from what we term ſo in *Europe*.

The River is crouded on both ſides with a prodigious Number of Barks in ſeveral Rows, which contain an infinite Quantity of People, and make a kind of floating City. Theſe Barks lying cloſe together form Streets; each Bark contains a whole Family, and like Houſes is divided into different Apartments; the common People who inhabit them, go out betimes in the Morning, either to fiſh, or work at the Rice, which yields two Crops every Year. At the End of each Street there is a Barrier, which is ſhut every Evening ſoon after the Gates of the City; ſo that every Body is obliged to be at home by the time it grows dark. This Regulation prevents many Diſorders in *China*, where the greateſt Cities are as quiet in the Night-time as if they conſiſted but of ſingle Families.

The Second City, Shau-chew-fu.

Shau-chew-fu.

THIS City is ſituate between two navigable Rivers, which meet at the Place where it is built; one of them comes from *Nan-hyong*, and the other from the Province of *Hû-quang*. The Bank of the River on the Weſt-Side is joined to the City by a Bridge of Boats, and well inhabited. The whole Country, which is ſcattered over with Boroughs, produces abundance of Rice, Herbage, Fruits, Cattle and Fiſh; but the Air is not healthful, ſo that often from the middle of *October* to *December* a great Number of the Inhabitants are carry'd off by the Diſtempers that reign there. Six Cities of the third Rank are dependant on it; near one of which there grow black Reeds, which look like Ebony, whereof they make various Muſical Inſtruments.

Fine Monaſtery.

Three Miles from *Shau-chew* there is a celebrated Monaſtery of the *Bonzas*, which formerly, they affirm, contained a thouſand of them; nothing can be more charming than its Situation. In the middle of a great Mountain, where it ſtands, call'd *Nan-wha*, one diſcovers an agreeable Deſart, which extends along a vaſt Plain, intirely encompaſs'd with little Hills; on the Tops of which they have planted Rows of Fruit-Trees, and from Space to Space Thickets, of Evergreens. The Country round about belongs to this Monaſtery, which they ſay was founded eight or nine hundred Years ago.

The Devil, who is the Imitator of God's Works, has his Penitents as well as his Virgins and Martyrs. They pretend that the Founder of this Monaſtery, whoſe Body is worſhip'd here, ſpent his Life in the moſt dreadful Mortification; and that Worms having bred in the Sores, made in his Fleſh by an Iron Chain which he wore about him, he took ſo much Care to improve his Sufferings, that he gather'd them up as faſt as they drop'd off his Body, and put them in their Place again, ſaying, That there was ſtill ſomething to feed on.

The *Bonzas* his Succeſſors follow his Example, but very ill; for tho' they make Profeſſion of Chaſtity, it is ſaid they are given to all ſorts of Debaucheries. Formerly great Complaints were made by the People, who came hither in Pilgrimage, that they robbed and plundered them; but at preſent Care is taken to prevent the like.

The Third City, Nan-hyong-fu. (A)

Nan-hyong-fû.

THIS is a large trading City, and one of the moſt frequented in the Empire. It ſtands at the Foot of a Mountain, (ſeparating the Provinces of *Quang-tong* and *Kyang-ſi*) from which two large Rivers deſcend, whereof one runs Southward, the other Northward; this laſt is divided into ſo many Branches that none of its Waters are loſt, which are continually ſwell'd with the Streams that fall from the Mountains. This City has only two Cities of the third Rank under its Juriſdiction.

Mountain *Mey-lin.*

Between *Nan-hyong*, which is the laſt City of the Province of *Quang-tong*, and *Nan-ngan* the firſt City of *Kyang-ſi*, ten Leagues diſtant, lies a great Mountain, call'd *Mey-lin*; over which there is a remarkable Road, above three Miles in length, with Precipices on each ſide; but as the Way is pretty wide, Travellers are in no Danger from Accidents.

On the Top of the Mountain, from whence one may ſee a great Way into both Provinces, there is a ſort of Temple built in Honour and to the Memory of the *Mandarin* who cauſed this admirable Road to be made, which is the moſt famous throughout *China*; becauſe whatever comes either from the Eaſt or South, muſt paſs that Way; whence it is almoſt continually throng'd with People, as much as the Streets of great Cities. The Merchants of the ſeveral Provinces have very lately cauſed a Stone Monument to be erected here, at their own Expence; whereon is inſcribed the Elogy of the *Vice-Roy*, who had the Care of the Cuſtom-Houſes of the Province of *Quang-tong*, and cauſed the Duties to be conſiderably leſſen'd.

(A) In the Map, *Nan-yong*, and in the Table of Diviſions, p. 6. *Nan-hyung*. Differences of theſe kinds are very common in this Work, nor is it eaſy to determine which is the true Orthography.

The

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The Fourth City, Whey-chew-fu.

Whey-chew-fu.

THIS City is almoſt ſurrounded with Water; and the Lands about it, which are the beſt in the Province, are irrigated by abundance of Springs. It has under its Juriſdiction one City of the ſecond Rank, and ten of the third.

The whole Country, which lies near the Sea, abounds with Fiſh, Oyſters, Lobſters, very well taſted Crabs, beſides extraordinary large Tortoiſes, of whoſe Shells the *Chineſe* make all ſorts of Toys. There are two remarkable Bridges at *Whey-chew*, one of forty Arches, which covers the two Rivers that meet on the Eaſt-ſide; the other is to the Weſt, built over a little Lake, that waſhes the Walls of the City. This Lake which is but three Miles in Compaſs, is lined with Stone quite round; and the ſides of it are embelliſh'd with Gardens, and ſtately Trees. There are two Iſlands in it which are adorn'd with Pleaſure-Houſes, and joined by a fine Stone Bridge.

In a Mountain of this Diſtrict they catch Butterflies, remarkable for their Beauty and Size; which are ſent to Court, and employ'd in certain Ornaments of the Palace, deſcribed elſewhere.

The Fifth City, Chau-chew-fu.

Chau-chew-fu.

THIS City ſtands near the Mouth of the River *Han-kyang*, the Sea flowing up to its Walls. It has a magnificent Bridge on the Eaſt-ſide, which is very long, and proportionably wide. Its Diſtrict contains eleven Cities of the third Rank.

This Country is ſeparated by Mountains from the Province of *Fo-kyen*, and ſo well water'd, that the Soil is every where very fertile; excepting in ſome Places, where it is ſtony and incapable of Tillage.

The Sixth City, Chau-king-fu.

Chau-king-fu.

IN this City, which, according to thoſe who are Judges, is the beſt built and handſomeſt in the whole Province, the *Tſong-tu* of the Provinces of *Quang-tong* and *Quan-ſi* reſides. It is ſituate by the River *Ta-ho*, on whoſe Eaſt-ſide appears a beautiful Tower, nine Stories high. The Port is very ſpacious, lying at the Confluence of three Rivers, or great Streams, one of which goes to *Kan-ton*. This Stream is ſo reſtrain'd between two Hills, that often in the time of Rain it overflows.

From *Chau-king* to *Kan ton*, both ſides of the River are beſet with large Villages, ſo near each other, that they ſeem to make but one. Among the reſt there is one upon the left Hand, of an extraordinary Length, containing near two hundred Houſes; which appear like ſquare Towers, and ſerve the Inhabitants to retire to with their Effects, in time of Rebellion, or the ſuddain Attack of Robbers. Afterwards you come to the Village *Fo-ſhan*, ſaid to contain a Million of People.

Village *Fo-ſhan* contains 1,000,000 Souls.

There are, upon the River only, upwards of five thouſand Barks, each as long as our midling Ships, and containing an intire Family; without reckoning an infinite Number of Fiſhing-Boats, and Canoes for croſſing from one ſide to the other; there being no Bridges over theſe great Rivers.

This Country abounds with wild and tame Peacocks, which are rarely ſeen in the other Provinces, unleſs they be brought thither; alſo with *Eagle-Wood* and the *Pao de Roſa*, or *Roſe-Wood*, as the *Portugueze* call it, of which the *Chineſe* make divers very curious Moveables. The Mountains likewiſe produce large Trees, which they call *Iron-Wood*, on account of its Hardneſs and Weight.

Chau-king has under its Juriſdiction one City of the ſecond, and five of the third Rank.

The Seventh City, Kau-chew-fu.

Kau-chew-fu.

THE Tide comes up as far as this City, ſo that the *Chineſe* Ships of Burthen may ſail up to it; which Conveniency, with the Fertility of its Land, cauſes great Plenty. It preſides over one City of the ſecond, and five of the third Rank.

This Diſtrict is incloſed partly by the Sea, and partly by Mountains, which are as Walls to it. Here are abundance of excellent Birds of Prey; alſo a ſort of Stone nearly reſembling Marble, which naturally repreſents Water, Mountains, and Landſkips. The *Chineſe* cut it into Leaves, whereof they make Tables and other Furniture.

Petrefying Crabs.

The Sea produces a kind of Crab, much like the common ſort, which have this extraordinary Quality, that when they are out the Water, they petrefy, without loſing their natural Form. The *Chineſe* Phyſicians uſe them as an excellent Remedy againſt burning Fevers.

The Eighth City, Lyen-chew-fu.

Lyen-chew-fu.

THIS City ſtands near the Sea, which there forms a very commodious Port for Barks, and Ships of Burden. Its Diſtrict is but of ſmall Extent, comprizing only one City of the ſecond, and two of the third Rank.

The Country borders on the Kingdom of *Tong-king*, from which it is ſeparated by inacceſſible Mountains. It affords plenty of Peacocks; they fiſh here for Pearls, and make ſeveral pretty Works of Tortoiſe-Shell.

The Ninth City, Lwi-chew-fu.

Lwi-chew-fu.

THE Territory belonging to this City, is the moſt agreeable and plentiful in all the Weſtern Part of the Province. It is almoſt ſurrounded by the Sea, being ſeparated from the Iſland of *Hay-nan*, only by a ſmall Streight; where, it is ſaid, there was formerly a Pearl-Fiſhery.

It abounds with Boroughs, whoſe Inhabitants ſubſiſt by fiſhing on the Coaſts, which afford plenty of all ſorts of Fiſh. The creeping Ozier, conſiſting of long Shoots, reſembling twiſted Cords, whereof the *Chineſe* make an infinite Number of pretty Works *, grows every where in the Diſtrict of this City; which has ſubordinate to it three Cities of the third Rank.

* See before, p. 113.

The Tenth City, Kyun-chew-fu (A), *Capital of the Iſland of* Hay-nan.

HAY-NAN, which ſignifies *South of the Sea*, is a great Iſland, having to the North, the Province of *Quang-tong* (B), whereto it belongs, which may be ſeen diſtinctly when the Sky is clear; on the South, the Channel form'd by the Bank of *Paracel*, with the Eaſtern Coaſt of *Cochin china*; on the Weſt, part of the ſame Kingdom, and that of *Tong-king*; and on the Eaſt, the Sea of *China*.

Its greateſt Length from Eaſt to Weſt is between ſixty and ſeventy Leagues, and its Breadth from North to South, between forty and fifty; ſo that it is near a hundred and ſixty Leagues in Circumference.

Soil.

On the North ſide, the Country is plain for fifteen Leagues from the Coaſt; but on the South and Eaſt ſide, it is covered with very high Mountains. It is only between theſe Mountains, and thoſe which poſſeſs the middle part of the Iſle, that one meets with cultivated Plains; and even theſe Plains, altho' they contain but a very ſmall Portion of the Land, are alſo in many Places ſandy and uncultivated. However the great Number of Rivers, and frequent Rains that follow the Change of Seaſons, render the Rice Fields fertile enough; and as they have often two Harveſts a Year, the Produce ſuffices for the Inhabitants, tho' pretty numerous.

Air unwholeſome.

The Climate of the Southern part is very unwholeſome, eſpecially on account of the Water, which according to the *Chineſe* is noxious; wherefore they take Care to boil every Morning a Quantity that may ſerve for the whole Day.

Kyun-chew-fu.

Kyun-chew-fu, the Capital of *Hay-nan*, is ſituate on a Promontory; and Ships come to Anchor under its very Walls. Two ſorts of *Mandarins* command here, as in all other Parts of *China*, *viz. Literary Mandarins*, and *Military Mandarins*, or Officers of War. It has under its Juriſdiction three Cities of the ſecond, and ten of the third Rank, which are almoſt all on the Sea Coaſt.

Li-mû-ſhan, or *Chi-ſhan*, inhabited by an independent People.

The greater Part of the Iſland is ſubject to the Emperor of *China*; none but the Country in the middle, named *Li-mû-ſhan* or *Chi-ſhan* being independent. It is inhabited by a free People, who have never yet been conquered, or acknowledged the Authority of the *Mandarins*; being obliged to abandon the plain Country to the *Chineſe*, they have retreated to the Mountains in the Center of the Iſland, where they are ſhelter'd from all their Inſults.

Theſe People had formerly an open Correſpondence with the *Chineſe*: Twice a Year they expoſed to Sale the Gold, which they dug out of their Mines, and their *Eagle* and *Calamba Wood*, ſo much eſteem'd by all the Eaſtern People. One deputed by them was ſent to examine the *Chineſe* Linens and Wares on the Frontiers, while the Principal among the *Chineſe* Merchants repair'd to the Mountains to view their Commodities; the Bargain being made, the *Chineſe* Goods were firſt carried thither, after which they faithfully deliver'd them the Things they had agreed for; by this Traffic the *Chineſe* made an immenſe Gain, whereof the Governor had the greater part.

The Emperor *Kang-hi*, being informed of the prodigious Quantity of Gold which his *Mandarins* acquired by this Commerce, for that and other Reaſons, forbid all his Subjects, under Pain of Death, to have any Correſpondence with theſe People. However, ſome ſecret Emiſſaries of the neighbouring Governors, ſtill find means of getting to them by Stealth; but the Profits ariſing from this clandeſtine Trade, for theſe thirty Years paſt, are very inconſiderable to what they uſed to be.

(A) In the Geographical Table as well as the Text, it is written *Kiun*; but in the Map, *Kiong*, which according to our way of ſpelling will be *Kyong-chew-fu*.

(B) The *French* has, thro' ſome Miſtake, *Quang-ſi*.

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These Islanders therefore scarce ever appear, unless when they are moved, either by Caprice, or the Remembrance of their ancient Liberty, to invade the neighbouring *Chinese* Villages. They have now and then attempted to surprize some of them; but are such Cowards, and so badly disciplined, that fifty *Chinese*, tho' far from being good Soldiers, would defeat 1000 of them, their very Looks being enough to put them to flight. Nevertheless there are other Islanders more tractable, who, paying Tribute to the Emperor, are suffered to possess several entire Villages in the Plains, because they hold no Correspondence with those of the Mountains. Many others put themselves into the Service of the *Chinese*, keep their Sheep, till their Lands, and are subject to the common Days-Work, appointed by the Governors of the different Places; these are dispersed thro' the Plain in the East and South part of the Island; and generally speaking are very deform'd, short, and of a reddish Colour.

Habit. Both Men and Women wear their Hair in a Ring on the Forehead, and on their Heads a Hat made of Straw or *Rattan*, tied under the Chin with two Strings. Their Habit consists of a Piece of Callico, either black, or of a deep Blew, which covers them from the Waist to the Knees. The Women wear a kind of Waist-Coat of the same, and are farther distinguish'd by blue Streaks on their Faces, made with Indigo, from their Eyes downwards. Both Sexes wear Gold and Silver Ear-Rings, shap'd like a Pear, and very well made.

Arms. Their Arms are Bows and Arrows, which they are not very expert at; and a kind of Hanger, which they carry in a little Basket, fasten'd to their Girdle behind. This is all the Tools they have for doing their Carpenters Work; and to cut Wood and Bushes, when they cross Forests.

Mines. Besides the Mines of Gold in the Heart of the Island, there are others in the North part, of the *Lapis Armenus*, which they carry to *Kan-ton*, and is used in painting all the blue Porcellain. The best Wood, both for Scent and Carving, comes from the Mountains of *Hay-nan*; from whence the present Emperor caused a Quantity to be brought, at a vast Expence, sufficient to build a Palace design'd for his Burying-Place.

Sweet Woods. The most precious of these Woods, next to the *Eagle-Wood*, is the *Wha-li*, call'd by *Europeans*, *Rose* or *Violet Wood*, on account of its Scent. There is also a yellow Wood, which is very beautiful and incorruptible; whereof Pillars of a certain Thickness, are of an immense Price, and reserved as well as the *Wha-li* for the Emperors Service.

Produce. This Island, besides the several kinds of Fruits found in *China*, produces much Sugar, Tobacco, and Cotton. Indigo is common here; to which if we add the Harvest of the *Areca-Nut*, the Crop of *Rattan*, with the different sorts of Fish taken on the Coasts, which are dry'd and salted for Exportation; nobody need wonder that twenty or thirty thousand pretty large Jonks should arrive here every Year from *Kan-ton*, or scruple to to rank *Hay-nan* among the most considerable Islands of *Asia*, on account of its Situation, Magnitude, and Riches.

Ports. The Port, where almost all the Barks of *Kan-ton* come, is in the North-side of the Island, and form'd by a pretty large River, whose Mouth is defended by two small Forts; but as it has not above ten or twelve Feet Water, Vessels, made after a different Manner from the *Chinese*, would find it difficult to enter. Trade brings thither all the Merchants in the Island, who have their Factors in other Parts. The Capital City stands about two Leagues from this Port; between them is a great Plain, full of beautiful *Chinese* Sepulchres, among which there is one with a Cross on it, where lies interred an *Italian Jesuit*, the first Missionary who landed on this Island.

On the Southern Coast, where the Company's Ships have put in, there is one of the best Ports to be met with, at the Bottom of a great Bay; where Vessels ride at Anchor in twenty Feet Water, within Pistol-shot of the Shore, and six Ships may continue, during both the Monsoons, in the greatest Security.

On the Shores of this Port grow several Maritime Plants and *Mandrepores* (c) of all kinds; also some Trees which yield *Dragons Blood*, and several others of different sorts; from which, an Incision being made, there distills a white Juice, that as it hardens, turns red; but is not of a Consistence like Gum or Rosin. This Matter cast into a Perfume Pot, burns slowly, and diffuses a Scent less strong, and more agreeable, than Incense.

There is found among the Rocks, at no great Depth of Water, a certain little blue Fish, which resembles the Dolphin more than the *Dorado*, and is in greater Esteem with the *Chinese* than the *Golden Fish*; but, unluckily, they live only a few Days out of their Element.

Tho' we cannot absolutely deny what is reported in Travellers, of a Lake in this Island, having the Virtue of petrifying whatever is thrown into it; yet there is great Reason to doubt it, because the Islanders know nothing of the Matter; that which may have given Occasion to this Opinion, is those counterfeit Petrifications, which the *Chinese* make to Perfection, and are very common at *Kan-ton*. They tell us also, that Pearls are found no where in such Abundance as on the Northern Coasts of this Island; but however true this might have been formerly, it it certain, that at present there is no such thing: Indeed some very small ones are gotten on the Coast of *Quang-si*, which are very dear; but the Pearls one meets with in *China*, come from the *Indies*.

Apes. Among the Animals, this Island breeds a curious kind of great black Apes, whose Physiognomy very nearly resembles the Human, so distinct are the Features; but this Species is scarce. There are others of a grey Colour, which are very ugly and common.

(c) The *Mandrepore* is a Sea Plant resembling *White Coral*.

A Table of the Latitudes of Towns and Longitudes determined Geometrically whereon this Map is grounded.

	Lat.	Long. from Paris		Lat.	Long. from Paris
Tsuen chew	25 49 12	5 12 40	Lien chan fu	24 14 24	7 20 00
Hoang yang hyen	25 41 36	5 29 10	Yay ping hyen	23 30 24	7 44 40
Quey ling fu	25 13 12	6 14 20	Lo yuen fu	23 25 12	8 14 40
Hing yuen hyen	25 13 30	7 10 40	Ta ming fu	23 40 45	9 1 20
Ho che chew	24 42 00	6 45 00	Chin gnan fu	23 20 23	10 0 00
Si long chew	24 34 24	10 40 20	Hien ping chew	22 43 12	9 40 00
Se chew fu	24 20 48	10 10 40	Tay ping fu	22 25 12	9 21 20
Hing yuen fu	24 26 24	8 0 00	Chong tso chew	22 19 12	8 52 10
Lo chew hyen	24 44 24	7 50 40	Kin ning fu	22 43 12	8 25 30
Yong ning chew	25 7 12	6 52 20	Pin chew *	23 13 12	7 32 20
Ping le fu	24 23 54	5 50 15	Hong chew	24 38 24	7 31 30
Ho hyen	24 8 24	5 14 00	Mie lan chew *	24 40 48	6 45 24
Yong ngan chew	24 1 12	6 9 10	Sin chew fu	23 26 48	6 7 20
Hing chew	23 59 00	4 40	U chew fu	23 28 48	5 51 15

N.B. * after the Name, Latitude or Longitude denotes a Variation in that respect from the Map — Tu yang fu seems to be a mistake for Ta yang fu, or the like, for there are but 12 fu in this province, and the Situation, without a name, is marked by a ▫.

PROVINCE XIII
QUÂNG-SI.

Drawn on the Spot by Fr. Fine de Tartre & Cordóso, in the year 1714; with Improvements by the Editor.

Inscribed to Sir ARCHIBALD GRANT of MONYMUISK Bar.t

Roman Monnoyer Sculp.

YUN-NAN

QUEY CHEW

A Savage people

HU

QUANG-SI

YAO TSE people

CHWANG-KO-LAU a Savage people

CHWANG-KO-LAU Savage People

YAO people

YAO Savage people

TONG

QUANG

YUEN-KIANG-FU

SE-CHEW-FU

PING-LO-FU

NAN-NYNG-FU

TAY-PING-FU

YEW-CHEW-FU

U-CHEW-FU

SIN-CHEW-FU

QUEI-LIN-FU

Nan-tin-chew

Na-ti-chew

Si long chew

Tong lan chew

Po-ley-kyang

Tyen chew

Tay-i chew

Ngan-ting chew

Pin chew

Heng chew

Yo ling chew

Tong-chu

Tsuy-yen-hyen

Yong-ning chew

Ho chew

Ho hyen

Ping-lo-fu

Yong-ning chew

Yong-ngan chew

Tsuen chew

Ngan-nan or Tong-king

A Line under the name of a place denotes the Lat.e observed, and two lines both Lat.e and Long.e

Li or chinese Furlongs in a Degree.

50 100 150 200

Common French Leagues.

5 10 15 20

English Miles.

10 20 30 40 50 60

Longitude from Paris 103 104 105 106 107 108 109

Longitude from Pe-king 11 10 9 8 7 6 5

22 23 24 25

Hay-nan abounds with Game; indeed the Partridges, Quails, and Hares are inferior to those of *Europe*, but Snipes, Teal, and all sorts of Water-Fowl are very good. There is a kind of *Wood-Hen* of an excellent Relish. Turtle-Doves are in great plenty, as well as two sorts of Wood-Pidgeons. Stags, and Maron-Hogs, which are a kind of wild Boars, are very common. PROV. XII. Quang-tong.

Here are also several sorts of curious Birds, as Ravens with white Rings about their Necks, like Cravats; Starlings, which have a little Moon on their Bills; Black-Birds of a deep blue Colour, with yellow Ears, half an Inch long, which speak and whistle in Perfection; little Birds, the Bigness of a Linnet, whose Feathers are of a most beautiful Red, and others of a very bright Gold Colour; which two sorts of Birds, tho' of different kinds are always together.

Considering the Islanders travel both by Day and Night thro' the Plains and thick Woods, without Arms, and almost always bare-foot, the Reptiles of *Hay-nan* cannot be dangerous; and tho' it breeds Serpents and Snakes of a monstrous size, yet they are so timorous, that the least Noise frights them away.

The Port of Ma-kau.

THIS Port is famous for the great Trade carry'd on by the *Portuguese* (who have been in Possession of it above a Century) when they were Masters of a considerable Part of the *Indies*; but now they have only a Fortress with a very small Garrison, being in no Condition to maintain many Soldiers. The Port of *Ma-kau*.

The City is built on a little Peninsula, or, if you will, a small Island, because it is separated from the Land by a River, which is enlarged by the Tides. It is join'd to the rest of the Island by a very narrow Isthmus, across which they have built a Wall.

Those who are at Anchor without, see nothing on all hands but Isles, which form a great Circle; with two or three Fortresses on the Eminences, and some Houses at the end of the Town. These Houses and Fortresses seem to be built on a very high Land, bounding the View on that side; but between this Land, (which indeed is a pretty large Island) and *Ma-kau*, there is a safe and commodious Port, along whose Shores the City extends.

The Houses are built after the *European* Fashion, but somewhat low. The *Chinese* are more numerous than the *Portuguese*, who are almost all Mongrels, born in the *Indies* or at *Ma-kau*, and not being very rich, are in no Esteem with the *Chinese*.

The Fortifications belonging to *Ma-kau* are pretty good, and well provided with Cannon; but the Garrison is very weak, and as the *Chinese* supply it with all Necessaries, they are at no Pains become Masters of it.

There is in the Place a *Portuguese* Governor, and a *Chinese Mandarin*, on whom the whole Country depends; his Palace stands in the middle of the City, and whatever he would have done, the *Portuguese* must obey, especially where the Interest of the *Chinese* is concern'd.

The *Portuguese* obtain'd this Settlement in the following Manner: During the Reign of *Hong-chi* the *Europeans* traded either at *Kan-ton*, or *Ning-po*, in the Province of *Che-kyang*; but in the time of *Kya-tsing*, a Pirate named *Chang-si-lau*, who infested the Seas of *Kan-ton*, having seiz'd *Ma-kau*, and besieg'd the Capital of the Province; the *Mandarins* desir'd the Assistance of the *Europeans* on Board the Merchantmen, who oblig'd the Pirate to raise the Siege, and pursuing him to *Makau*, slew him there. The Emperor being inform'd of this Victory, by the *Tsong-tu*, publish'd a Decree, whereby he gave *Ma-kau* to those *European* Merchants, in order to settle there.

The Island of Shang-chwen-shan, *or* Sançian.

THE Death of S. *Francis Xavier*, the Apostle of the *Indies*, and his Tomb, which is still to be seen in this Island, have render'd it remarkable. The Tomb stands on an Eminence at the Foot of a Hill; beside it is a little Plain, cover'd on one side with Trees, and adorn'd on the other with several Gardens. The Island of *Shan-chwen-shan*, or *Sançian*.

The Island is not desart, as is reported; for there are five Villages in it, inhabited by poor Fishermen, who live on the Fish they take, and a little Rice which they sow. Here is a Chappel built by the *Portuguese Jesuits*, about thirty Years ago; it is only of Plaister, but looks very pretty, the *Chinese* having japan'd it over with red and blue Varnish.

PROVINCE XIII. QUANG-SI.

THIS Province is situate between those of *Quang-tong*, *Quey-chew*, *Yun-nan*, and the Kingdom of *Tong-king*. It contains twelve Cities of the first Rank, and four-score of the second and third. It produces such plenty of Rice, that for six Months of the Year it furnishes the Province of *Quang-tong*, which otherwise would not be able to support its numerous Inhabitants. PROV. XIII. Quang-si.

Notwith-

Prov. XIII. Quang-si.

Notwithstanding which it is not to be compared to most of the other Provinces, either for Extent, Beauty, or Trade. Altho' it is water'd by many Rivers, yet only the Parts towards the East and South, are well improv'd, being a flat Country and the Air mild; almost every where else, especially towards the North, it is incumber'd with Mountains cover'd with thick Forests.

Mines of Gold, Silver, &c.

There are in this Province Mines of all sorts of Metals, especially Gold and Silver; which the *Chinese* out of Policy have always prohibited to be open'd, for fear of occasioning Disturbances. A certain Chain of Mountains having been known, for a long time past, to contain Mines of Gold, Silver, Tin, Copper, and Lead; some Years ago the Governor of a City of the first Rank, in whose District they are, presented a Memorial to the Emperor, wherein he shew'd how to prevent Inconveniences. Among the rest, he observ'd that the Inhabitants offer'd to open them at their own Expence; and proposed that none, either of this or the neighbouring Provinces, should be permitted to work at them, without a Patent from his *Mandarin*, besides four Persons Security for his Conduct.

The Emperor having sent this Memorial to be examin'd by the *Hû-pû*, that Court, which superintends the Revenues, approv'd of it, conditionally that, according to what is practised on like Occasions, the Undertakers should give forty *per Cent* to the Emperor, and five *per Cent* to the Officers and Soldiers, who presided over the Work. Afterwards the Emperor reserv'd the Gold Mine wholy to himself, and work'd it at his own Expence. There is in this Province a pretty extraordinary Tree, which instead of Pith contains a soft Substance, that serves for Meal, and does not taste amiss. Here are abundance of those Insects, spoken of before, which produce the white Wax. The Cinnamon that grows here, diffuses a more agreeable Odour, than that of the Island of *Ceylan* (D), and the Silks that are made, bear a good Price; in short, this Country breeds Parrots, Porcupines, and Rhinoceroses.

Plant produces Meal.

Insects that make white Wax.

The First City, Quey-ling-fu, *Capital of the Province.*

Quey-ling-fû.

THIS City stands on a River (E) that falls into the *Ta-ho*; and runs with such Rapidity thro' the narrow Valleys, that, tho' it is large, it is not navigable, or of any use for Trade.

The City is remarbable for being built partly after the Manner of our antient Fortifications; but is much inferior to most of the other Capitals.

Etymol. of *Quey-ling.*

Quey-ling signifies the *Forest of the Flowers of Quey*; because the Flower call'd *Quey*, tho' pretty common throughout *China*, is more plenty in this Province, and especially in the Territory of this City, than elsewhere.

The Flower *Quey.*

The Tree which produces it, is very large, with Leaves resembling those of the Lawrel; it is little, yellow, and grows in Bunches; it does not remain long on the Tree, and when it falls, another comes in its Place. In Autumn the Tree is cover'd over with these Flowers, whose agreeable Smell perfumes the whole Country.

Best Stones for making Ink.

In this District are found the best Stones which the *Literati* use to make their Ink of; and Birds whose Feathers are variegated with very bright Colours, and woven in their Silks.

Quey-ling has under its Jurisdiction only two Cities of the second, and seven of the third Rank. It is almost wholly encompassed with savage and barbarous People, who are settled in the Mountains. I have already given an account of them, distinguishing those who are subject to the *Chinese Mandarins*, from those who live in a State of Independency.

The Second City, Lyew-chew-fu.

Lyew chew-fû.

THE Territory of this City is of great Extent, and well water'd, but full of Mountains, which however abound with Simples, much used by the Physicians. Two Cities of the second, and ten of the third Rank depend on it.

Vû-fwen-lyen.

Among these latter, *Vû-fwen-lyen* is famous on account of the lively and subtil Wit of its Inhabitants. There is scarce an Examination at *Pe-king* for the Degree of Doctor, but several *Literati* of this City obtain it, who are afterwards employ'd in some of the Governments or Magistracies.

The Third City, Kin-ywen-fu. (F)

Kin ywen-fû.

THO' this City is built on a large River, yet it is not the more agreeable; for besides being encompassed with frightful Mountains, those of *Quey-chew*, which are inaccessible, and inhabited by People who are half Savage, are in its Neighbourhood.

The Valleys lying between these frightful Mountains are interspersed with Villages and Forts. Gold is gather'd out of its Rivers, and the *Areka* is found every where. Two Cities of the second, and five of the third Rank depend on its Jurisdiction.

(D) More properly *Seylan*, or *Selan* with an S.
(E) According to the Map, it stands on a sort of Lake.
(F) Here the Name agrees with the Map, but in both the Tables it is spelled, *King ywen fû.*

The

Prov. XIII. Quang-si.

The Fourth City, Se-nghen fu.

Se-nghen-fu.

THE District of this City is of no great Extent, containing only one City of the second Rank, and two of the third. It is encompassed with Mountains, whose Inhabitants, who were formerly rude, and half Barbarians, but have become civiliz'd by Degrees, since they were incorporated with the Empire.

The Fifth City, Ping-lo-fu.

Ping-lo-fu.

THIS City stands on a River, which, tho' large, is hardly navigable. It runs among very narrow Valleys, interspersed with Rocks, which makes it full of Water-Falls. Its Jurisdiction contains one City of the second, and seven of the third Rank.

All these Cities are inviron'd with Mountains, which render the Country disagreeable; some of them however are cover'd with Orange-Trees; abundance of that white Wax, made by certain Insects, is found here, whereof I have spoken more than once already.

The Sixth City, U-chew-fu.

U-chew-fu.

ALL the Rivers of the Province meet near this City, which borders on *Quang-tong*; whence it is look'd on as the most considerable for Trade, and of greatest Importance, because it is the Key of that Province. Its District comprizes one City of the second, and nine of the third Rank.

Cinnabar. Tree producing Meal.

The Country is partly plain, and partly mountainous. It produces *Red Lead*, and a remarkable Tree, nam'd *Quang-lang*; which instead of Pith contains a soft Substance, employ'd to the same Use as Meal, and of no disagreeable Taste.

Rhinoceros.

Besides the common Animals of *China*, one meets here with the Rhinoceros; and a kind of Apes, with yellow Hair, which by their Shape, and Shrilness of their Yell, have a great Resemblance of Dogs.

The Seventh City, Sin-chew-fu. (A)

Sin-chew-fu.

THIS City stands at the Confluence of two Rivers, in an agreeable Country, if compar'd with the rest of the Province. The Forests and Mountains, wherewith it is incompassed, have something inexpressibly gay and smiling, especially to such as come from those steep Mountains, on the Spot which strike the Eye with nothing but what is frightful and melancholy.

The Country produces a sort of Cinnamon, much inferior to that of *Ceylan*, in Goodness and Smell; also those Trees, whose Wood is so hard that it has the Name of *Iron-Wood*. They make Cloth of a certain Grass, which sometimes bears a greater Price, than the common Silks. A kind of yellow Earth is found here, which they say is a sovereign Remedy against all sorts of Poison. The District of this City is not considerable, containing no more than three Cities of the third Rank.

The Eighth City, Nan-ning-fu.

Nan-ning-fu.

THE Place where this City stands, is almost surrounded with Rivers, and little Lakes. Four Cities of the second, and three of the third Rank are within its District, which is intermixt with Plains and Mountains.

Great Parrots are found here, that are easily taught to speak; also a kind of Fowl, which discharges out of its Mouth Threads of Cotton; and very large Porcupines, which dart very long and sharp Quills at those who approach them. Some of its Mountains produce Iron Mines.

The Ninth City, Tay-ping-fu.

Tay-ping-fu.

THIS City is situate in an Elbow made by a large River, by which it is inclosed on three sides, and fortify'd on the fourth by a Wall running from one Branch of that River to the other.

The Country depending on it is the best in the whole Province. The Soil is fertile, very populous, and well cultivated. It contains a great Number of Forts, as bordering on the Kingdom of *Tong-king*.

The Inhabitants are look'd on as *Barbarians* by the *Chinese*, because they have not much Politeness, and shew a Roughness in their Behaviour, very different from the *Chinese* Affability. The District of this City contains twelve Cities of the second, and two of the third Rank.

(A) In the Table Page 6. *Tsin chew fu.*

Prov XIII. Quang-si.

The Tenth City, Se-ming-fu. (B)

Se-ming-fu.

STANDS also near the Borders of *Tong-king*, in a mountainous Country, and not far from the Pillar, which the *Tong-kingese* have erected to serve for the Limits of their Kingdom, as I have elsewhere remark'd. Its Mountains furnish abundance of Wood, and its District contains only four Cities of the second Rank.

The Country produces all the Necessaries of Life, but the Inhabitants are not near so polite as those of other Parts of the Empire.

The Eleventh City, Chin-ngan-fu.

Chin-ngan-fu.

AS great Part of the District of this City depends on *Tong-king*, it contains only one City of the second Rank. It was formerly no more than a pitiful Borough, which was afterwards inlarg'd, and inclosed with Walls, in order to make it a City of the first Rank.

The Manners of its Inhabitants does not differ much from those of the *Chinese*. The Country produces all the Necessaries of Life, and among the rest much Honey and Wax.

The Twelfth City, Se-chin-fu. (C)

Se-chin-fu.

THE District of this City is inconsiderable, containing only two Cities of the second Rank. It is situate almost at the Spring of two little Rivers, which meet near its Walls. The Country is partly plain, partly mountainous. It borders on *Yun-nan*, and is full of populous Boroughs.

PROVINCE XIV. YUN-NAN.

Prov. XIV. Yun-nan. Bounds.

THIS Province, being one of the richest of the Empire, is bounded on one side by the Provinces of *Se-chwen*, *Quey-chew*, and *Quang-si*; and on the other by *Tibet*, some savage Nations little known, and the Kingdoms of *Ava*, *Pegu*, *Laos*, and *Tong-king*. It contains twenty one Cities of the first Rank, and fifty five of the second and third. It is water'd every where by Rivers, whereof several take their Rise from considerable Lakes, which are in the Province, and render it very fruitful.

Gold Sand.

All sorts of Necessaries are very cheap here. The Gold alone that is gathered out of the Sand of the Rivers and Torrents, which descend from the Mountains situate in the Western part of the Province, amounts to a considerable Sum; whence it may be judged that those Mountains contain Gold-Mines, which would produce immense Riches, were they suffer'd to be open'd.

Mines of white Copper. Red Amber, precious Stones, Frankincense and Marble.

Besides the Mines of common Copper, found also in some other Provinces, there are some of a singular kind, named *Pe-tong*, which is white, both within and without. It produces red Amber, but no yellow; in a word, Rubies, Saphirs, Agats, Pearls, precious Stones, Musk, Silk, Benjamin, a sort of Frankincense, which is much esteem'd, *Lapis Armenus*, and very beautiful Marble. Some of this Marble, which is of divers Colours, naturally represents Mountains, Flowers, Trees and Rivers, whereof they make Tables and other Ornaments; some think that the Rubies, and other precious Stones, are brought hither from the Kingdom of *Ava*.

Among the Animals, one meets with excellent Horses, most of them low but strong and vigorous; Stags of a peculiar kind, which are neither taller nor thicker than our ordinary Dogs. The Lords keep them in their Gardens for their Diversion. The Birds, call'd *Kin-ki* or *Golden-Hens*, are also found here, which I have described elsewhere.

The People are very strong and courageous; besides they are of a mild affable Temper, and fit for the Study of the Sciences.

The First City, Yun-nan-fu, *the Capital of the Province.*

Yun-nan-fu.

THIS City has no navigable River, but is built on the side of a large and deep Lake, or to speak in the Language of the Country, on the Coast of the *South Sea*. It is not many Years since it it was remarkable for its Beauty. Within its Walls, which are three Miles in Compass, it was full of handsome Buildings, and without, adorn'd with pleasant Gardens, two or three of which are still to be seen.

(n) In the Map *Se-min-fu*; but in the Tables as here.

(c) In the two Tables tis *Se-ching-fu*; but in the Map as here.

A *Chinese*

Long. from Paris 96 97 98 99 100 101 102 103

Li or Chinese Furlongs in a degree
50 100 150 200 250
Common French Leagues
5 10 15 20 25
English Miles
20 20 30 40 50 60 69½

A Table of the Latitudes (observed) and Longitudes (determined Geometrically) whereon this Map is grounded.

Places	Lat.d	Long.d m	Places	Lat.d	Long.d	Places	Lat.d	Long.d
Ku-tsing-fu	25.32.24	12.38.30	Ching-kiang-chew	24.11.35	16.57.0	Mong-wha-fu	25.18.0	15.8.25
Lo-ping-chew	24.58.48	12.9.20	Long-han-quan	23.41.40	18.32.0	Yu-li-fu	25.44.24	*16.6.40
Quang-nan-fu	24.9.36	11.22.35	*Yn-quey-chew	24.38.20	17.42.40	Kyen-lin-chew	26.32.0	16.38.40
*Que-wha-fu	23.24.30	12.6.45	Yong-chang-fu	25.4.48	17.2.35	*Ta-ching-quan	*27.32.0	16.40.0
Mong-tse-hyen	23.24.0	12.52.20	Shun-ning-fu	24.37.12	16.18.35	Si-kyang-fu	26.51.36	16.1.10
Lin-ngan-fu	23.37.12	13.24.0	King-tong-fu	24.30.40	*15.24.30	Yong-ning-fu	27.18.28	15.41.20
Yuen-kyang-fu	23.36.0	14.18.40	Ho-si-hyen	24.16.10	15.38.40	Yong-pe-fu	26.42.0	15.20.20
Swen-wey-tse	22.12.0	15.26.40	Quang-si-fu	24.30.36	12.38.40	Yun-ngan-fu	25.32.20	15.2.40
Mong-hyen	22.29.20	16.42.0	Ching-kyang-fu	24.13.12	13.24.0	U-ting-fu	25.32.24	14.56.0
*Mong-ting-fi	23.37.12	*17.14.40	Chi-hyong-fu	25.6.0	14.45.20	Yun-nan-fu	25.6.0	13.56.50

NB. a * before the Name Lat.d or Long.d of a Place denotes a variation from the Map

A Line under the Name of a place denotes the Lat.d observed.

FU, a City of 1.st rank
Chew, a City of 2.d rank
Hyen, a City of 3.d rank

TERRITORIES of the LAMA'S

SE-CHWEN

QUEY-CHEW

SAVAGE PEOPLE but little known

MA-QUE or Kingd. of AVA

MYEN-QUE, or Kingdom of PEGU.

LAU-CHWÂ, or Kingdom of LAU.

KYO-CHI-QUE, or KINGDOM of TONG-KING.

QUANG-SI

PROVINCE XIV
YUN-NAN;

Drawn on the Spot by the Peres Fridelli, Regis, & Bonjour, an Augustinian, in the Year 1715: With Improvements by the Editor.

Inscribed to John Myddelton of Chirk Castle in the County of Denbigh Esq.r Member of Parliament for the said Town.

Eman.l Bowen Sculp

Long. from Pe-king 18 17 16 15 14 13 12 11

A *Chineſe* Prince formerly kept his Court here; the *Tartars* becoming Maſters of *China* they gave him the Inveſtiture thereof with the Title of King; but that Prince (D) being weary of the Yoke, and having taken up Arms againſt the Emperor, in 1679, his Family was ruin'd, and dying a while after of old Age, his Troops were of a ſudden diſperſed.

The Trade for Metals is greater here than in any other Province. They make a particular ſort of Silk, named *Tong-hay-twan-tſe*, that is, the *Satin of the Eaſtern Sea*, without knowing the Occaſion of this Name. It is made of twiſted Silk, is not flower'd, and without any Gloſs. They dye it of all ſorts of Colours, as they do the *Twan-tſe*, or common Satin; but it appears neither bright nor lively; they alſo make very good Carpets.

After all, *Yun-nan*, at preſent, has more Reputation than Wealth; the Shops are but indifferently furniſh'd, the Dealers poor, the Buildings mean, and the Concourſe of People not very great, if compared with what is ſeen in moſt of the other Capitals of Provinces.

In this City the *Tſong-tû*, or Governor-General of the Provinces of *Yun-nan* and *Quey-chew*, reſides, as alſo the *Vice-Roy* of the Province. Its Diſtrict contains four Cities of the ſecond, and ſeven of the third Rank.

The whole Country is agreeable and fertile, conſiſting partly in little Hils, and partly in large Plains. The Waters are very good, the Climate temperate, and the Canals give an eaſy Admittance to Veſſels.

The Inhabitants are indued with Wit and Courage, and have always been addicted to Arms, or Agriculture. The Horſes that are bred there are ſmall, but hardy and ſtrong. It produces *Lapis Armenus* and fine Marble. The Trees call'd *Roſe-Wood*, are alſo found here.

The Second City, Ta-li-fu.

Ta-li-fû.

THIS City, like the Capital, ſtands on a Lake, which is very long, and abounds with all ſorts of Fiſh. It is large, and very populous; the Climate is mild, and the Soil fertile, ſo that it is a very pleaſant Place to live in.

It is here principally thoſe fair Tables and other Ornaments are made of that moſt beautiful Marble, dug out of the Mountain *Tyen-ſung*; and which is naturally variegated with ſo many different Colours, that one would think the Mountains, Flowers, Trees, and Rivers repreſented thereon were drawn by a ſkillful Painter.

Ta-li has under its Juriſdiction, four Cities of the ſecond, and three of the third Rank.

The Third City, Ling-ngan-fu. (E)

Ling-ngan-fû.

THE whole Country, that belongs to this City, containing four Cities of the ſecond Rank, and five of the third, conſiſts either of Plains, little Hills, and Mountains, which afford no diſagreeable Proſpect; it is water'd by pretty large Lakes, and ſeveral Rivers, that render it fertile, eſpecially in Rice and Wheat. It produces alſo plenty of Honey and Wax, as well as moſt of the Fruits found in the *Indies*.

The Fourth City, Chu-hyung-fu. (F)

Chû-kyung-fû.

THIS City ſtands in the Heart of the Province, and a very beautiful Country, water'd with ſeveral Rivers, and incloſed on all ſides with fine Mountains, which ſerve inſtead of Bulwarks. The Air is healthful, and the Soil produces plenty of all ſorts of Grain. It abounds alſo with good Paſtures.

The Mountains yield the *Lapis Armenus*, and a fine green Stone; ſo do ſome of them Silver Mines in Caſe they were open'd. It has but two Cities of the ſecond Rank under its Juriſdiction.

The Fifth City, Chin-kyang-fu.

Chin-kyang-fû

NOTHING can be more agreeable than the Situation of this City. It ſtands on the ſide of a great Lake which lies to the South, and in a Plain encompaſſed with Mountains, which are at a proper Diſtance to render the Proſpect agreeable. Its Diſtrict is of no great Extent, containing no more than two Cities of the ſecond, and two of the third Rank; but it is water'd by Lakes and Rivers that make it fertile, and abound with excellent Fiſh. The Inhabitants make Cotton Carpets, which are much eſteem'd.

The Sixth City, King-tong-fu.

King-tong-fû.

THE Country, where this City ſtands, is full of very high Mountains, which they ſay contain Silver Mines. It abounds with Rice, and its Valleys are well water'd with Brooks and Rivers. Altho' it enjoys the Rank of *Fû*, there is no other City in its Diſtrict.

(D) This was the famous *U-ſan-ghey*, who call'd in the *Tartars* to ſuppreſs the Rebels.

(E) In the Map *Ling-gan-fû*, but in the Tables as here.

(F) In the Map as here, but *Chû-hyang-fû*, in the firſt Table, and *Chû-hyong-fû* in the ſecond.

PROV. XIV. Yun-nan.

On the West of it is one of those Bridges, which I have described elsewhere, supported by Iron Chains. The Sight of the Precipices, and Agitation of the Bridge, when many Passengers are on it at once, never fail to terrify those who have not passed it before.

The Seventh City, Quan-nan-fu.

Quan-nan-fu.

THIS City, as well as the former, has no other within its District. It stands on the Borders of the Province of *Quey-chew*, and is separated, as it were, from the rest of the Province by frightful Mountains. Its Soil is fertile, but the Inhabitants are consider'd by the *Chinese* as *Barbarians*, on account of the Rudeness of their Behaviour.

The Eighth City, Quang-si-fu.

Quang-si-fu.

THIS City stands in a little Plain, and on the Side of a Lake. It is quite surrounded with Mountains, and has under it only two Cities of the third Rank, without any thing farther, worthy Remark.

The Ninth City, Shun-ning-fu,

Shun-ning-fu.

IS a very small City, not above a Mile and an half in Compass, surrounded with Mountains, so that the Avenues to it are thro' very narrow Valleys. The Soil is almost every where barren, and the Genius as well as Manners of the Natives as rude as the Climate they inhabit.

The Tenth City, Ku-tsing-fu. (G)

Ku-tsing-fu.

ALTHO' this City is surrounded with Mountains, yet the Country about it is fruitful enough. It commands over five Cities of the second, and two of the third Rank. Their Inhabitants are very laborious, and do not leave an Inch of Land unimprov'd; but they are so litigious, that they spend the best Part of their Effects at Law.

The Eleventh City, Yau-ngan-fu. (H)

Yau-ngan-fu.

THE Territory of this City is sufficiently large, altho' it has but two Cities, one of the second, and the other of the third Rank under its Jurisdiction. It is intermixt with fertile Valleys and Mountains, cover'd with fine Forests. It furnishes abundance of Musk.

Near the City is a Well of salt Water, whereof they make very white Salt. The People of this Country are of a strong Constitution, and naturally warlike.

The Twelfth City, Ko-king-fu.

Ko-king-fu.

THIS City, which is encompassed with Mountains, has no more than one City of the second Rank in its District, which is situate on a Lake, six Leagues in Compass. Its Inhabitants are couragious and brave. They usually go arm'd with Bows and Arrows.

The Country produces Musk and Pine-Apples. Very beautiful Carpets are made here. It is said there are Gold Mines in its Mountains, bordering on the Country of the *Si-fan*, or Territories of the *Lamas*.

The Thirteenth City, Vu-ting-fu. (I)

Vu-ting-fu.

THIS City is situate on the Borders of the Province of *Se-chwen*, in a rich and fertile Soil, water'd with Brooks and Rivers that produce great plenty. It has a pretty large Garrison to defend the Country against any Incursions of the neighbouring Mountaineers.

The Land is well cultivated, and its Pastures are stock'd with numerous Flocks. A great deal of Musk also comes from hence. Some of its Mountains are rugged and steep, and the Passages over them so narrow, that only one Man at a time can clamber up. In time of War the Inhabitants retire to them as inaccessible Holds. It has in its District only two Cities of the second Rank, and one of the third.

The Fourteenth City, Li-kyang-tu-fu. (K)

Li-kyang-tû-fû.

IT is said the Inhabitants of this City and the Territory belonging to it, are descended from the ancient Colonies of the *Chinese*, who came and settled here. It has no City depending on it, and is surrounded by Mountains, which separate it from the Dominions of the *Lamas*, wherein no doubt are Gold Mines. The whole Country is well water'd and fertile, yielding Amber and Pine-Apples.

(G) This City is call'd in Table 1. and the Map, *Ku chew fû.*
(H) In the Map, *Yau-gan-fû.*
(I) In both Tables *U-ting-fû*; but in the Map as here.
(K) In the Map as here; but in the Tables *Li-kyang-fû.*

The

Longitude from Paris. 101 102 103 104 105 106 107

29 28 27 26 25

A Table of Latitudes observed and Longitudes determin'd geometrically whereon this Map is grounded.

Places	Latitude	Longitude
Tsi-kwen-kyen*	28. 24. 00.	8. 16. 11. W.
Se-nán-fu*	27. 56. 24.	8. 2. 50.
Yong-jin-fu*	27. 38. 24.	7. 29. 3.
Tse-chen-fu*	27. 10. 48.	7. 54. 0.
She-tsyen-fu*	27. 30. 00.	8. 18. 40.
Chin-yuen-fu*	27. 1. 12.	8. 10. 40.
Yu-king-hyen	27. 9. 36.	8. 43. 52.*
She-ping-hyen*	27. 0. 20.	8. 26. 40.
Tsing-ping-hyen*	26. 37. 12.	8. 48. 32.
Ping-yuve-fu*	26. 37. 25.	9. 4. 52.*
Kay-chen*	26. 58. 40.	9. 45. 20.*
Tá-ting-chew*	27. 3. 36.	10. 56. 00.
Yong-ning-chew	27. 52. 48.	11. 5. 20.
Whey-ning-fu*	26. 43. 15.	12. 12. 00.
Ping-yuven-chew	26. 37. 12.	10. 45. 20.
Pú-ngán-chew	25. 44. 24.	11. 49. 20.
Ngan-lang-chin	25. 3. 36.	10. 56. 20.

Places	Latitude	Longitude
Yong-ning-chew	25. 54. 0.	11. 0. 30. W.
Ngan-shun-fu*	26. 12. 0.	10. 36. 00.
Long-li-hyen	26. 23. 50.	9. 36. 00.
Tá-yuven-fu*	26. 12. 10.	9. 4. 00.
Má-hú-chen*	26. 26. 24.	9. 1. 30.
Que-ting-hyen*	26. 30. 00.	9. 22. 20.
Que-yâng-fu*	26. 30. 00.	9. 52. 20.
Yong-tsong-hyen*	25. 57. 36.	7. 24. 30.

NB. a * at the end of the name, Latitude or Long.d of a Place denotes variation from the Map.

Li or Chinese Furlongs in a Degree.

50 100 150 200 250

Common French Leagues.

5 10 15 20 25

English Miles.

10 20 30 40 50 60 69 ½

A Line under the name of a Place denotes the Lat.d determin'd; two Lines both the Lat.d & Long.d

FU. a City of the first Rank.
Chew. a City of the 2.d Rank.
Hyen. a City of the 3.d Rank.

SE-CHWEN

HU-QUANG

YUN-NÁN

QUÁNG-SI

SENG-MYAU TSE
People unsubdued
The whole Country Mountainous

SENG-MYAU TSE
People unsubdued
all Mountainous

QUEY-YANG FU

WEI-NING FU

TSI-KWEN-FU

CHIN-YUEN-FU

TU-YUN-FU

SHE-TSYEN-FU

Tsing-ning-chew

Ping-yuen-chew

Tsay-tung-chew

Kyen-si-chew

Pú-ngán-chew

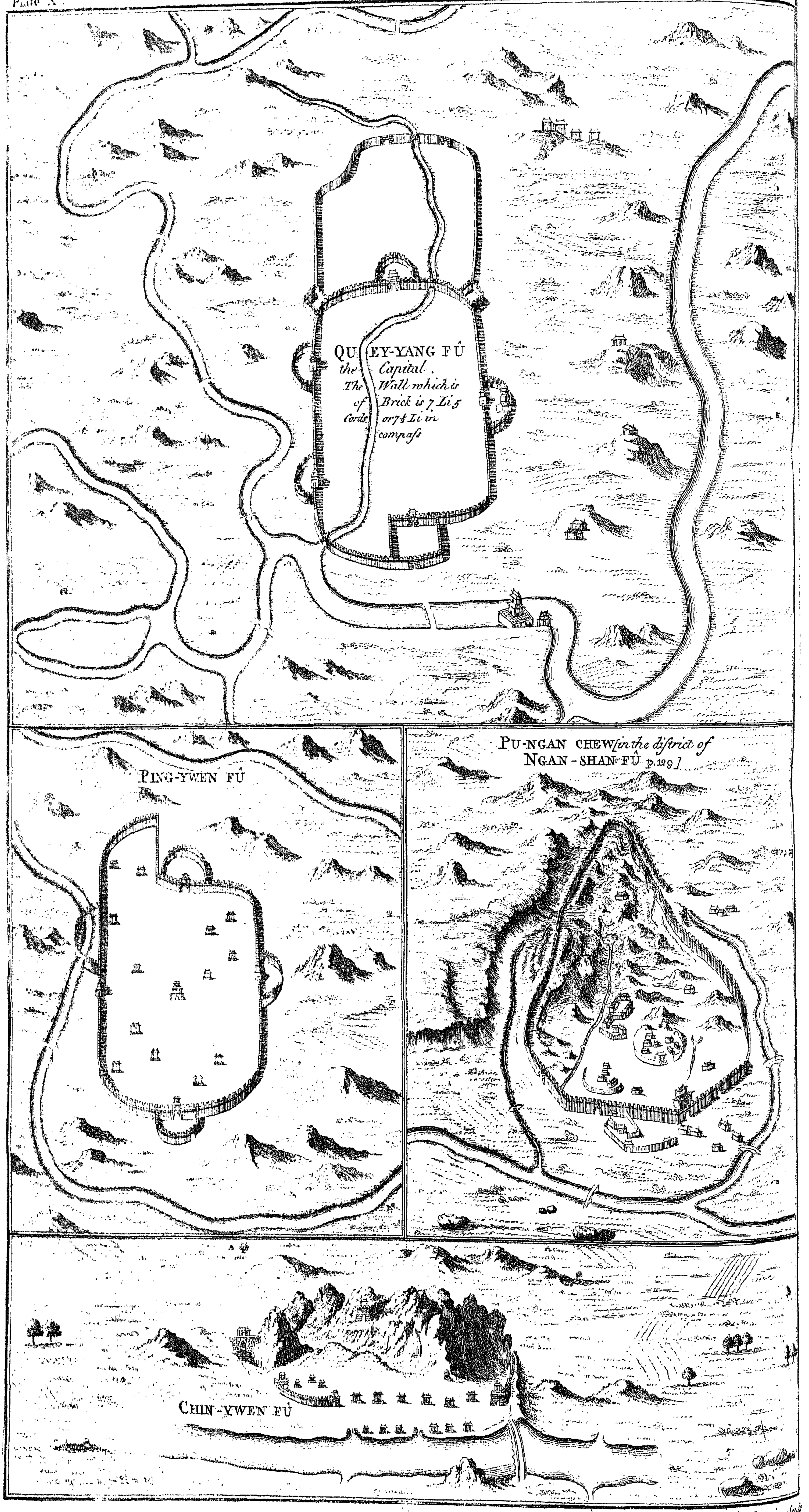
Ping-kuang

Kim-kiay-shan

PROVINCE XV
QUEY-CHEW
drawn on the Spot by the Peres Fridelli and Regis in the Year 1716.
with Improvements by the Editor
Inscribed to
Dr. Shaw M.D. & F.R.S.

Longitude from Pe kin 2.

CITIES OF THE PROVINCE OF QUEY-CHEW



J. Basire Sculp.

The Fifteenth City, Ywen-kyang-fu

Prov. XIV. Yun-nan. *Ywen-kyang-fû.*

STANDS on a pretty large River, call'd *Ho-li-kyang*, and has no City under its Jurisdiction. The Country consists of Mountains, and Plains water'd by several Rivers. It furnishes Abundance of Silk; produces plenty of Ebony, Palm-Trees, and *Areka*, which the Inhabitants chew with Betel Leaf. Peacocks are very numerous here.

The Sixteenth City, Mong-wha-fu.

THIS is one of those Cities which has no Jurisdiction over others; it is surrounded with high Mountains, and is remarkable in that there is no Country in the whole Empire, which furnishes so great a Quantity of Musk. *Mong-wha-fû.*

The Seventeenth City, Yung-chang-fu. (A)

THIS City is pretty large and populous, built like the former, in the midst of Mountains, near an Extremity of the Province, and in the Neighbourhood of People, who are savage, and little known; the Disposition and Manners of the Inhabitants partake of those of their Neighbours. The Country furnishes Gold, Honey, Wax, Amber, and abundance of good Silk. One City of the second, and two of the third Rank are under its Jurisdiction. *Yung-chang-fû.*

The Eighteenth City, Yungning-tu-fu.

THIS City is situate at the end of the Province, almost touching the Dominions of the *Lamas*. There is a fine Lake on the East-side of it, with four little Isles in it, which appear above Water in pretty Eminencies. It has no other City under its Jurisdiction. *Yung-ning-tû-fû.*

Here, as well as in *Tibet*, Numbers of that sort of Cows are to be met with, whose Tails serve for several Uses. They make Stuffs of them, that are Proof against Rain, and Carpets much esteem'd. The *Chinese* Officers employ them also in adorning their Standards and Helmets.

The Nineteenth City, Yung-pe-fu.

ALTHO' this City stands amidst Mountains, its Territory is not the less fertile; having large Plains, watered partly by a fine Lake, partly by divers Brooks and pretty big Rivers, but has no City depending on it. *Yung-pe-fû.*

The Twentieth City, Kay-wha-fu. (B)

THIS City is considerable for nothing but that it borders on *Tong-king*, and is one of the Keys of the Province on that side. It stands in a Country, intermixt with fertile Valleys and high Mountains. It has no Jurisdiction or City depending on it. *Kay-wha-fû.*

The Twenty First City, San ta-fu. (C)

THIS last City, which stands on the Borders of the Kingdom of *Ava*, is properly a Fortress to defend the Frontiers. The whole Country is full of Mountains, which serve it for a Bulwark; and the Valleys are water'd with Rivers, that render the Soil fertile. *San-ta-fû.*

PROVINCE XV. QUEY-CHEW.

THIS Province, which is one of the smallest in the Empire, is situated between those of *Hû-quang*, *Se-chwen*, *Yun-nan*, and *Quang-si*. It contains ten Cities of the first Rank, and thirty eight of the second and third. Prov. XV. Quey-chew.

It is full of inaccessible Mountains, whence one Part of it is inhabited by People, who never were subdued, but are perfectly independant, as I have shewn at the Beginning of this Work. [p. 32] Bounds, and Situation.

(A) The first Syllable in the Name of this City, and the following, is spell'd *Yong* in the second Table of Latitude and Longitude at the End of the Work.

(B) In the same Table it is *Que-wha-fû*.

(C) This City, as well as *Yung-ning-tu-fu*, is omitted in the first Table, p. 6.

Prov. XV Quey-chew.

The Emperors, in order to people this Province, have often ſent Colonies hither, and even ſometimes Governors with their whole Families.

It contains abundance of Forts, and Military Places, where numerous Garriſons are kept; but the Tribute which the Province pays, not being ſufficient to maintain them, the Court is oblig'd to make up that Defect by ſending them Supplies every Year.

The Mountains afford Mines of Gold, Silver, and Mercury; alſo part of the Copper, whereof the ſmall Money, current thro' the Empire, is made, comes from hence.

Among theſe Mountains one meets with agreeable and fertile Valleys, eſpecially near the Rivers. Proviſions are cheap, but not in ſuch Plenty as elſewhere, or as they might be, if the Land was better cultivated.

They have no Manufactures for Silks in this Province, but they make Stuffs of a certain Herb, which reſembles Hemp, very fit for Summer-wear.

The Inhabitants breed a great Number of Cows, Hogs, and the beſt Horſes in all *China*; the wild Fowl, whereof one meets with infinite Quantities, have an excellent Taſte.

The Firſt City, Quey-yang-fu, (D) *Capital of the Province.*

Quey-yang-fu.

THIS City, which is one of the ſmalleſt in *China*, is not three Miles in Compaſs. Its Houſes are built partly of Earth and partly of Brick, like thoſe belonging to the Tribunals. The River whereon it ſtands, bears no Boats, whence it has but little Trade; But its Juriſdiction extends over three Cities of the ſecond, and four of the third Rank, beſides abundance of Forts, wherewith it is, as it were, ſurrounded. The Country is plain in ſome parts, and in others full of Mountains, ſome of which are very ſteep.

The Second City, Se-chew-fu. (E)

Se-chew-fu.

SE-CHEW, ſituate at the Extremity of the Province towards *Hû-quang*, has only ſome Forts under its Juriſdiction. The Country is full of Mountains, and furniſhes Red-Lead, Quickſilver, and divers other Metals.

Its Inhabitans, tho' more civilized than the reſt of the People of the ſame Province, are perfectly ignorant of the *Chineſe* Sciences. They go ordinarily barefooted, and are ſo inured to Fatigue that they travel over the Rocks with a ſurprizing Swiftneſs.

The Third City, Se-nan-fu.

Se-nan-fu.

THIS City, which ſtands on a fine River, and in a long Plain, has in its Diſtrict three Cities of the third Rank, and ſeveral Forts. It is bounded on both ſides by Mountains, ſome whereof are inacceſſible, there being but one narrow Way to get up any of them.

In time of War, the Inhabitants retire to theſe Mountains with their Effects, to prevent being plunder'd by the Soldiers, who paſs thro' their Country. There alſo a ſavage People hide themſelves, who have ſcarce any Correſpondence with the *Chineſe*.

The Fourth City, Chin-ywen-fu. (F)

Chin-ywen-fu.

THE Diſtrict of this City is very ſmall, compriſing only ſome Forts, and two Cities of the third Rank; but produces Pomegranates, Oranges, and the beautifulleſt Flowers in all *China*.

Some of its Mountains are inhablted by People, who having little Communication with the *Chineſe*, are Booriſh, and next to *Barbarians*.

The Fifth City, She-tſyen-fu (G)

She-tſyen-fu.

IS ſituate between the two former Cities, and has but a very ſmall Juriſdiction, compriſing a few Forts, and one Town of the third Rank. The People who inhabit the Mountains are of a Diſpoſition and Character very different from that of the *Chineſe*; both Men and Women go bare-footed, and retain other Cuſtoms very foreign to the *Chineſe* Politeneſs. The Country yields abundance of Quick-ſilver.

(D) In the Second Table *Que-yang-fu*.
(E) *Tſe-chew-fû*, in the ſame Table.

(F) In the Map *Chi-ywen-fu*.
(G) In the firſt Table, *She-tſin fu*.

The

PROV. XV. Queu-chew.

The Sixth City, Tong-jin-fu.

Tong-jin-fu.

THIS is one of the Frontier Cities towards the Province of *Hû-quang*. It has only one City (A) and a few Forts under its Jurisdiction. Much Gold is gathered here, nor are there wanting Mines of Copper. Conversing with the *Chinese* has in some Measure civilized the People, who were formerly cruel and savage.

The Seventh City, Ngan-shan-fu. (B)

Ngan-shan-fû.

THE Country which belongs to this City is full of Mountains, and contains three Cities of the second Order, with five of the third Rank; besides several garrison'd Forts to keep the People of the Neighbourhood in Awe, who live in a State of Independance in their Mountains. The Rivers that water the Valleys and Plains, would render the Country fruitful enough, were the People more industrious.

The Eighth City, Tu-yun-fu. (C)

Tû-yun-fû.

THE Jurisdiction of this City is of very small Extent, containing only two Cities of the second Rank, and as many of the third. It lies next the Mountains, inhabited by the *Seng-myau-tsé*, People, whom the *Chinese* were never able to reduce, and who have a Government of their own, as I have already related; it is separated from them only by a River, and certain very steep Mountains.

The Ninth City, Ping-ywen-fu. (D)

Ping-ywen-fû.

THE Country belonging to this City is, like the former, in the Neighbourhood of those wild independent People, who inhabit inaccessible Mountains. It comprizes no more than five Cities, one of the second, and two (E) of the third Rank. The Soil produces excellent Tea, and Oranges of all sorts, They make Cloth of a kind of raw Hemp, very different from that which grows in *Europe*.

The Tenth City, Wey-ning-fu. (F)

Wey-ning-fû.

THIS City stands on a fine Lake, and in the middle of a Plain, encompassed with high Mountains. It has under its Jurisdiction three Cities of the second Rank, and as many of the third, with several Forts, where there are Garrisons kept, for the Defence of the Country.

(A) By the First Table, p. 6 it appears, that this City is a *Hyen*, or of the third Rank.

(B) In the Second Table *Ngan-Shun-fû*.

(C) In the Map and first Table as here, but in the second Table *Tu-ywen-fû*.

(D) In the first Table, *Ping-yue-fu*.

(E) Here is a manifest Mistake, for the particular Numbers do not agree with the general; and the First Table makes four *Hyen*.

(F) In the Second Table *Whey-ning-fu*.

ANNALS

OF THE

CHINESE MONARCHS

OR,

A compendious HISTORY,

CONTAINING

The moſt remarkable Events under each REIGN, according to Chronological Order.

The INTRODUCTION.

I HAVE already obſerv'd, it is the common Opinion of thoſe who have endeavour'd to trace the Origin of this Empire, that the Poſterity of the Sons of *Noah*, ſpreading themſelves over the Eaſtern Parts of *Aſia*, arriv'd in *China* about two hundred Years after the Deluge, and ſettled in *Shen-ſi*. This Province, being thus peopled by the Heads of many conſiderable Families, who multiply'd greatly, new Colonies were ſent into thoſe of *Ho-nan*, *Pe-che-li*, and *Shan-tong*; which in time were united under one Sovereign, whoſe Dominion extended no farther Southward than the River *Yang-tſe-kyang*.

In the Reign of the Emperor *Yu*, new Diſcoveries were made Southward, whereof Maps were drawn by that Prince's Order. Thoſe Regions were then but thinly inhabited, nor did the People acknowledge the Emperor of *China*; but the ſucceeding Monarchs ſettling the Crown on their eldeſt Sons, gave thoſe Countries to their other Children, who went and planted them.

Thus ſeveral petty Kingdoms came to be eſtabliſh'd; and theſe new Inhabitants, being reduc'd inſenſibly to Obedience by ſage and able Sovereigns, learned by Degrees the moſt uſeful Arts and apply'd themſelves particularly to Agriculture; afterwards the Provinces, being united by the Policy or Force of the Emperors, form'd at length this vaſt Empire.

Hence we learn the Origin of thoſe Principalities, or little Kingdoms, (ſo often mention'd in the Annals) whoſe Sovereigns were always either the Sons or the Nephews of the Emperors. It was cuſtomary for the eldeſt, who was inveſted with the ſupreme Authority, to give a Province or Country to his younger Brothers, with Liberty of raiſing Taxes, in order to ſupport a Grandeur ſuitable to their Birth. In after-times certain Perſons were raiſed to the ſame Dignity, either on account of their extraordinary Merit, or for having done important Services. This Partition of the ſovereign Power, altho' dependant on that of the Emperor, has under weak Princes been the Source of infinite Diviſions and civil Wars, that have rent the Empire in Pieces.

All the beſt *Chineſe* Hiſtorians agree, that the Monarchy was founded by *Fo-hi*; ſo that whatever ſome Authors advance, who have endeavour'd to carry the Origin higher up, is manifeſtly groundleſs and fabulous. They agree alſo as to the Succeſſors of *Fo-hi* down to the Emperor *Yau*, which are ſix in Number, *viz*, *Shin-nong*, *Whang-ti*, *&c.* but as to the Time of *Fo-hi*, and the Duration of the Reigns of thoſe ſix Emperors, they confeſs it to be very uncertain

" uncertain, and their Chronology in that part defective. " Some alſo doubt whether the Em-
" perors, plac'd between *Shin-nong* and *Whang-ti*, ſucceeded one another; becauſe they might
" poſſibly have been no more than tributary Princes, or great Officers, who were contemporary." (A)

Chineſe Hiſtory certain from the Time of *Yau*.

However from the Reign of *Yau*, which began 2357 Years before *Chriſt*, their Hiſtory is very exact; there we find the Names of the Emperors, with the Length of their Reigns, and an account of the Troubles, Revolutions, and Interregnums that have happen'd, all ſet down very particularly, and with great Fidelity.

" Indeed there are Criticks who diſpute about the Duration of ſome of the Reigns and
" Dynaſties, even ſince the Time of *Yau*. But I was not willing to enter into Diſcuſſions of
" this Nature, which would have been tedious, and only ſerved to darken and confound the
" Hiſtory; I have therefore, as to this Point, followed the Opinion of our ancient Miſſio-
" naries (B), who were beſt verſed in the *Chineſe* Learning, and moſt of thoſe who are ſtill
" living; ſeveral of whom give Place to none, either for diligently ſtudying, or well under-
" ſtanding the Books of that Nation. This in general may be ſaid in Behalf of the *Chineſe*
" Hiſtorians, that they appear to be ſincere, and regard nothing but the Truth; that they
" do not ſeem to think the Glory of a Nation conſiſts in its Antiquity; and that they
" have no Reaſons, like other Nations, on account of Intereſt, or Jealouſy of their Neigh-
" bours, to alter or falſify their Hiſtory; which is no more than a ſimple Recital of
" the principal Events, proper for the Inſtruction and Imitation of Poſterity. It will be ſaid
" perhaps, that the *Shu-king*, which contains the Hiſtory of thoſe early Times, and the other Ca-
" nonical Books were deſtroy'd in the Reign of *Shi-whang-ti*, who ordered them to be burnt,
" under pain of Death; and that conſequently the Loſs of thoſe Monuments muſt render the
" Hiſtory very uncertain. This would be a ſtrong Objection, in caſe thoſe Books, which
" are in the heigheſt Eſteem with the *Chineſe*, had been all brought together, and burnt at
" one time; but they were diſperſed thro' the Empire, and in the Hands of all the Learned.
" neither were all ſorts of Books proſcrib'd; among the reſt thoſe that treated of Phyſic were
" excepted, and in picking them out, means was found of preſerving ſeveral Copies of the reſt.
" The Zeal of the Learned ſaved a good Number of them; Caves, Tombs, and Walls be-
" came Places of Refuge againſt the Perſecution. By degrees thoſe precious Monuments of
" Antiquity were brought to light again; and at length reſtor'd without any Danger under the
" Emperor *Ven-ti*, that is, about 54 Years after."

Sincerity of the Chineſe Hiſtorians.

Objection to the Certainty of the Chineſe Hiſtory.

All the learned Hiſtorians of *China* are ſo unanimouſly agreed (as to the Authority and Exactneſs of their Chronology, ſince the Time of *Yau*) that he who ſhould attempt to place the Origin of that Empire nearer our times, would be liable to be ſeverely puniſh'd, as the Broacher of an erroneous Doctrine. And indeed the *Chineſe* Chronology, as thus ſettled, deſerves intire Credit for the following Reaſons, *viz.*

Chineſe Chronology vindicated.

I. It is very coherent and circumſtantial.

II. It has not the Air of a Fiction, like that of the *Greeks* and *Romans* in the Beginning of their Hiſtories.

III. It is ſupported by ſeveral Obſervations of Eclipſes, which occur in the Courſe of the Hiſtory, and have been found to agree with the Calculations of ſeveral learned Aſtronomers of theſe Times. Nor needs there any other Proof than the Verification of the famous Eclipſe, which happen'd under the Emperor *Chong-kang*, who reign'd above two thouſand Years before *Chriſt*.

IV. All the Parts of the ancient *Chineſe* Hiſtory have been written by Authors, who were contemporary with the Emperors, whoſe Lives they have given us.

V. *Confucius*, whoſe Authority ought to be of very great Weight on account of his Probity and extraordinary Merit, never calls this Chronology in Queſtion; but on the contrary always ſuppoſes it to be true.

VI. *Mencius*, the moſt famous of the *Chineſe* Philoſophers after *Confucius*, and who liv'd about four hundred Years before the *Chriſtian Æra*, affirms; that from *Shun*, whom *Yau* aſſociated in the Empire, to the Emperor *Ven-vang*, there paſs'd a thouſand Years. This Authority of *Mencius* is unexceptionable among the *Chineſe*. Now from *Ven-vang* to the time of *Chriſt*, there are eleven hundred and odd Years, as it appears by the Hiſtory; the Certainty of which is confirm'd in proportion as it advances nearer the preſent Times.

VII. According to this Chronology, the Lives of the firſt Emperors of *China* correſpond, in reſpect to Length, with thoſe given by Scripture to Mankind in the ſame Ages.

It is true this Chronology appears too long to the Learned of *Europe*, who have an Intereſt in making it ſhorter; but how can they pretend to retrench the Times that incommode and weaken their Syſtem, without alledging plauſible Reaſons? And what Reaſons can they produce, ſufficient to perſuade the *Chineſe* to reject one part more than another of their Hiſtory; which runs on in an uninterrupted Series, and is no way inconſiſtent with itſelf from Beginning to End?

Beſides tho' it ſeems difficult to reconcile it with the Vulgat, it agrees very well with the *Septuagint* Verſion; which having been admitted in the Church for more than ſix Centuries, was approved of in the fifth [General] Council, in the ſame Manner as the Vulgat was approv'd in the Council of *Trent*. It is certain, that neither of theſe famous Aſſemblies have pretended

Its Agreement with that of the Septuagint.

(A) This Paſſage, and all the other command Part of this Introduction (or Advertiſement, as 'tis call'd in the *French*) are inſerted from the Preface, according to what is mentioned therein, P. 4. Note 1.

(B) P P. *Martini*, *Couplet*, *Noel*, &c.

to eſtabliſh either one or other Chronology; on the other hand ſome learned Authors of late have adhered to that of the *Septuagint*, and found a way of reconciling it with the *Vulgat*, in reſpect to the Years that paſſed between the Deluge and the time of *Chriſt*. Thus we ſee that the Points of Chronology, that are or ought to be moſt certain, are conteſted every Day by the ableſt Men; and this Difference of Opinion, together with the Liberty that is allow'd of ſaying what one will within certain Bounds, has ſometimes embarraſſed the Miſſionaries in anſwering Queſtions put to them on this Subject. The late Emperor *Kang-hi*, perceiving this Diverſity in reading the Religious Books, written by different Miſſionaries, ſome of whom followed the *Septuagint*, others the *Vulgat*; *How comes it*, ſaid he, *that your* King *are not clear? don't you affirm, that they contain nothing but what is ſure and indubitable?* They did not want ſolid Anſwers ſufficient to ſatify an *European*; but what Effect could ſuch have on a Prince, who was but little acquainted with our Religion, and *could not conceive how its Doctrines could be true, and its Chronology* (B) *falſe?*

It is eaſy to demonſtrate, that the *Chineſe* Chronology agrees exactly with that of the *Septuagint*: for according to the *Septuagint* there are 3258 Years from the Deluge to *Chriſt*, and the *Chineſe* fix the Reign of *Yau* 2357 Years before *Chriſt*; whence it follows that from the Deluge to *Yau* there were above nine hundred Years. So that, ſuppoſing the Poſterity of *Noah* did not arrive in *China* for two or even three hundred Years after the Flood, there will remain Time more than ſufficient for the Reigns of *Fo-hi*, and the ſix Emperors who preceded *Yau*: for altho' the *Chineſe* conſider them as the Founders of their Empire, they acknowledge that they can fix neither the Times nor Duration of their Reigns; and that the Succeſſion of their Emperors, with the Length of their Reigns, is to be prov'd unexceptionably only ſince the Time of *Yau*.

It was not without good Reaſon that I ſaid it only ſeem'd difficult to reconcile the *Chineſe* Chronology with the *Vulgat*, ſince a late Writer of Note (C) has found the Interval between the Deluge and *Chriſt* to contain 3234 Years. And in thus reconciling the *Vulgat* with the *Septuagint*, he has of Courſe alſo reconcil'd it with the *Chineſe* Chronology; for when by adding an hundred Years to the Life of each of *Shem*'s Deſcendants, he follows the *Samaritan* Text and *Septuagint* Verſion, he changes nothing in the *Hebrew*; ſince he only ſupplies what the ſacred Penman ſeems to have omitted deſignedly. (D)

The Place in Queſtion is the 11 Chap. of *Geneſis*. SHEM, ſays MOSES, *v.* 10. *was an hundred Years old, and begot* ARPHAXAD, *two Years after the Flood*; *v.* 11. *and* SHEM *lived after he begot* ARPHAXAD, *five hundred Years, and begot Sons and Daughters*; *v.* 12. *and* ARPHAXAD *lived thirty five Years and begot* SALAH.

As a Hundred is a Capital Number, and not accompany'd with an inferior one, when *Moſes* ſpeaks of *Shem*'s Age at the Time he begot *Arphaxad*, nothing more can poſſibly be underſtood; but it is not ſo in the twelfth and following Verſes, where he ſpeaks of the Age of *Arphaxad* and his Poſterity, for there the inferior Numbers ſuppoſe the capital Numbers (which it was not neceſſary to repeat) to be underſtood; and this way of ſpeaking is cuſtomary. Thus when a Man after talking of one Event, which happen'd for Inſtance in the Year 1710, paſſes to another, and ſays it fell out in *ſeven hundred and twenty* or *ſeven hundred and twenty two*; every Body knows the capital Number *thouſand* is to be underſtood. In like manner, tho' according to the Strictneſs of the Letter, *Arphaxad* was but thirty five Years old, when he begot *Salah*, yet according to the Senſe of the *Vulgat* (E) he became a Father at the Age of one hundred and thirty five.

We have no Reaſon to ſuppoſe the ſame Omiſſion in the fifth Chapter of *Geneſis*, becauſe there the ſacred Text is clear, (F) and will not admit the ſame Conjecture, which the eleventh Chapter offers us, and ſerves admirably well, to reconcile ſacred with profane Hiſtory, as well as the *Hebrew* Text with the two others: one of which is venerable in *primitive Chriſtianity*, and the other cannot be ſuſpected of being alter'd. (G)

(B) This is the true Senſe of the Original, which literally render'd, is, *And knew not how to ſeparate the Truth of its Doctrines from that of its Chronology.*

(C) P. *Tournemine.*

(D) Doubtleſs the Years were either put originally as they are to denote the preciſe Years of the Patriarchs Ages, when they begat Children; or elſe were altered by the *Jews*, to ſerve ſome Turn; for what Deſign could the Penman have in omitting theſe Years, if they were neceſſary? Was it to confound and raiſe Scruples in his Readers? I don't wonder the *Chineſe* Emperor ſhould not be ſatisfy'd with ſuch quibbling, ſtupid Anſwers, however ſufficient they might be to ſatisfy the Majority of *Europeans*.

(E) This is not a parallel Caſe, nor indeed is it poſſible to find one that is. When we ſpeak of Events in a Chronological Series, the two Capital Numbers, which ſtand for thouſands and hundreds may be omitted; ſo we ſay the Year forty, ſixty ſix, eighty eight; having firſt mention'd the Century, and ſo on till we begin a new Century. This is done commonly, even in Writing; nor is it liable to any Miſtake, becauſe thoſe ſmaller Numbers of Years, or Diviſions of the Century have a neceſſary Reference to the Capital Numbers. But it is very different in ſpeaking of Actions referr'd to the Ages of Men, which are independent one of another, and unconnected with the Courſe of Time. Beſides, in ſpeaking of the Years of the Century, it is allow'd, that the Century itſelf muſt be previouſly mention'd; but here is no previous mention of the Age of *Arphaxad*, only that he was begotten by *Shem*, when he was a hundred Years old. Which hundred Years of *Shem* have no Relation to the Years of *Salah*'s Age; and therefore can in no wiſe ſtand as part of them, or as a Number connectible with them.

(F) How is the ſacred Text more clear in one Place than the other? And why will not the fifth Chapter admit of the ſame way of Reaſoning? For may it not as well be inſiſted, that *Enos* begat *Cainan*, not at ninety Years of Age, as is in the Text, but at one hundred and ninety; becauſe *Seth* being one Hundred and five, when he begat *Enos*, the Capital Number, *Hundred*, has Reference to the Ages of all his Deſcendents, which are deſignated by inferior Numbers.

(G) There being an Oppoſition between the two, if the one cannot be ſuſpected of being alter'd, the other muſt be a Corruption (ſuppoſing the *Hebrew* to be genuine) however venerable it was in Primitive Times.

If we ſtick to the Letter, we ſhall run into almoſt inextricable Difficulties; for the Ages at which the Patriarchs had Children, were proportionable to the Length of their Lives. Is it credible that the firſt ſeven Patriarchs, next after the Deluge, who liv'd three or four hundred Years each, had Children at thirty Years of Age; and yet that the ſucceeding Patriarchs, who did not live half ſo long, had not theirs till they were ſixty or thereabout, *Terah* at 70, *Abraham* at 87, *Iſaac* at 60, *Jacob* at 84, *&c.?* Did *Noah* live to ſee nine Generations ſucceeding one another after the Flood? (F)

Beſides, if this Omiſſion be not allow'd in the *Vulgat*, there will be no more than 200 Years between the Deluge and the Building of *Babel*; whence it will follow that *Noah*, who according to the ſacred Text lived three hundred and fifty Years after the Flood, muſt have been Witneſs of ſo raſh an Attempt. Now is it likely that *Noah* and *Shem*, thoſe holy Patriarchs, for whom their Deſcendants had ſo great Veneration, would have ſuffer'd ſuch a preſumptuous and impious Enterprize? (G) Would not ſo exact a Writer as *Moſes* have told us what was become of *Noah*, and mention'd the Land where he lived at the time of the Diſperſion of Mankind?

When therefore we read in the twelfth and following Verſes that *Arphaxad* was thirty five Years old at the Birth of *Salah*, that *Salah* was thirty at the Birth of *Heber*, *&c.* it is reaſonable to believe the Senſe muſt be, that *Arphaxad* lived before the Birth of *Salah* thirty five Years more than *Shem* lived before the Birth of *Arphaxad*, which make one hundred and thirty five Years; and that the like muſt be underſtood with reſpect to the Ages of the ſucceeding Patriarchs, at the Birth of their firſt Child. (H)

The Author of this Syſtem ſupports his Diſſertation (I), (which has been approv'd of by Men of Learning in *France* (*), *Italy* (‡), and *England* (†),) by Authority and ſolid Reaſons, which it is not my Buſineſs to repeat here; it being ſufficient for my Purpoſe to ſhew, that in the Judgment of the learned *Moderns*, the *Chineſe* Chronology, and the Monuments produced in Confirmation of it, ought not to be rejected, as they have been by ſome, a little too raſhly. (K)

The Chronological Table lately publiſh'd conſider'd.

" I am ſenſible that a few Years ago a Chronological Table was publiſh'd (L), which began " no higher than the Reign of *Lye Vang*, that is, four hundred and twenty four Years before " *Chriſt*. It was compoſed by a *Chineſe* Lord who is ſtill living, and was Vice-Roy of *Kai-ton* (M), " when the Miſſionaries were baniſh'd thither; but that Lord, to my certain Knowledge, never " had, or aſſum'd the Character of an Hiſtorian, nor had he a Thought of entring into the " Queſtion about the *Chineſe* Antiquity, much leſs of fixing the Epoch of it at the Period " where his Table commences. So far from that, he would be highly offended, to be ſuſpected " of having retrenched the Reigns preceding that of *Lye Vang*, or even intending any ſuch " thing; neither durſt any *Chineſe* publiſh an Opinion ſo contrary to that receiv'd from Reign " to Reign throughout *China*. That Chronological Table, publiſh'd by him, was copy'd from " a Book intitled KANG-MU; and he had no farther Hand in it, than to adapt the Sexagenary " Cycle, which he has done in a neat and commodious Manner.

" The Author of the *Kang-mû* is *Chu-hi*, who in the Chronology follows *Se-ma-tſien-kong*: " but neither of theſe eminent Writers had the leaſt Thought of re-trenching the three firſt " Families, or even of inſinuating, that the Emperors, whoſe Names are inſerted in the *Shu-king* " are only fictitious and imaginary Perſons. Should any one in *China* offer to impute ſuch an " Opinion to them, he would be look'd on as a Viſionary, and might pay dear for his Te- " merity. Both of them begin their Hiſtories with *Fo-hi*; and we have the Commentaries " of *Chu-hi* upon the *Shu-king* (N) and *Shi-king*, where he always ſpeaks as one who takes the " Reigns and Princes therein mention'd to be real.

" *Confucius*, well known as to the Age he lived in, ſpeaks in expreſs Terms of the three " firſt *Dynaſties*, named *Hya*, *Shang*, and *Chew*; and affirms that he practiced the Rites pre- " ſcribed by the laſt. This ſingle Teſtimony would ſuffice in *China*, to cauſe any Perſon to " loſe his Head, who dared to ſay that thoſe three Imperial Families ought to be ſtruck " out

(F) Some will perhaps object here, that it would be of dangerous Conſequence to deny what is poſitively affirm'd by the Scripture, without ſome *Criterion*, by which (if it ſeem to contradict) it may be reconcil'd to Reaſon.

(G) See this Argument confuted, Univ. Hiſt. Vol. 1. p. 143.

(H) This way of Reaſoning we have already ſhewn to be unnatural and abſurd; we ſhall only obſerve farther, with Regard to the inconſiſtent and partial Conduct of a certain Set of Men; that let the Literal Senſe of any Text be ever ſo abſurd in itſelf, or injurious to the very Attributes of God, yet if it favours their own Schemes, how hotly will they ſtickle for the Letter againſt common Senſe and Reaſon, nay and call the Oppoſers of it *Infidels* and *Atheiſts*? On the contrary, if the Literal Senſe does not ſerve their Turn, how ready are they to oppoſe it themſelves, and endeavour, like our Author, to demonſtrate, that it is abſurd and incredible?

(I) P. *Tournemine* Differt. in Tab. Chronol. ad fin. Bibl. Sacr. edit. cum Notis *J. B. du Hamel.* & in add. ad *Menochium*, p. 427.

(*) Methode pour etudier l'Hiſtoire; or, A Method of ſtudying Hiſtory, in 4 Vol. by the Abbé *Langlet du Freſnoy*.

Syſtem Chronologique ſur les trois Textes de la Bible.

(‡) Trattenemento iſtorico e chronologico, *or*, An Hiſtorical and Chronological Diſſertation, by Signor *Franciſco Maria Biacca*.

(†) The Univerſal Hiſtory, from the earlieſt account of Time to the preſent, by a Society of learned Men in *England*

(K) Upon the whole, notwithſtanding all *P. du Halde*'s Pains to eſtabliſh the Veracity of the *Chineſe* Hiſtory as well as Chronology, at leaſt from the time of *Yau*; it may yet be queſtion'd from ſeveral Circumſtances, which we ſhall take Notice of in our Notes as we go along. We ſhall only obſerve here, that Conſiſtency, Connexion, and Simplicity are not infallible Tokens of a genuine Hiſtory. In a Word, many of the firſt Reigns ſeem to be fictitious, and to be written by the early *Chineſe* Hiſtorians; partly to give their Nation the Reputation above all others, for Antiquity, Wiſdom, Politeneſs, wholeſome Laws, and other Advantages; and partly to form Models and Characters for the Imitation of Princes. It ſeems very ſtrange, that not only all their Sciences, but all their Arts and Utenſils, even to thoſe of the Plough and the Kitchen, ſhould be invented by their firſt Emperors; as if there were no Men elſe of Genius or Capacity among them in thoſe early Times.

(L) The Table here meant, is that, publiſh'd at *Rome*, in 1729, in three large Sheets, by *P. Fouquet* Biſhop of *Eleuthéropolis*, formerly a *Jeſuit* and Miſſionary, intitled, Tabula Chronologica Hiſtoriæ Sinicæ, connexa cum Cyclo qui vulgo *Kia-ſi* dicitur.

(M) *Fouquet* gives it as the Work of a young *Tartar* Lord, named *Nyen*, very well verſed in the *Chineſe* Hiſtory, who was living in 1720, when he left *China*.

(N) In the Original *Chu-king*.

" out of the *Chineſe* Hiſtory (R). I do not even believe that any one durſt advance ſuch a " Doctrine in *Europe*; for either he muſt deny that *Confucius* himſelf ever exiſted, or ſaid the " Things aſcribed to him; or elſe muſt acknowledge that we have in him an undeniable " Teſtimony (S) of the reality of the three firſt *Dynaſties*, which compoſe the *Shu-king*. For " this Reaſon we ought not to believe that *Se-ma-wen-kong*, and after him *Chu-hi* reduce the " Epoch of the *Chineſe* Hiſtory, to the Reign of *Lye-Vang*, or exclude the preceding Reigns; " they have indeed in the Hiſtory taken Notice, that the Chronology before *Lye-Vang* ap- " pear'd to them not ſufficiently certain (T); at leaſt ſo far as concerns the Beginning and " End of Reigns, and the Succeſſion of Years compared with the *Kya-tſe*, or *Chineſe* Cycles. " And this their pointing out what is uncertain in their Antiquities, is a Proof of their great " Exactneſs and Fidelity.

" Other Critics, leſs ſcrupulous, affirm that the Beginning of the Years of each Reign may be " mark'd diſtinctly from the twelfth Emperor of the *Dynaſty* of the *Chew*. Now from that Pe- " riod to the Emperor *Lye-Van*, where the Chronological Table in Queſtion, commences, they " reckon ſeventeen Emperors.

" Whatever theſe different Opinions of the Critics may be, the Chronology of the *Chineſe* " Hiſtory may be deduced with Certainty from the time of *Yau*, to the preſent; ſo far as " relates to the Succeſſion of the Emperors, and moſt remarkable Events during their Reigns. " This will appear more evidently ſtill, from the Diſcourſes of the Emperors themſelves, and " the moſt illuſtrious *Chineſe* of thoſe Times, inſerted in this Work."

Why no Eclipſes mentioned before *Chong-kang*.

As the Eclipſe, which happen'd in the Reign of *Chong-kang*, and has been verify'd by our Aſtronomers, is one of the moſt remarkable Proofs of the Extent of the *Chineſe* Chronology, it may be aſked, how comes it that the Hiſtory mentions no Eclipſe earlier than the Reign of that Prince?

The Anſwer made by the learned *Chineſe*, who were conſulted on this Occaſion, was, that it was the Cuſtom in thoſe early times to inſert the Eclipſes; and that the only End of their Hiſtory then was to inſtruct Poſterity, by recording the moſt eſſential Matters relating to the Government: ſuch as the Laws; the Progreſs of Arts and Sciences; the frequent Revolutions and Intrigues by which they were carry'd on; the great Inſtances of Virtue; the Advice given to the Emperors; the good or bad Actions of thoſe Princes, that their Deſcendants might learn, by their Examples, what they ought to practiſe or avoid.

It is alſo very likely, that if *Hi* and *Ho* had done their Duty, by informing the Emperor when that Eclipſe was to happen, the Hiſtory had ſpoken of it no more than former Eclipſes. As the Silence of thoſe two famous Aſtronomers was not owing ſo much to Ignorance as Malice, and the Deſign they had of favouring the Treaſon of a Miniſter, who forc'd the Emperor to retreat

(R) This ſort of Argument, which he makes uſe of ſo often, is very frivolous, and only proves how zealous the *Chineſe* are for their Antiquities, not how genuine thoſe Antiquities are.

(S) *Confucius*'s mentioning thoſe *Dynaſties*, is far from being an undeniable Teſtimony of their Exiſtence; it only proves at moſt, that the Hiſtory of them was extant in his Time, and that it was commonly believed they had exiſted.

(T) Moſt of the Miſſionaries are of the ſame Sentiments; which are probably grounded on the Authority of theſe Authors, who are the Founders of the *Kang mo* or great *Chineſe Annals*, and moſt eſteem'd of all their Hiſtoriographers. P. *Fouquet*, Biſhop of *Eleutheropolis* before mention'd, accounts it one of the prime Uſes of the Table he publiſh'd, *That it fixes the Æra of the* Chineſe *Hiſtory, ſo far as is genuine, about four hundred Years before* Chriſt; and ſays, *there are ſome who think, not without ſtrong Reaſons, that it might be brought lower ſtill.* He allows the *Chineſe* Nation to be almoſt as old as the Deluge, but denies their Hiſtory deſerves much Credit, if you aſcend more than four hundred Years before *Chriſt*: *and this*, ſays Mr. Fourmont, *is an Opinion at preſent pretty common among the* Jeſuit *Miſſionaries.* [*Fourm. Reflex. Critiq. ſur Hiſt. Anc. Peupl. Tom.* 2. *p.* 402.]

Mr. *Maigrot*, Biſhop of *Konon*, does not believe the *Chineſe* Cycle very ancient; he ſays it is without Grounds aſcribed to *Whang-ti*; and that the Author of the Annals above mention'd firſt apply'd it to Years and Ages, it having been uſed before only to number the Days. He allows indeed of the Exiſtence of the three firſt Races, and even of *Shun*, *Yau*, *Fo hi*, and *Shinnung*: But denies the Chronology of ancient times to be certain, and ſuppoſes the Annaliſt has adjuſted both the Years and Eclipſes according to his Fancy. *Ibid.*

P. *Premare*, in his Letter againſt the Abbé *Renaudot* (in the *Lettres Edifiantes*, *Tom.* 19. *p.* 457) diſtinguiſhes the Chronology of *China* into *fabulous*, *uncertain*, and *ſure*. This Remark, he ſays, he takes from the moſt celebrated *Chineſe* Hiſtorians, who are Enemies to Partiality, and reckon the Times betwixt *Fo-hi* and *Ghey lye wang*, uncertain, (that is, not to be ranged according to an exact Chronological Series) and that all preceding *Fo-hi* is fabulous; yet he allows that *China* was peopled above 2155 Years before *Chriſt*; whereof he reckons the Eclipſe of the Sun, which happen'd that Year [and is inſerted in the *Chineſe* Hiſtory] as a Demonſtration. [*Ibid. p.* 403.]

As theſe Miſſionaries only give their Opinion on the *Chineſe* Chronology, without producing their particular Reaſons and Proofs, they only ſerve to create Doubts in their Readers, without affording them any Satisfaction. They are accuſed indeed with raiſing theſe Objections on a religious account; imagining if the *Chineſe* Chronology be admitted, it will overthrow the Verity of the Scripture Chronology, as being much more extended than the *Hebrew*. And this is very likely to be a Cauſe of their objecting to it, but it is a very bad one; eſpecially as they have their Choice of the *Septuagint* or *Samaritan*, the laſt of which is at leaſt as authentic if not more ſo than the *Hebrew*.

This is the Opinion of moſt of the Learned of late, and among the reſt M. *Fourmont*; who vindicates the Certainty of the *Chineſe* Chronology as well as Hiſtory againſt the Objections of the *Jeſuits*. He argues (1) that *Confucius* living in the time of *Ling vang* one hundred and forty one Years before *Ghey lye vang*, and writing himſelf the *Chun tſiu*, containing the Annals of two hundred Years; the Chronology is fixt for eight hundred eighty five Years before *Chriſt*, that is, to the time of *Li-vang*, or higher. [*Ibid. p.* 404.] (2) That the *Chineſe* having fix'd Epochas and Obſervations of Eclipſes, the Hiſtorians could not miſtake in ranging the Times; which would be a good Argument were thoſe Obſervations frequent enough in early times, as they are not, (3) He aſks, why the Times before *Ghey lye vang* ſhould not be more certain and exact than the Chronology of the *Greek*, *Latin*, and even *French* Annals? But the Chronology of theſe Nations goes but a ſmall Way back in compariſon of the *Chineſe*; and yet in that ſmall Space of Time is confeſs'd to be very uncertain towards the earlieſt Periods of it. [*Ibid. p.* 405.]

Mr. *Fourmont* makes uſe of other Arguments, by way of Inference, in behalf of the *Chineſe* Chronology; but he judiciouſly obſerves, that without a diligent Examination of that Variety of Books which he mentions relating to the *Chineſe* Hiſtory, a Critic will never be able to judge abſolutely of the Truth, either of any Event, or its Date. [*Ibid. p.* 411.]

With regard to the Commencement of the Cycle, Mr. *Fourmont* takes Notice, that there is ſome Difference among the *Chineſe* Authors; ſince Meſſrs. *des Miſſions Etrangeres* begin the firſt Cycle at the eighth Year of *Whang-ti*, and P. *Couplet* at his firſt Year, agreeable to a *Chineſe* Work compoſed on the Cycle; [*Ibid. p.* 424] which he believes to be the Reſult of the firſt Attempt of the *Chineſe* to calculate the Motions of the Heavens. [*Ibid. p.* 405.] He alſo affirms, that nothing is to be found in profane Hiſtory, ſo conſiſtent and probable, as what occurs in the *Chineſe* Annals after *Whang-ti*; between whom and *Fo-hi* things appear ſomewhat uncertain, and before *Fo-hi*, all is confeſſedly fabulous. [*Ibid. p.* 405, 406.]

retreat for Safety Southwards, they were juſtly puniſh'd with Death; and as their Treachery was diſcover'd by means of the Eclipſe, that gave Occaſion to its being mention'd in the Hiſtory.

To prevent the Reader's falling into any Error by augmenting or diminiſhing the Years of each Reign, it is neceſſary to inform him, that the Year wherein any Emperor dies, is reckon'd among thoſe of his Reign; and let his Death happen in what Month it will, tho' his Succeſſor be already proclaim'd, yet the deceaſed Prince has the Honour of having all Affairs diſpatch'd in his Name. The new Emperor ſcarce ever does any thing in his own, till the Year following, unleſs when the Crown paſſes into a new Family; for then the Year of his Reign begins the ſame Day that he aſcends the Throne.

The Uncertainty, with regard to the Length of the firſt ſeven Reigns, has induced me not to commence the Sexagenary Cycles before the Reign of *Yau*; altho' the Invention of thoſe Cycles, which is a Period of ſixty Years, (as our Century is a Revolution of an hundred) is commonly aſcribed to *Whang-ti* (u). Nevertheleſs, I ought not to omit what the *Chineſe* Authors report either of *Fo-hi*, whom they conſider as the Founder of their Monarchy; or of the ſix Emperors, who ſucceeded him, and govern'd the Empire till the time of the great *Yau*. (x)

(u) We muſt obſerve here that P. *du Halde*, by commencing the Cycles in the Reign of *Yau*, ſeems to have made a conſiderable Alteration in the *Chineſe* Chronology; firſt we are told the *Chineſe* begin their Cycles from the firſt Year of *Whang-ti*, on account of his being the Inventor, or rather Perfector of them; [*vid. P.* Mart. *Sinic. Hiſt. p.* 25, 26. *& P.* Couplet *ad Sinic. Chronol. Præf. p.* 12] and P. *Gaubil* expreſly tells us that the Year 1723 wherein he wrote, is the fortieth of the ſeventy fourth *Chineſe* Cycle: [*P.* Gaub. *de Cyclo Sinic. ap. P. Souciet Obſ. Math. p.* 28, 29] whence it follows that the firſt Year of the Cycle will fall in the Year 2697 before *Chriſt*, coincident with the firſt Year of the ſame Emperor, according to the *Chineſe* Hiſtorians. In Beginning therefore the *Chineſe* Cycles at the Reign of *Yau*, P. *du Halde* has retrenched ſix Cycles from the *Chineſe* Account of Time; and ſo falls into the ſame Fault of curtailing the *Chineſe* Chronology, which he has condemn'd ſo much in others.

Thus the Year 1723 does not fall according to him in the ſeventy fourth Cycle, as it ought to do, but in the ſixty eighth, which begins with him in the Year 1684. It is true P. *Couplet* tells us, that moſt of the *Chineſe* Hiſtoriographers do not uſe the Computation of Cycles before the Reign of *Yau*; And Mr. *Fourmont* particularly obſerves, that in the *Tſu chi tong kyen*, or *Kang-mo*, that is, the *Great Annals of* Su ma quang (the ſame doubtleſs with P. *du Halde*'s Se ma wen kong) tho' much is ſpoken of the Cycle in the Reign of *Whang-ti*, and afterwards, yet that *it does not begin to be apply'd regularly to the Reign of each Prince before* Yau. [*Vide Fourm. Reflt. Critiq. ſur Hiſt. Anc. Peupl. Tom.* 2. *p.* 424.] But neither of them ſays that the Cycle which is firſt ſo apply'd by the *Chineſe* Hiſtorians, is the firſt Cycle; or that they begin to reckon their Cycles from that wherein the Reign of *Yau* falls. Inſtead of that, the Words of the latter ſeem to imply the contrary; and it has been prov'd from the Paſſage of P. *Gaubil* before-mention'd, that the Æra of *Whang-ti* is that, which is in common uſe with the *Chineſe*; nor is it likely they have two ſorts of Æras. It is probable therefore, that thoſe Hiſtorians who do not compute by Cycles before *Yau*, connect his Reign with the 6th or 7th Cycle, and not with the firſt; and this ought to be the Caſe, the rather, if all or ſome of the Actions of the Emperors preceding *Yau*, are in the ancient Books connected with the Years of the Cycle commencing with *Whang-ti*. But indeed the Authors above-mention'd are ſilent in this, and other Particulars, relating to the Cycle; which yet it is neceſſary to know before we can judge of the Accuracy of the *Chineſe* Chronology, and how high their Account of Time may be traced with any Certainty.

It is true the Reaſon P. *du Halde* aſſigns for this Alteration (for he produces no *Chineſe* Author to give him a Sanction) is the Uncertainty with regard to the length of the Reigns of the firſt ſix Emperors. But on the other hand P. *Couplet* aſſures us that the *Chineſe* Hiſtorians agree almoſt unanimouſly therein, notwithſtanding their varying in applying the Cycles. [*P.* Couplet *ubi Supr.*] and was it true that they did not, the Reaſon P. *du Halde* alledges is inſufficient; ſince the Cycles have no Dependance on the Reigns, as the Reigns have on them, and the firſt of them is fix'd by the *Chineſe* to the Reign of *Whang-ti*.

In Effect, this Innovation ſeems to have been made for no other End than to make the *Chineſe* Chronology more conſiſtent with that of the Bible; which is the thing P. *du Halde* has been labouring at ſo much, thro' his Preface; but who would not ſtrain a Point, even farther than this, to ſerve ſo good a Turn?

However it is eaſy to reduce P. *du Halde*'s Chronology to the current Account of Time in *China*, or to the Æra of *Whang-ti*, by adding ſix Cycles to that uſed by our Author.

P. *du Halde* ſeems to have committed ſtill a greater Innovation, and to begin the Cycles with the firſt Year of *Yau*'s Reign; but on Examination that proves to be an Error, which affects only his firſt Cycle, as we ſhall obſerve when we come to the Reign of that Emperor.

(x) As P. *du Halde* does not inform us whence he had his Hiſtory, we cannot ſay preciſely whether it is a Tranſlation of, or an Extract from, a *Chineſe* Author. It contains ſeveral things, omitted by PP. *Martini* and *Couplet*; tho' for the moſt part it is the ſame in Subſtance, with what thoſe Authors have already publiſh'd on the ſame Subject. But it is neither ſo copious as the *Sinica Hiſtoria* of the former, nor ſo ſtrictly *Faſti* or Annals as the *Monarchiæ Sinicæ Chronologica Tabula* of the latter; the Cycle not being ſo commodiouſly apply'd, nor the Facts ſo regularly dated, and ranged in Chronological Order.

ANNALS

OF THE

CHINESE MONARCHS.

The Names of the first Emperors of *China.*

FO-HI.
SHIN-NONG.
WHANG-TI.
SHAU-HAU.
CHWEN-HYO.
TI-KO.
CHI.

The Length of the Reigns of these Founders of the Empire are unknown.

The Time of the Reigns of the following Emperors are fix'd,

YAU reigned 72 Years alone, and 28 in Conjunction with

SHUN, who reign'd alone 50 Years.

The Order of the twenty two *Dynasties* (c), or Imperial Families, that have possess'd the Throne successively.

	According to P. *du Halde.*			According to Mr. *Fourmont.* (D)	
Dynasties.	Emperors.	Duration.		Beginning.	Duration.
I. *Hya*	17	458	Year before	2207	441
II. *Shang* or *Ing*	28	644	*Christ.*	1766	664
III. *Chew*	35	873		1122	874
IV. *Tsin*	4	43		248	42
V. *Han*	25	426		206	425
VI. *Hew Han*	2	44	Year of	220	45
VII. *Tsin*	15	155	*Christ.*	265	155
VIII. *Song*	8	59		420]	59
IX. *Tsi*	5	23		479]	23
X. *Lyang*	4	55		502]	55
XI. *Chin*	5	33		557]	
XII. *Swi*	3	29			37
XIII. *Tang*	20	289		618	289
XIV. *Hew Lyang*	2	[1] 16		907	16]
XV. *Hew Tang*	4	13		923	13]
XVI. *Hew Tsin*	2	11		936	(F) 11]
XVII. *Hew Han*	2	4		947	4]
XVIII. *Hew Chew*	3	9		951	9]
XIX. *Song*	18	319		960	320
XX. *Ywen*	9	89		1280	88
XXI. *Ming*	16 (E)	276		1268	277
XXII. *Tsing*	3	[92		1645	

FO-HI, *the First Emperor.*

Fo-hi, first Emperor.

HE was born in the Province of *Shen-si* (G), and chosen on account of his Superior Merit to govern his Countrymen, who call'd him *Tyen-tse*, that is, *the Son of Heaven*; thereby to denote that he was more favour'd by Heaven than the rest of Mankind, since it was from thence that he received those exalted, and extraordinary Qualities, which raised him to the Throne.

In these early times, says a certain Author, Men differ'd little from Beasts; they knew their Mothers, but not their Fathers; they were unciviliz'd and rude; they never eat but when press'd

(c) The Word in the *Chinese* is *Chau*, which signifies neither *Dynasty*, Race, Family nor Succession, but a certain Number of Years; the whole Time which any Race possessed the Dominion, being called the *Chau* of such a Race. For Instance, the *Hya Chau*, that is, the *Chau of the Hya*, or the Space of Time, during which the *Hya* reign'd; so they say the *Shang-Chau*, or the *Chau of the Shang*, &c. [*Voy. Fourm. Reft. Critiq. sur Hist. Anc. Peupl. Tom.* 2. *p.* 397.]

(D) *Voy. Fourmont Reft. Crit. sur Hist. Anc. Peuples, Vol.* 2. *p.* 441 & *seqq.* from whom I have added this.

(E) In the Original by Mistake 236.

(F) In the Original this Number and the following are transposed by some Mistake.

(G) He removed his Seat from *Shen-si* to *Chin-chew*, a City of *Ho-nan*. [*P.* Couplet *Præf. ad Sinic. Chronol. p.* 20.

preſs'd by Hunger, and when that was ſatisfy'd they threw away what was left; they ſwallow'd the Hair, drank their Blood, and clothed themſelves with the Skins of Animals.

Fo-hi taught them how to make Fiſhing-Nets, and Snares for Birds; alſo to rear Domeſtic Animals, as well for Food as for Sacrifices (H), whereby he provided for the Subſiſtence of his People. This Prince perceiving afterwards that the knotted Cords, which ſerv'd inſtead of Characters, and to inſtruct their Children, were unfit for publiſhing his Laws, and tranſmitting his Documents to Poſterity; he invented the eight *Qua*, conſiſting of three Lines each, which, differently combin'd, make ſixty four, to ſerve as Symbols for expreſſing whatever he had a mind. Things invented by *Fo-hi*.

Theſe eight *Qua* or Symbols, whoſe Lines are either whole or broken, ſignify certain general Things, on which depend the Corruption and Generation of particular Things; one repreſents Heaven, another the Earth, the third Thunder and Lightning, the fourth Mountains, the fifth Fire, the ſixth the Clouds, the ſeventh Water, and the eighth the Wind. He taught them how to make uſe of theſe famous Symbols; and to give the greater Credit to his new Laws, pretended that he had ſeen them inſcrib'd on the Back of a Dragon-Horſe, which roſe from the Bottom of a Lake; he call'd it a Dragon-Horſe, becauſe it was ſhap'd like a Horſe, with the Scales and Wings of a Dragon. The 8 *Qua*.

He took Occaſion, from this Prodigy having gain'd him Reputation among the People, to create Officers, or *Mandarins*, under the Name of *the Dragon*. He call'd one the *flying Dragon*, and his Employment was to compoſe Books; he call'd another the *Dragon that hides himſelf*, whoſe Buſineſs it was to make the Kalendar; a third was nam'd the *Dragon who inhabits*, and he had the Inſpection of the Buildings; a fourth, call'd the *Dragon Protector*, had the Charge of relieving the People, and preventing their Miſeries; a fifth, under the Name of the *Terreſtrial Dragon*, had the Care of the Lands; a ſixth was call'd the *Dragon of the Waters*, whoſe Office it was to procure the Growth of Trees and Plants, as alſo a Communication between Springs. Creates ſeveral Officers of State.

He eſtabliſh'd a Prime Miniſter, and divided the Government of his Realm among four *Mandarins*; one of whom he ſent to the North, another to the South, the third to the Eaſt, and the fourth to the Weſt; in this Manner he gave Strength to his Laws. The two Sexes were not then diſtinguiſh'd by different Habits, but mix'd together, lived without Shame, and in perfect Ignorance of the connubial Laws. *Fo-hi*, to reform this Abuſe, ordained that Women ſhould go clothed in a different Manner from Men; and made Laws for conjugal Society, by one of which no Man could marry a Woman of the ſame Name, whether related or not, which Cuſtom continues to this Day; for Inſtance, thoſe of the Name of *Yong*, *Li*, *&c.* can not marry Wives of the ſame Name, altho' remov'd twenty Generations, or of different Families. Makes Laws.

To mitigate the natural Fierceneſs of his new Subjects, and calm wild and turbulent Spirits, he invented Muſic, with the Inſtrument *Kin* (I); the upper part of which was convex, to repreſent the Heavens, and the under part flat, to repreſent the Earth. If the Harmony invented by *Fo-hi* was no better than what the *Chineſe* make at preſent, we cannot conceive how it could have any Effect on the Mind; for this they apologize by ſaying, That the Muſic of *Fo-hi* was all divine, but that it is a Treaſure they have irrecoverably loſt. Invents Muſic.

Fo-hi dying (K), was buried in a Place called *Chin*, and was ſucceeded by *Shin-nong*. A certain *Chineſe* Hiſtorian places fifteen Princes before *Shin-nong*, but others following the common Opinion affirm, that theſe fifteen Princes were no more than Lords of tributary Provinces, much like the *Chu hew* in after times.

SHIN-NONG, *the ſecond Emperor.*

THE People being exceedingly multiply'd, the Plants and Animals were not ſufficient to prevent Famine. *Shin-nong*, touch'd with the Miſery of his Subjects, ſtudy'd to render the Earth fruitful; and inventing the Implements proper for Tillage, taught the People to ſow five ſorts of Grain. Hence he got the Name of *Shin-nong*, or *Celeſtial Huſbandman*; he taught them alſo how to make Salt of Sea-Water. *Shin-nong*, 2d. Emp. Invents Huſbandry,

The People becoming ſubject to many Diſeaſes, for which they knew not the proper Remedies, *Shin-nong* made Trial on himſelf of the Virtues of Simples, and diſcover'd their good and bad Qualities; he conſider'd, ſays the *Chineſe* Hiſtorian, their Nature whether hot, cold or temperate, and made uſe of them accordingly, as a good King does of his Subjects. In one Day he diſcover'd ſeventy (L) poiſonous Herbs, and had the Art of making them uſeful, that is, he found out the Counterpoiſon: After which he compoſed Books of Medicine, and taught the way to reſtore ſick Folks to their Health; whence he is look'd on as the Author and Prince of Phyſic. Phiſic,

The Simplicity of Manners kept out the Spirit of Contention. Every one had enough to live on; the Laws were few, and there was no Occaſion to multiply them, but the Government was majeſtic and ſevere. *Shin-nong* introduc'd Commerce, and appointed publick Markets, where the People reſorted about Noon, and having furniſh'd themſelves with what they wanted, return'd quietly home. and Commerce.

(H) Which he offer'd to the Spirit of Heaven and Earth. [*P.* Couplet *Præf. ad Sinic. Chronol. p.* 20.]

(I) He invented two Inſtruments, one of twenty ſeven, and the other of thirty eight Strings. *Ibid.*

(K) He is reported to have begun his Reign 2952 Years before the *Chriſtian Æra*, and to have ſat one hundred and fifteen Years on the Throne. [*Ibid.* & *P.* Martini *Sinic. Hiſt. l.* 1. *p.* 21. *Art.* Fo-hius.]

(L) *Martini* agrees with our Author in this Point; but *Couplet* ſays only twelve Poiſonous Herbs.

While

While this Emperor was wholly employ'd about the Good of his Subjects, a tributary Prince, named *So-ſha*, revolted, and refuſed to obey his Orders. But his Diſobedience was puniſh'd by his own Subjects, who put him to Death; after which every one return'd to his Duty. Nor was there one throughout the Empire, who did not willingly ſubmit to the mild and juſt Government of *Shin-nong*.

His Death.

He dy'd at *Cha-hyang*, a Place depending on *Chang-cha*. A certain *Chineſe* Author ſays, that *Cha-hyang* is the City call'd at preſent *Cha-lin-chew*; which is under the Juriſdiction of *Chang-cha-fû*, the Capital of the Southern part of the Province of *Hû-quang*. (M)

Succeſſors uncertain.

Some Hiſtorians place ſeven Emperors between *Shin-nong* and *Whang-ti*, *viz.* *Lin-que*, *Cheng*, *Ming*, *I*, *Lay*, *Li*, and *Yu-wang*; this laſt was depoſed, and perhaps the reſt were no more than tributary Princes. However, it is certain that the *Chineſe* Hiſtorians place only *Fo-hi*, *Shin-nong*, and *Whang-ti* among the firſt Emperors to whom Arts and Sciences owe their Riſe and Progreſs.

WHANG-TI (N), *the Third Emperor.*

Whang-ti, 3d. Emp.

THE Hiſtory relates that *Yu-wang* was a Prince of a paſſionate and violent Temper; that the People groan'd under the Oppreſſion of his Government; that the tributary Princes revolting, one of them, nam'd *Chi-yew*, firſt appear'd in Arms againſt him; that the Emperor was depoſed, and *Whang-ti*, who was but twelve Years of Age, placed by the Princes on the Throne; that the Mother of *Shin-nong* had a younger Brother, who was hereditary Sovereign of the Principality of *Shau-tyen*; and that the Wife of the Regulo thereof, in the Reign of *Yu-wang*, was nam'd *Fû-pau*, who being much frighten'd with a Noiſe of Thunder, brought forth *Whang-ti*, on a Mountain call'd *Swen ywen*. He was according to the Hiſtory a wonderful Child; he ſpoke almoſt as ſoon as he was wean'd from the Breaſt. In his Infancy he diſcover'd a great deal of Wit and Addreſs; in his Youth an exceeding good Nature and Sweetneſs of Temper; and in his Manhood an extraordinary Depth of Judgment and Sagacity.

Invents the Compaſs.

Chi-yew, above-mention'd, was a Prince whoſe reſtleſs Temper and unbounded Ambition occaſion'd great Diſturbances. *Whang-ti* attack'd and fought three Battles with him; when perceiving that the thickneſs of the Fogs hinder'd him from purſuing his Enemy, and that the Soldiers ſtray'd from following the right Courſe; he contriv'd a Card, which ſhew'd them the South and the other three Cardinal Points; by which means, at length, overtaking *Chi-yew*, he ſeiz'd and put him to Death. Some ſay that on the Card were engraven the Characters of the Rat and the Horſe, and Underneath a Needle to point out the four Quarters of the World. We ſee here the uſe of the Compaſs, or ſomething like it, of great Antiquity, and expreſly recorded; it is pity they have not explain'd the Method of it, but the Expoſitors knowing only the bare Fact, durſt not venture on any Conjectures of their own. (O)

Makes Roads thro' his Dominions.

Having regulated the moſt important Affairs of the Empire, *Whang-ti* employ'd his whole Care to make his People happy, by procuring them all ſorts of Conveniencies: he cut thro' and levell'd Mountains, made great Roads to facilitate Commerce, and enlarg'd the Bounds of his Empire; extending it Eaſtward as far as the Ocean, Northward to ancient *Tartary*, and Southward to the River *Kyang*, which ſerv'd as a Barrier to his Dominions. He created ſix *Ko-lau*, or Prime Miniſters, to aſſiſt him in governing the Empire, and made *Tſang-kyay*, the *Mandarin* for compoſing the Hiſtory. *Ta-nau* had the Charge of making the *Kya-tſe*, or Cycle of ſixty Years (P). This Cycle is compoſed on one ſide of ten Characters, nam'd *Tyen-kan*, and on the other of twelve, call'd *Ti-chi*. Theſe Characters ſignify nothing (Q), but ſerve inſtead of Numbers and Signs; the firſt ten are call'd the ten Roots, and the others the twelve Branches. Every Year is mark'd by two of them, that is one of each ſort, which are ſo combin'd, that the ſame two Signs never come together till the Cycle is out. (R)

Creates 6 *Ko-lau*.

Invents the *Kya-tſe* or Cycle of 60 Years.

A Sphere and the Kalendar.

Yong-cheng was order'd to make a Sphere and Kalendar; he diſcover'd the Pole-Star and the others that are about it. But what Figure the Sphere was of which he invented, repreſenting the celeſtial Orbs, is not known. In ſhort, by means of ſeveral Experiments he could foretell the Changes of the Weather and Air.

Li-chew's Office was to regulate Numbers and Meaſures. The Method he invented to caſt up any Sum, and which is ſtill in uſe, conſiſts of a little Box, divided in two Parts, croſs'd with ſeveral Iron Wires, thro' which paſs little Balls. On every Wire in the upper Diviſion there

(M) He tranſlated the Imperial Seat fron *Ho-nan* to *Yen-chew* in *Shan-tong*. He is ſaid to have dy'd in his Progreſs thro' *Hû-quang*, after he had reign'd one hundred and forty Years, and to have been interr'd in the City *Tſing*. [Couplet, *ibid.*]

(N) *Whang-ti* ſignifies the *Yellow Emperor*.

(O) As P. *du Halde* does not produce his Authors, to warrant the Antiquity of this Fact, it may have been inſerted into their Hiſtory of late Ages, to do Honour to the Founders of their Monarchy. Indeed as the thing is related it has the Air of a Fiction; nothing can be more abſurd than to ſuppoſe a Compaſs invented to direct an Army in purſuit of a vanquiſh'd Enemy; if they were in View, as it ſhould ſeem they were, being juſt defeated, the Victors had no Occaſion for a Compaſs to direct them; if they were not in View, of what uſe was a Compaſs to find them out? Could they divine on what Point of the Card the Enemy was fled, and yet not know how to find that Point out? In ſhort, was not *Whang-ti* himſelf ſufficient to ſhew them the Way? However that be, it is not likely, if ſo uſeful a Secret had once been diſcover'd, that it ever would have been loſt.

(P) Theſe *Chineſe* call this Cycle *Lo-ſhe-wha-kya*, that is, *the Conſtruction of ſixty Converſions*. [Couplet *Præf. ib. p.* 14.]

(Q) Theſe Characters are the Names of Animals.

(R) P. *Noel* has given a Scheme of this Cycle, [Noel *Obſ. Math. & Phyſ. p.* 59.] *Ologh beigh* treats of it at large, [*de Epochis Celebr. Cap.* 6. *p.* 42.] but his Tranſlator *Greaves* has committed many Miſtakes in writing the Names of the Characters, as Dr. *Hyde* has juſtly remark'd. [Hyde *de Menſ. & Pond. Sinic. p.* 30.]

there are only two Balls, each ſtanding for five; but every Wire of the lower Diviſion, which is much larger, has five Balls, each of which ſtands for one. When they reckon from right to left, the Numbers multiply the ſame as in Cyphering with us; which Method of caſting Accounts is more ready and ſure than ours with the Pen.

With regard to Meaſures, he took a Grain of Millet to determine the Dimenſion of a Line, reckoning ten Lines to an Inch, ten Inches to a Foot, &c. The various ways of ranging theſe Grains, which are of an Oval Figure, have occaſion'd a Diverſity in the Meaſures under different *Dynaſties*. and Meaſures.

Under the preſent *Dynaſty* there are three ſorts of Meaſures, 1. the Foot of the Palace, which is to the *Paris* Foot as ninety ſeven and an half to a hundred. 2. The Foot of the Tribunal of Publick Works, call'd *Kong-pû*, uſed by Workmen, is ſhorter by one Line than the *Paris* Foot. 3. The Taylors Foot, made uſe of alſo by the Mercers, is ſeven Lines larger than the *Kong-pû*.

To *Ling-lun* was given the Care of improving Muſic, and to explain the Order and Arrangement of the different Tones. Laſtly *Yong-ywen* had Orders to make twelve Copper Bells, which repreſented the twelve Months of the Year. Muſic improved.

Whang-ti afterwards invented the Bonnet or Cap, call'd *Myen*, to ſerve him for a Diadem. This Bonnet dip'd a little before and roſe behind, it was ſeven Inches broad and one Foot two Inches high. He alſo made Habits and Ornaments, proper for his Dignity; his Robe was blew and yellow, to imitate the Colours of the Sky and Earth. After having maturely conſider'd the Feathers of the Pheaſant, and various Colours of Birds and Flowers, he found out the Art of Dying, and order'd that the Stuffs, wherewith the Rich and Poor were cloathed, ſhould be of different Colours. He cauſed ſeveral uſeful Inſtruments to be made, as Machines to pound Rice, Kitchen-Stoves, Cauldrons, &c. and the People began to eat their Rice dreſs'd after different Manners, ſometimes thicker, ſometimes thinner. He caus'd Bridges to be built over Rivers, and Coffins to be made for the Dead. He taught the way of making Bows and Arrows; alſo Wind Inſtruments, as Flutes, Fifes, and Organs; Trumpets that imitated the Voice of the Dragon, and Drums that made the Noiſe of Thunder. Obſerving hollow Trees to ſwim, he caus'd Barks to be made, to which he added Oars. He likewiſe invented Waggons, and order'd Oxen and Horſes to be train'd to draw them. His Subjects dwelling at that time in miſerable Hutts, he drew Models for Building, and caus'd a Palace to be erected, nam'd *Ho-kong*, where he ſacrific'd to the ſovereign Lord of Heaven. To facilitate Trade, he coin'd Money, which he call'd *Kin-tau*, becauſe it had the Figure of a Knife-Blade; and regulated the Expences of the Empire ſo well, that its Riches grew immenſe. Various Arts and Inſtruments invented by *Whang-ti*.

Mankind being tormented, from without by the Rigour of the Seaſons, and within by their Paſſions, dy'd before their Time; therefore *Whang-ti* having attentively conſider'd the five Elements, the Seaſons of the Year, and the Nature of Man, order'd three Doctors, nam'd *Ki-pe*, *Yu-ſû*, and *Ley-kong*, to examine the Blood-Veſſels, after which he appointed the Remedies proper for every Diſeaſe, ſo that Men lived as long as they ought to do, according to the Courſe of Nature. He order'd the Empreſs to teach the People the Manner of rearing Silk-Worms, to ſpin their Webs, and make Cloaths thereof (A). This Prince enjoy'd not a Moments Repoſe, and tho' he had taught his Subjects to build Houſes, and had a Palace built for himſelf, yet he had no fix'd Abode, but encamp'd with his Soldiers in the Field. Diſcoveries in Anatomy and Phyſic.

He caus'd the Country to be meaſur'd, and divided it into *Chew*; he eſtabliſh'd ſeveral Principalities, conſiſting of a hundred *Li* each, wherein he built Cities. According to his Appointment, two hundred and forty Paces in length, and one in breadth, made a *Mû*, and a hundred *Mû* one *King*; ſo that the Pace conſiſting of five Feet, every *Mû* of Land contain'd ſix thouſand ſquare Feet, and the *King* ſix hundred thouſand. He appointed alſo, that nine *King* ſhould be call'd *Tſing*, and that a *Tſing* ſhould be allotted to eight Families, each to have one *King* or a hundred *Mû*; the *King* which remain'd in the Middle to belong to the Emperor, and to be cultivated in common by the eight Families. He caus'd four Roads to be made to every *Tſing*, and farther ordain'd that three *Tſing* ſhould be call'd *Ho-ki*; three *Ho-ki* one Street; five Streets a Town; ten Towns a *Tû*; ten *Tû* a *She*; and ten *She* a *Chew*. Diviſion of the Country into *Chew*, &c.

Whang-ti dy'd on the Mountain *King-ſhan*, and was interr'd in the Province of *Shan-tong*. The *Chineſe* Hiſtorians beſtow on him the higheſt Praiſes: *The Virtue and Endowments of this Prince*, ſay they, *equal Heaven and Earth; his Government was admirable, his Laws firm, and his Conduct unchangeable; he ſcatter'd his Benefits all over the Earth, and we ſtill feel the Effects of his Liberality, inſomuch that tho' he be dead, he may be ſaid to be yet living.* He had twenty five Children, whereof *Shau-hau* ſucceeded him in the Empire. (B)

(A) She alſo taught them the Art of Dying. [*Couplet.*]

(B) His Seat was at *Cho-chew*, in the Province of *Pe-che-li*. He appropriated the yellow Colour to the Emperors, as their Livery, forbidding others to wear it. He invented Aſtronomy, Muſic, and Muſical Inſtruments; alſo Arms, the Bow, Netts, Chariots, Barks, the Art of Building, making Earthen-Ware, Meaſures, and Weights; wrote ſeveral Books on the Method of diſcovering Diſeaſes by the Pulſe. Eighty five Emperors of three Imperial Families, which continu'd 2457 Years, derive their Pedigree from *Whang-ti*. He dy'd in the fortieth Year of the ſecond Cycle, aged one hundred and eleven Years, whereof he reign'd a hundred. [*Vid.* Couplet *Tab. Chron. Monar. Sinic. p.* 1, 2.

SHAU-HAU, *the Fourth Emperor.*

Shau-hau, 4th Emperor.

THIS Prince gain'd the Esteem and Love of his People by the Mildness and Goodness of his Disposition. It is reported that the *Fong-whang* (c) appear'd at his coming to the Crown, which was look'd on as a happy Omen; because the *Chinese* say this Bird never appears but when good Kings are upon the Throne.

The *Fong-whang*, or Phœnix.

This *Fong-whang* is a very extraordinary, or rather fabulous Bird, much like our Phœnix; according to the *Chinese* way of painting it, it resembles an Eagle, but differs a great deal from it, in the wonderful Variety of its Colours.

The Orders of *Mandarins* distinguish'd by Birds.

From the pretended Appearance of this Bird, the Emperor took the Hint to distinguish his Officers by the Figure of divers Birds, which they wore on their Cloaths; a Custom that is still observ'd. Those of the *Literary Mandarins* are embroider'd with Birds in Gold, as a Mark of their Dignity; those of the *Mandarins of War* are adorn'd with Animals, such as the Dragon, Lyon, Tiger, *&c.* by which Marks the People know the Rank which the several Officers bear in the nine prime Orders of the State.

Kyew, or preaching *Mandarins.*

Among the *Mandarins* of the new Creation, some of them, call'd *Kyew*, were oblig'd to assemble the People; it was the Business of others to govern the five sorts of Artificers, while others had an Eye to the Tillage, and the Manners of the People.

This Prince govern'd his Dominions with much Equity. The *Chinese* Authors say, he was an exact Imitator of *Fo-hi*; he reform'd the Measures for Grain, and had a Drum made to beat the Watches; he clear'd the Channels of Rivers, and smoothed the Roads over the Mountains; in short he invented a new sort of Music, that united Spirits with Mortals, and reconcil'd the high with the low; whence he is call'd *Ta-ywen.*

This Emperor dy'd very old, and left five Sons, whereof four were Men of Merit; but perceiving greater Talents in his Nephew *Chwen-hyo*, who was *Whang-ti*'s Grandson, he preferr'd him before his own Children to be his Successor in the Empire. (D)

CHWEN-HYO, *the Fifth Emperor,*

Chwen-hyo, 5th Emp.

WAS so far from distrusting those whose Station he fill'd, that as soon as he was on the Throne, he conferr'd considerable Employments on them, suitable to their respective Capacities. As these Princes had a perfect Knowledge of the Nature of Metals, Waters, Trees, *&c.* he made one Governor of the Mines, another Master of the Waters, Forests, *&c.* and being assur'd of their Fidelity, rais'd them afterwards to the most honourable and important Posts.

Unites the Priesthood with the Imperial Dignity.

Towards the End of the Reign of *Shau-hau* the People began to intrude into the sacred Ministry, each Family affecting to have Sacrificers among them; which Abuse *Chwen-hyo* reform'd, by uniting the Priesthood to the Crown, and ordaining that none but the Emperor should offer solemn Sacrifices to the Lord of Heaven. This Law has always been and still is observ'd; for the Emperor alone is the Pontif, and has a right to offer Sacrifices in the Temple of Heaven, from which if he be hinder'd by Age or Sickness, he deputes a Prince or some Great Man to perform that Duty in his stead.

Improves Astronomy.

As this Emperor was an able Astronomer, he chang'd the Method of calculating and observing the Celestial Motions; which being to be view'd only at a Distance, he invented an Instrument to give a clearer Notion of them, and shew the Equations, Ascensions, *&c.*

Regulates the Kalendar

The Interpreters say nothing about the Construction and Figure of this Instrument, which it is probable they were ignorant of. They speak only of the Conjunction of the five Planets in the Constellation *She*, that happen'd in this Emperor's Reign; but as an able *Chinese* Astronomer remarks, it is an hypothetical Conjunction, not a real one. (*)

Chwen-hyo regulated the Kalendar also, ordering that the Year should begin the first Day of the Month, wherein the Conjunction of the Sun and Moon should fall nearest the fifteenth Degree

(c) It appear'd before in the time of *Whang-ti.* (1)

(D) He built Cities for Men to dwell in; caused Chariots to be drawn by Oxen. *Kyew-li*, or the 9 Regulo's, disturb the Order of Sacrifices, terrifying the People with Spectres and Goblins, which gave Rise to Superstitions, that brought the Empire in Danger. *Shau-hau* was born, reign'd, and bury'd in *Kyo-seu* in the Province of *Shan-tong* (2). *Martini* makes *Kyew-li* a single Impostor. (3)

(*) As the Conjunctions of the Planets have always been look'd on as good Omens; these false Conjunctions often occur in the History, especially at the Change of *Dynasties.* To find one, we need go no farther back than the second Year of the present Emperor, when the Conjunction of 4 Planets was thought sufficient Reason for making 5 of them, in Favour of the new Monarch. The Emperor seem'd rejoic'd at it, and receiv'd the Compliments of the whole Court on that Occasion; every one found his account in it, especially the Tribunal of the Mathematics, which did not err thro' Ignorance. A certain Situation of other Planets in respect of those in Conjunction, was sufficient Ground with them to form an Aspect, which flatter'd the Emperor, and was of Benefit to themselves. This false Conjunction, which is set down in the Registers, may possibly cause Disputes and Objections hereafter. What if 2 or 3,000 Years hence, on calculating this Conjunction of Planets in *Europe*, they should not find *Saturn* among them; would that be a sufficient Reason to doubt of the other Facts recorded in the Reign of *Yong-ching?* It would certainly be none to the *Chinese*, who being accustom'd to these Flatteries to their Emperors, know how to make Allowance for them.

[This Apology, which in the Original is inserted in the Text, does not free the *Chinese* History, as it is design'd to do, from a Suspicion of being corrupted in other Respects; on the contrary it shews it *is* liable to be corrupted, and if in Matters which flatter the Emperors, why not in those which flatter the Antiquity, *&c.* of the Empire and Nation?]

(1) *Vid.* Coupl. *p.* 1. (2) *Ib. p.* 2. (3) *Martini ubi supr. p.* 32.

gree of Aquarius; whence he is call'd the Author and Father of the Ephemerides. He pitch'd on the Time when the Sun was in the middle of the Sign; becauſe then the Earth is adorn'd with Flowers and Plants, the Trees reſume their Verdure, and every thing in Nature revives and ſeems to be produc'd anew.

This Prince, who dy'd very aged, was interr'd at *Pû-yang*, and ſucceeded by *Ti-ko*, or *Kau-ſin*, the Emperor *Shau-hau*'s Grandſon. To the Deſcendants of *Chwen-hyo*, who were very numerous, were afterwards given (E) ſeveral little Dominions, whereof they were Kings or tributary Princes. (F)

TI-KO, *or* KAU-SIN, *the Sixth Emperor.*

Ti-ko, 6th Emperor.

THIS King is greatly extoll'd by the *Chineſe* Writers; they ſay he had a penetrating Judgment, and ſaw into every thing; that he examin'd all things himſelf, and entered into the minuteſt Particulars. He was popular without loſing his Majeſty, lov'd his Subjects, diſtributed his Bounty every where, reform'd himſelf, and was a religious Worſhipper of the ſovereign Lord of Heaven, whom he ſerv'd reſpectfully. His grand and auguſt Air drew Veneration; his Virtue was eminent; he did nothing amiſs, and kept a juſt Medium in all things. In ſhort there was no Nation, enlighten'd by the Sun, and water'd by Rain, but what took Pleaſure to obey his Orders. He eſtabliſh'd Maſters to teach the People Virtue, and invented Vocal Muſic; *Hyen-ho* was the firſt, who made Songs by his Order. He appointed others to make different ſorts of Inſtruments, as Flutes, both direct and tranſverſe, a Drum, a Bell, a *King*, (which is a thin flat Plate, beaten with a Wooden Mallet). He cauſed that Muſic to be play'd, which he nam'd *Lû-ing*, that is, *the Beauty of Heaven, Earth, and the four Seaſons.*

Invents Vocal Muſic.

He ſet the firſt Example of Polygamy, by marrying four Wives. He had by the firſt a Son, nam'd *Ki*, whoſe Deſcendants founded the *Dynaſty* of *Chew*; by the ſecond, *Sye*, whoſe Poſterity founded that of *Shang*; by the third he had *Yau*; and the fourth brought him *Chi*, which laſt was ſo hopeful a Prince, that the Emperor choſe him his Succeſſor before the reſt. (G)

Introduces Polygamy.

CHI, *the Seventh Emperor.*

Chi, 7th Emperor.

THIS Prince did not anſwer the Opinion at firſt conceiv'd of his Merit, making uſe of his Authority only to ſerve his brutal Pleaſures. The tributary Princes, who were accuſtom'd to obey wiſe Emperors, unable to bear his exceſſive Riots, made him ſeveral Remonſtrances on his Conduct; which having no Effect, they dethron'd and baniſh'd him, ſetting his Brother *Yau* on his Throne. (H)

There is no applying the Sexagenary Cycle before the Reign of *Yau*, for tho' invented by *Whang-ti*, the Duration of theſe firſt Reigns is very uncertain. On the contrary, from *Yau* to *Chriſt* the Chronology is perfectly well deduc'd; the *Chineſe* Authors having ſet down the particular Tranſactions of every Year, even to the Diviſions that have diſturb'd the Empire, and the Interregnums, with the Time of their Continuance; which Reaſons have led me to begin the Cycle with that Emperor. (I)

YAU, *the Eighth Emperor, reign'd alone ſeventy two Years, and twenty eight with* SHUN, *whom he aſſociated in the Empire.*

Yau, 8th Emperor.

CYCLE I. Years before *Chriſt* 2337.

THIS Prince aſcended the Throne in the forty firſt Year of the preceding Cycle (K). He is conſider'd as the firſt Legiſlator of the Nation, and the Model of the Sovereigns. All the Emperors who were jealous of their Reputation, endeavour'd to imitate him and his Succeſſor; and it is at preſent the greateſt Praiſe that can be given to a *Chineſe* Monarch, to ſay that he is like *Yau*, *Shun*, *&c.*

(E) It is the Emperor always who grants theſe Eſtates to the Princes, either as being his Relations, or on account of their Merit. They hold of the Empire much like the Dukes and Counts of *Europe*; and if the Emperor is engag'd in War, they are oblig'd to attend him with a certain Number of Troops.

(F) His Seat was at the Town of *Wha*, in the Province of *Mallet*.

(G) His Seat was at *Yen-ſu*, a City of *Ho-nan*. Peace all his Reign. He created his Brothers and their Sons Regulo's in the Province of *Se-chwen*. He dy'd in the thirty ſecond Year of the ſixth Cycle, ag'd 105. (2)

(H) He reign'd eight Years, being depoſed the fortieth Year of the ſixth Cycle; and is not reckon'd among the Emperors. (3)

(I) We have already ſhewn, p. 135. that this ſeems to be an Innovation in the *Chineſe* Chronology.

(K) There are two or three conſiderable Miſtakes in the Original in this Place; for P. *du Halde* by connecting as he does the firſt Year of the Cycle with the Year 2357 before *Chriſt*, which coincides with the firſt Year of *Yau*'s Reign, not only contradicts himſelf, and committs a great Anachroniſm (in telling us at the ſame time that *Yau* began his Reign the forty firſt Year of the former Cycle,) but makes the Cycle commence twenty Years earlier than the *Chineſe* Hiſtorians. When I firſt met with this Paſſage, I concluded P. *du Halde* had determin'd to overturn the whole *Chineſe* Chronology, by altering the Beginnings of the Cycles (and conſequently miſplacing the Dates of all Events) as well as retrenching their Number; but on Examination I found the Error went no farther, for his ſecond Cycle (and generally all the reſt of the Cycles) is collated with the right Year before *Chriſt*. However by referring the Beginning of *Yau*'s Reign to a Cycle preceding the firſt Cycle, he ſeems not only to commit a Soleciſm, no leſs abſurd than to refer to an Olympiad before the firſt Olympiad; but tacitly confeſſes, that he hath retrench'd Cycles from the *Chineſe Æra*. To have expreſſed himſelf therefore conſiſtently with his new Chronology, he ſhould have ſaid *Yau* began his Reign twenty Years before the firſt Cycle.

(1) P. Couplet *ubi ſupr. p.* 2. (2) *Ibid.* (3) *Ibid. p.* 3.

CYCLE I. Years before *Chriſt* 2337.

Great Character.

The Hiſtorians tell us, that Virtue was natural to him; he was active, laborious, vigilant, and of ſuch Penetration and Underſtanding that he foreſaw every thing. His Moderation and Equity kept the Laws in Force, and at the ſame time made them eſteem'd. He never employ'd his Authority, but for the Good of his Subjects. His Modeſty was equal to his Dignity, and was remarkable even when he receiv'd Homages. His Frugality in his Diet was ſuch, that he contented himſelf with the coarſeſt Meats; he uſed no magnificent Furniture; his Palace was without any Ornaments, and his Cloaths were of Woolen Stuffs during Summer, and of Deer-Skins in Winter. If any publick Calamity happen'd, or one of his Subjects committed a Crime, he imputed the Misfortune to his own Want of Virtue, or as a Puniſhment of Heaven, for his neglecting to inſtruct them. He never viſited his Dominions, without having firſt offer'd Sacrifices to the ſovereign Maſter of Heaven, and his Subjects long'd with as much Impatience for the Happineſs of ſeeing him, as the parch'd Fields thirſt for Rain. In ſhort his Reign was ſo mild and amiable, that his Subjects ſcarce perceiv'd they had a Maſter. The *Chineſe* Philoſophers are wont to enforce their Maxims of Morality from their Uniformity with the Conduct and Actions of this Emperor and his two Succeſſors; which Conformity, once prov'd, give them an undiſputable Authority.

Aſtronomy cultivated.

Yau, who delighted mightily in obſerving the Heavens, order'd two able Mathematicians, call'd *Hi* and *Ho*, carefully to examine the Motions of the Moon and Stars, and make proper Inſtruments for obſerving them; by their Aſſiſtance he regulated the twelve Lunar Months, and re-eſtabliſh'd the intercalated ones, which return'd ſeven times in nineteen Years.

The Empreſs had the Care of breeding Silk-Worms, and teaching Women how to make better Silk Manufactures than had been made before; for the firſt Eſſays were very coarſe, as is always the Caſe, eſpecially in Arts which require much Time and Experience to bring them to Perfection.

The ſix ſupreme Tribunals eſtabliſh'd.

This Prince introduc'd a new Regulation in the Adminiſtration of Affairs, by eſtabliſhing ſix Supreme Tribunals, which ſtill ſubſiſt. His Reputation for Virtue and wiſe Government drew ſeveral neighbouring Nations into his Dominions; but his Subjects had increas'd to ſuch a Degree that there was not Room for ſo many Strangers as came to ſettle in the Provinces; chiefly becauſe the Low Lands were overflow'd; which Inundation was either the Remains of the Univerſal Deluge, as many believe, or occaſion'd by the Rivers meeting with ſome Obſtruction in their Courſe. To recover theſe drown'd Lands, and render them of uſe, he order'd an Officer, nam'd *Quen*, to drain the Plains by opening a Paſſage for the Waters to the Sea. This Officer, either thro' Negligence or Ignorance, ſpent nine Years to no Purpoſe about this Work, for which he was put to Death. His Son *Yu*, repairing his Father's Fault, after thirteen Years indefatigable Labour, levell'd Mountains, turn'd the great Rivers into their natural Channels, drain'd the Lakes and Marſhes, confin'd ſeveral rapid Torrents between Banks, and divided the leſſer Rivers into different Canals, which ended in the Sea; by this means he enlarged the Provinces, and render'd them more fertile; nor was ſo important a Piece of Service unrewarded, as we ſhall ſee hereafter.

Chineſe Inundation.

Care in chuſing a Succeſſor.

In the mean time *Yau* thought of chooſing a Succeſſor; wherein he was govern'd, not by the Dictates of Paternal Affection, but the Welfare of his People. Diſcovering his Deſign one Day to the Lords of his Court, one of them ſaid, His eldeſt Son was as worthy of the Throne as of being his Son; and that the People would be ſure to find hereditary Virtue in his Race. to which *Yau* reply'd: *I deteſt thoſe who love the Wicked as much as thoſe who blame the Good. I know what my Son is; under the ſpecious Appearance of Virtue, he conceals real Vices.* Which Anſwer ſtop'd the Mouths of all the Courtiers.

Great Self-denial in a Miniſter of State.

Some time after *Yau* ſent for one of his Miniſters, whom he moſt confided in for his Prudence and Integrity, in order to reſign the Crown to him. But that wiſe Miniſter refus'd the Honour, alledging that the Burden was too heavy for his Shoulders; and at the ſame time propoſed a Huſbandman, nam'd *Shun*, whoſe Virtue, Probity, and Patience under the ſevereſt Trials, join'd to the Confidence which all good Men had in him, and an infinite Number of other excellent Qualities, rendred him worthy of the Throne.

Yau hereon ſent for *Shun*, and to make Trial of his Abilities, rais'd him to be Governor of a Province; where he got ſo great Reputation for Wiſdom, Prudence, Moderation and Equity, that at the End of three Years, *Yau* made him his Aſſociate in the Empire, and gave him both his Daughters in Marriage.

CYCLE II. Years before *Chriſt* 2277.

The Emperor liv'd twenty eight Years in great Harmony with his new Collegue; and at length perceiving himſelf near his End, he exhorted *Shun* to govern his Subjects like a true Father, and remember that he was made more for the People, than the People for him; and that an Emperor is exalted above the reſt of Mankind, to no other End but to procure their Advantage, and prevent their Neceſſities. Having ſpoken theſe Words, he departed in the hundred and eighteenth Year of his Age, leaving nine Children behind him; the People, who found in this Prince the Love and Tenderneſs of a Father and Mother, mourn'd for him the Space of three Years.

SHUN,

SHUN, *the Ninth Emperor, reign'd alone Fifty Years.*

Cycle II. Year before *Chriſt* 2277.

Shun, ninth Emperor.

YAU dying in the twentieth Year of this Cycle, *Shun* began the Year following to reign alone, and is reckon'd one of the *Chineſe* Lawgivers, as well as his Predeceſſor. Soon after *Shun* truſted the Government to his Miniſters, and ſhut himſelf up for three Years in *Yau's* Tomb, the more freely to vent his Grief for the loſs of a Prince, whom he conſider'd as his Father; whence the Cuſtom aroſe of mourning three Years for one's Parents.

Cuſtom of mourning three Years for a Parent.

The *Chineſe* Hiſtorians attribute the Advancement of *Shun* to the Submiſſion and Obedience he always ſhew'd to his Parents. Tho' he receiv'd nothing but bad Uſage from them, and his Life was often in Danger, he mildly bore all their ill Treatment, ſo that by degrees his Reſpect and Patience wrought a Change in their Hearts, and made them virtuous. From hence the *Chineſe* Philoſophers deduce two great Principles of Morality; firſt, *That however wicked Fathers and Mothers may be, the Children are not the leſs bound to pay them Reſpect and Obedience.* Secondly, *That there is no Man ſo bad, but may be reclaim'd at laſt by good Offices.*

Shun having diſcharged his Duty of Piety and Gratitude towards *Yau*, took Poſſeſſion of the Imperial Palace, and receiv'd the Homage of all the Tributary Princes. Finding abundance of Gold and Jewels in the Palace, he caus'd a Sphere to be made, exhibiting the Seven Planets; each of which was repreſented by the Precious Stone moſt ſuitable to it. He made new Laws for governing the Realm, and appointed inferior Officers to aſſiſt in the ſix Tribunals eſtabliſh'd by his Predeceſſor. He always honour'd Philoſophers and Men of Learning with his Favour and Protection. He viſited the Provinces every Year; and in his Progreſs rewarded or puniſh'd the Tributary Princes with ſo much Juſtice, that he gain'd the Eſteem and Admiration of the People.

A Sphere of Jewels.

One of his principal Cares was to procure Plenty and to make Agriculture flouriſh; for which end he forbad the Governors, under ſevere Penalties, to exact Days-work from the Huſbandman, as a thing that was a Hardſhip, and tended to ſlaken their Ardor for tilling the Lands.

He was equally careful, not to truſt Governments to any but Perſons of Merit and Capacity. In a word, he made ſeveral other Ordinances, the Wiſdom and Juſtice of which have in all times caus'd him to be look'd on, as one of the greateſt Heroes *China* ever produc'd. One of theſe Ordinances may appear ſomewhat extraordinary, as it permits any of his Subjects to ſet forth on a Table, expos'd to publick View, whatever he found blameable in his Conduct. He admitted twelve Lords into his Council, ſix whereof were deſcended from *Chwen-ho*, and ſix from *Ti-ko*. The *Shu-king* contains Diſcourſes made by ſome of theſe Lords to the Emperor, concerning the Maxims of a wiſe Government.

Remarkable Ordinance, and

The fifty fourth Year of this Cycle he choſe a Succeſſor; in which Choice he wholly conſulted the Good of his People, preferring *Yu* to his own Children, on account of his Capacity and Merit, as well as in ſome meaſure to reward the Service he had done the Empire, by draining the Lands that were overflow'd. He lived ſeventeen Years after he had rais'd *Yu* to the Throne, and the Union was ſo great between theſe two Princes, that the Authority never ſeem'd to be divided.

Love for his Subjects.

The Emperor *Shun* died the tenth Year of this Cycle, aged one hundred and ten Years, and was bury'd in the Province of *Shen-ſi*.

Cycle III. Year before *Chriſt*. 2217.

The firſt DYNASTY (K) *call'd* HYA, *conſiſting of Seventeen Emperors, in the Space of* 458 *Years.*

YU, *the firſt Emperor, reign'd alone Ten Years.*

H Y A. DYNASTY I.

Yu, firſt Emperor.

THE eleventh Year of the ſame Cycle, which anſwers to that of 2207 before *Chriſt* (M), *Yu* or *Ta-yu*, that is, *Yu the Great*, ruled alone, and kept his Court in the Province of *Shan-ſi*. One of the Sons of *Shun*, vex'd to ſee a Stranger on his Father's Throne, had a mind to revolt; but being abandon'd both by the Grandees and the common People, his Attempt only ſerv'd to fix the Crown more firmly on the Head of *Yu*, whoſe great Genius and Virtue had endear'd him exceedingly to the whole Nation.

The Knowledge he had acquir'd of the Nature of Lands, by draining off the Waters, qualify'd him for compoſing an excellent Piece upon Agriculture; treating of the Method of Tilling and Sowing, and manuring Lands with the different kinds of Dung. Afterwards he caus'd the ſloping and riſing Grounds to be levell'd, that the Waters might run towards thoſe Places which had moſt need of it.

He divided his whole Dominions into nine Provinces, and cauſed as many great Brazen Veſſels to be made, with the Map of a Province engraven on each. In after-times theſe Veſſels became very precious, inſomuch that it was believ'd the Security of the State depended

Diviſion of *China* into nine Provinces.

(K) What is here render'd *Dynaſty*, is in the *Chineſe* term'd *Chan*, for an Explanation of which ſee p. 136, Note (c).

(M) P. *du Halde* makes it the Year 2217 before *Chriſt*, which coincides with the firſt Year of the Cycle.

H Y A. DYNASTY I. CYCLE III. Year before Chriſt 2207.

on their Preſervation; and whoever could get Poſſeſſion of them thought himſelf ſecure of the Crown. The Empire became hereditary under this Prince, as well as the Prieſthood, which had been before united to the Crown, as it has continued inviolably ever ſince; it being Death by the Law for any Perſon but the Emperor to offer Sacrifice.

To give the Emperor *Yu* Advice as to his Conduct, was the way for a Man to gain his Favour; and he thought no Employment more worthy of a Sovereign, than that of rendering Juſtice to the People. For this End he was acceſſible at all times; and to make the Admittance more eaſy, he caus'd a Bell, a Drum, and three Tables, one of Iron, the ſecond of Stone, and the third of Lead, to be faſten'd to the Gates of his Palace; on which was an Order fix'd, enjoining all thoſe who wanted to ſpeak to him, to ſtrike on the Inſtruments or Tables, according to the Nature of their Buſineſs. The Ringing of the Bell diſtinguiſh'd Civil Affairs, the Drum was to be beaten for Buſineſs relating to the Laws and Religion; the Leaden Table for Matters concerning the Miniſtry and Government; the Stone Table to denote a Complaint againſt the Injuſtice of ſome Magiſtrate; and ſtriking on the Table of Iron was to expreſs very ſevere Treatment.

He always receiv'd graciouſly, and even with a ſort of Acknowledgement, thoſe who came either to give him Advice, or implore his Juſtice; it is reported, that one Day he roſe from Table twice at the Sound of the Bell, and another Day left the Bath three times to hear the Complaints of People. We find in the *Shu-king* the Inſtructions he gave the Princes for governing their Dominions, and the Rules he preſcribed with regard to beſtowing Employments and raiſing Taxes.

His Sayings.

He us'd to ſay, that a Sovereign ought to be as cautious of his Conduct, as if he walk'd on Ice; that nothing is more difficult than to reign; that Dangers ſpring up under a Monarch's Feet; that he has every thing to fear, if he gives himſelf wholly up to Pleaſures; that he ought to avoid Idleneſs, chuſe good Miniſters, and follow their Counſels; in ſhort, that when he had once made a wiſe Reſolution, he ought to execute it without the leaſt Delay.

Wine prohibited, and the Inventor baniſhed.

In this Reign *I-tye* invented the *Chineſe* Wine, a Drink made of Rice; as ſoon as the Emperor taſted it, he ſhew'd his Diſpleaſure at it, ſaying, *This Liquor will cauſe the greateſt Troubles in the Empire.* He baniſh'd the Inventor, and forbid the making of it for the future under grievous Penalties. But the Art being preſerv'd, the Law prov'd uſeleſs, and it is at preſent one of the greateſt Delicacies at the Tables of the *Chineſe*.

TI-KI, *the Second Emperor, reign'd Nine Years.*

Ti-ki, ſecond Emperor.

ALL the *Chineſe* rejoic'd at ſo worthy a Succeſſor, and finding in the Son the ſame Qualities which they admir'd in the Father, were more eaſily comforted for their Loſs. The Beginning of his Reign was diſturb'd by a War, declar'd againſt him by one of the Tributary Princes, who had treated his Subjects rigorouſly, and deſign'd to make himſelf independent; the Emperor therefore put himſelf at the Head of his Army, and with the Aſſiſtance of ſix other Tributary Princes ſo reduc'd the Rebel, that it was not in his Power to create new Troubles.

One of the tributary Princes rebels.

The People did not long enjoy the Happineſs they began to taſte under the Government of ſo wiſe a Prince, for he dy'd in the twenty ninth Year of the Cycle, and was ſucceeded by his Son *Tay-kang*.

TAY-KANG, *the Third Emperor, reign'd Twenty nine Years.*

Tay-kang, third Emperor erects ſeveral Principalities.

HE began his Reign by erecting ſeveral Territories into Principalities, which he divided among his five Brothers, in order to diminiſh the Jealouſy they might entertain on ſeeing him preferr'd; but this was the only wiſe thing he did during his Reign.

Very different from his Predeceſſors, who were employ'd in governing the State, he abandon'd the Care of it, to give himſelf up to Wine and Women, with whom his Palace ſwarm'd. He ſpent intire Days in the Woods, hunting wild Beaſts; his Horſes and Dogs laid waſte the Plains, and deſtroy'd the Harveſts. The People in general complain'd heavily of this Tyranny; but Cries and Remonſtrances proving ineffectual, they were at length driven to Deſpair, and revolted.

Is depoſed by *I*.

One of his principal Officers, nam'd *I*, who was General, and had the entire Confidence of the Army, undertook to depoſe him; accordingly, in concert with the Grandees of the Empire, he ſeiz'd the Prince in the Woods, where he had been an Inhabitant for three Months, and ſending him into Exile, ſet his youngeſt Brother nam'd *Chong-kang* on the Throne. This Revolution, which happen'd in the forty ſeventh Year of the Cycle, was brought about without the leaſt Diſturbance, not one appearing in behalf of the depoſed Monarch.

CHONG-

CHONG-KANG, *the fourth Emperor, reign'd Thirteen Years.*

Cycle III. Year before *Chriſt* 2217. *Chong-kang*, fourth Emperor.

THE Years that paſs'd from the Depoſition to the Death of *Tay-kang* are not reckon'd to the Reign of *Chong-kang*, becauſe he conſtantly refus'd to take the Title of Emperor during his Brother's Life. This Conduct was no leſs prudent than modeſt; he was afraid that *I*, who had Power and Credit enough to dethrone his Brother, would one day ſerve him in the ſame Manner. Nevertheleſs, as he was beholden to him for the Crown, he found means of providing for his own Security, without being wanting in point of Gratitude. He declar'd that he could not be without the Counſel of ſo able a Miniſter as *I*, and deſir'd to have him near his Perſon. *I* was caught in the Snare, not doubting but ſoon to get the Aſcendant over the Prince, and govern the Empire in his Name. The Command of the Army being incompatible with this Employment, *Chong-kang* gave it to *Chew*, an able Officer, of approv'd Fidelity.

I plots the Deſtruction of the Imperial Family.

I, ſoon perceiving that he had no Share either in the Emperor's Favour, or Confidence, vow'd in Revenge to deſtroy the Imperial Family; yet he conceal'd his Reſentment: But finding he could not execute his Deſign while *Chew* was at the Head of the Troops, and that he had no Hopes of corrupting ſo faithful a Subject, he attempted ſeveral times to make the Prince jealous of him, but in vain; nor did he ſucceed any better in his Contrivance to deſtroy him. His laſt Shift was to gain the Grandees by his Bounty; and he had the Addreſs artfully to inſinuate himſelf into the Confidence and Favour of the Prince who was to inherit the Crown, till he had an Opportunity of effecting his Plot without Hazard. In the mean time *Tay-kang* dy'd the fifty eighth Year of the Cycle, when *Chong-kang* aſſum'd the Title of Emperor.

Cycle IV. Year before *Chriſt* 2157.

The ſecond Year, or, according to others, the ſixth of this Cycle, there happen'd a remarkable Eclipſe of the Sun, at the Time of its Conjunction with the Conſtellation *Fang* (N). Two Aſtronomers, nam'd *Hi* and *Ho* (†), who preſided in the Tribunal of the Mathematics, were put to Death, becauſe being overcome with Wine they had not foretold this Eclipſe; and that by a like Neglect to calculate and obſerve the Motions of the Stars, they had diſturb'd the Order of the Kalendar, entruſted by the Emperor to their Care, which is a capital Crime. It is the Opinion of ſome that theſe Mathematicians ſecretly favour'd the Treaſon of *I*, and ſuffer'd partly on that account.

Chong-kang dy'd the thirteenth Year of the Cycle, and was ſucceeded by his Son *Ti-ſyang*, the Year following.

TI-SYANG, *the Fifth Emperor, reign'd Twenty ſeven Years.*

Ti-ſyang, fifth Emperor.

THE Imprudence of this Prince was the Cauſe of the Ruin of himſelf, and almoſt of his whole Family. Inſtead of following his Father's Example, by keeping *I* out of all conſiderable Employments, *Ti-ſyang* put his whole Confidence in him; nay, was ſo blind, as to deprive the faithful *Chew* of his Command of the Army, and give it the Traitor, who by cringing and and flattering was become his Favourite.

I forces the Emperor to fly.

I, ſeeing himſelf reſtor'd to this important Poſt, which *Chong-kang* had depriv'd him of, began to think of executing his long-conceal'd Deſign. He firſt gain'd the Affections of the Soldiers; by degrees he accuſtom'd them to pay more Regard to his Orders than the Emperor's, and thus drew them over to his Intereſt. In ſhort, he ſet on Foot ſo many Intrigues and Conſpiracies, that the Emperor was forc'd to fly for Refuge to the Courts of two Tributary Princes his Relations.

I, during the Time he was in Favour, made a World of Creatures, whom he rais'd to the chief Poſts in the Empire; yet fearing leſt the other tributary Princes ſhould join the Emperor, he durſt not ſo ſoon declare his Revolt: but having Recourſe to his uſual Stratagems and Artifices, he wrote the Emperor a very ſubmiſſive Letter, full of Proteſtations of Fidelity, intreating him to return to his Palace, and aſſur'd him he would ſoon be convinc'd by Experience, that he had not a Subject more devoted than himſelf to his Intereſt and Service. He added that they were his Majeſty's greateſt Enemies who had given him ſuch ill-grounded Suſpicions; in effect, he accus'd them falſly of ſeveral Crimes, for which they were either baniſh'd or condemn'd to die, and their Places fill'd with Creatures of his own.

Is himſelf ſlain by *Han-tſo*.

He thought that he was upon the Point of enjoying the Fruit of his deteſtable Crimes, when he periſh'd himſelf by a like piece of Treachery. Among his Creatures there was one *Han-tſo*, a diſſembling, artful Man, whom he moſt confided in, and to whom he had given full Power over the Army. This ambitious Villain imagin'd he ſhould mount the Throne himſelf, if he could deſtroy both his Benefactor, and his Sovereign, at the ſame time; and had laid his Plot in ſuch a Manner, that he thought he could not fail of Succeſs; for having order'd ſome Soldiers, who were intirely devoted to him, to aſſaſſinate *I*, as he was hunting,

(N) *Fang* is the ſecond Star to the South of the *Lucid Star* in the Forehead of *Scorpio*.

(†) Theſe ſeem to be Names of Employments rather than of Families. [for they cannot be the *Hi* and *Ho* mentioned in the Reign of *Yau*, p. 142.]

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hunting, he gave out that it was done by the Emperor's Orders; and the Death of *I* was look'd on as a juſt Puniſhment due to a rebellious Subject.

The Emperor and his Family deſtroy'd.

To diſpatch the Emperor, he made uſe of the following Contrivance: He ſent for *Kyau*, the eldeſt Son of *I*, who was an active, violent young Man; and exciting him to revenge his Father's Death, furniſh'd him ſecretly with a Body of his Troops for that Purpoſe. *Kyau*, marching towards the Emperor, who had not time to gather many Forces, defeated his Army entirely, kill'd him with his own Hand, and afterwards extirpated his whole Family.

The Empreſs alone eſcap'd his Fury, who being pregnant, with much Difficulty got to the Mountains. *Han-tſo* immediately ſeiz'd the Crown, and to reward him who had ſo well ſerv'd his ambitious Views, erected certain Lands into a Principality, which he conferr'd on him.

HAN-TSO, *an Uſurper, reign'd Forty Years.*

Han-tſo, an Uſurper.

THE Empreſs, who took refuge among the Shepherds in the Mountains, was there deliver'd of a Son, whom ſhe nam'd *Shau-kang*, and brought up unknown to any body; ſo that the Birth of this Prince was a Secret for ſeveral Years, and he arriv'd to an Age of Maturity before the Uſurper heard of it, who immediately caus'd a ſtrict Search to be made for him; but the Prince being inform'd of it, retir'd, and became a Domeſtic at the Court of one of the Tributary Princes, where he paſs'd for a Shepherd's Son. But his Maſter perceiving ſomething grand and noble in his Air and Behaviour, beyond what could be expected from a low Birth and Country Education, he ſent for him one Day; and in private aſk'd him ſeveral Queſtions, concerning his Family, in ſo very kind a Manner, that *Shau-kang*, judging he ought not to diſſemble the Matter, told him ingenuouſly all the Misfortunes of his Houſe, as he had heard them related by his Mother. The Prince, who was acquainted with them himſelf, embrac'd him tenderly, and gave him his Daughter in Marriage, with part of his Principality for a Portion. *Shau-kang* having now a better Opportunity of ſhewing his excellent Qualities, made it appear, that he was worthy of the Throne.

CYCLE V. Year before *Chriſt* 2097.

His Father in Law without Delay wrote to all the Miniſters and Nobles, who were in the Intereſt of the late Emperor; and being ſure of having the People on his Side, who abhorr'd the Tyrant, and wiſh'd for their lawful Sovereign, he rais'd an Army, and the eighteenth Year of the Cycle attack'd *Han-tſo*, who making no great Reſiſtance, was defeated, taken Priſoner, and put to an infamous Death. At the ſame Time *Shau-kang* aſcended the Throne of his Anceſtors with general Acclamations.

SHAU-KANG, *Sixth Emperor, reign'd Twenty two Years.*

Shau kang, ſixth Emperor.

AS ſoon as *Shau-kang* was inaugurated, he order'd the General of his Forces to purſue the Accomplices of the Uſurper and Murtherer of his Father. *Kyau* ſtood on his Defence, but his little Army being cut to pieces he was taken Priſoner, and beheaded. By the Death of theſe Rebels, Tranquillity was eſtabliſh'd in the Empire, the Laws re-aſſum'd their former Vigour, and the Emperor frequently aſſembled the Tributary Princes to reform the Abuſes that had crept into the ſeveral parts of the Government. His Orders were exactly obey'd, and the People liv'd with Satisfaction under ſo wiſe an Adminiſtration. His Reputation drew Embaſſies from foreign Princes, and his Reign was as glorious as peaceable. He dy'd in the fortieth Year of the Cycle, and the next Year his Son *Ti-ſhu* ſucceeded him.

TI-SHU, *Seventh Emperor, reign'd Seventeen Years.*

Ti-ſhu, ſeventh Emperor.

THIS Reign offers nothing remarkable; the ſovereign Authority, which was ſo firmly eſtabliſh'd by the late Emperor, and the Reputation that he on the Throne had acquir'd for Arms, kept the Princes, the Great Men, and the common People in perfect Obedience. The Empire enjoy'd a profound Peace, nor durſt any body diſturb it; there were indeed ſome Commotions towards the Sea-Coaſt, but they were quell'd as ſoon as they aroſe. This Prince dy'd the fifty ſeventh Year of the Cycle, and the Year following his Son *Ti-whay* aſcended the Throne.

TI-WHAY, *Eight Emperor, reign'd Twenty ſix Years.*

Ti-whay, eighth Emperor. Art of Navigation known early.

PEACE and good Order had put the Empire in ſo flouriſhing a Condition, that the neighbouring Nations ſent Ambaſſadors in the ſixtieth Year of the Cycle, to the new Emperor, offering to put themſelves under his Protection, and pay an annual Tribute. It appears by the Hiſtory, that the Ambaſſadors came by Sea, and conſequently that the Art of Navigation was then known.

CYCLE VI. Year before *Chriſt* 2037.

This Prince growing effeminate, during a long Peace, became a Slave to his Pleaſures; he ſpent the reſt of his Life ſhut up in his Palace, among his Women and Eunuchs, without ever ſhewing

shewing himself to the People, and left the Care of the Goverment intirely to his Ministers. He dy'd the twenty third Year of the Cycle, and the twenty fourth was succeeded by his Son *Ti-mang*.

DYN. I. *HYA.*

CYCLE VI. Year before *Christ* 2037.

TI-MANG, *Ninth Emperor, reign'd Eighteen Years.*

THIS Reign was much like the former; the Prince was not indeed so addicted to Pleasure as his Father, but his Life was equally indolent and idle; all that he did worth Notice, was removing his Court towards the *Yellow River*, and visiting some of the Maritime Parts of his Dominions. He dy'd in the fortieth Year of the Cycle, and was succeeded by his Son *Ti-sye*, who began his Reign the Year following.

Ti-mang, 9th Emperor.

TI-SYE, *Tenth Emperor, reign'd Sixteen Years.*

THIS Prince was commendable for his Love of Justice, as well as his Care to prevent Disturbances, and maintain Peace in the Empire. The petty Sovereigns of the neighbouring Nations, who were become his Tributaries, came in Person to do him Homage, and put themselves under his Protection; to reward their Fidelity, he honour'd them with certain Titles of Dignity and Distinction. He dy'd the fifty seventh Year of the Cycle, leaving the Crown to his Son *Ti-pû-kyang*.

Ti-sye, 10th Emperor.

TI-PU-KYANG, *Eleventh Emperor, reign'd Fifty nine Years.*

IT is surprising, that during so long a Reign, nothing should happen worthy a Place in the *Chinese* History; which only applauds the Equity of this Emperor, and the Tranquillity of his State.

Ti-pû-kyang, 11th Emp.

He dy'd in the fifty-sixth Year of the Cycle. His Son *Kong-kya*, whom he had nominated his Successor, gave Way to the Power of his Uncle *Ti-kyong*, who forcing him out, usurp'd the Throne; but at the end of forty three Years he recover'd the Possession.

CYCLE VII. Year before *Christ* 1917.

TI-KYONG, *Twelfth Emperor, reign'd Twenty one Years.*

THIS Usurper ascended the Throne peaceably the fifty-seventh Year of the Cycle; and to deprive *Kong-kya* of all Hopes of ever recovering it, nominated his Son *Ti-kin* his Successor. This is all the History says of a Prince, whom Ambition had rendered unjust and unnatural. He dy'd the seventeenth Year of the Cycle.

Ti-kyong, 12th Emperor.

CYCLE VIII. Year before *Christ* 917.

TI-KIN, *Thirteenth Emperor, reign'd Twenty one Years.*

THE Usurpation continued as long under the Son as the Father, but his Debauches rendring him contemptible and odious to the People, some of the feudatory Princes studied to depose him. Nevertheless, he possess'd the Throne till his Death, which happen'd in the thirty-eighth Year of the Cycle; but he could not secure it to his Son, it being restor'd to the Prince, who had been dispossess'd by his Uncle.

Ti-kin, 13th Emperor.

KONG-KYA, *Fourteenth Emperor, reign'd Thirty one Years.*

THIS Prince, who was the lawful Heir of the Throne, did not answer the People's Expectation. More than forty Years of Adversities should have taught him to govern his Passions; instead of that, as soon as he got the Power in his Hands, he gave himself wholly up to them, and became the most lewd and effeminate Prince that ever reign'd.

Kong-kya, 14th Emperor.

He left the Government of the State to his Ministers, of whom he made a bad Choice, bestowing the most important Places on Flatterers rather than Persons of Merit; and to applaud his Extravagancies was sufficient to entitle a Man to the principal Employments of the Empire.

His Conduct brought him in such Contempt, that the tributary Princes refus'd to pay him Homage, and a voluptuous Course of Life had effeminated him to that Degree, that he durst not use his Authority, to bring them to their Duty.

Ching-tang, the Founder of the following *Dynasty* was born the fifth Year of the Cycle, and the ninth *Kong-kya* yielded the Crown, by his Death, to his Son *Ti-kau*.

CYCLE IX. Year before *Christ* 1857.

TI-KAU, *Fifteenth Emperor, reign'd Eleven Years.*

BY the Vices of the late Emperor the Throne began to totter in his Family; nor did his Son labour to fix it more secure: But copying after his Father, he made his Palace the Seat of the most infamous Pleasures; and shortning his Days by excessive Debauchery, dy'd in the twentieth Year of the Cycle, his Son *Ti-fa* succeeding him.

Ti-kau, 15th Emperor.

DYN. I. *H Y A.*
CYCLE IX.
Year before *Chriſt* 1857.
Ti-fa, 16th Emperor.

TI-FA, *Sixteenth Emperor, reign'd Nineteen Years.*

HISTORY ſays nothing either of the Vices or Virtues of this Emperor, mentioning only the Homage which was pay'd him by the tributary Princes on his Advancement to the Throne, and his Misfortune in being the Father of *Kya*, the moſt wicked of all Men; who ſucceeded him in the fortieth Year of the Cycle, (*Ti-fa* dying the Year before,) and was the laſt Prince of this *Dynaſty*.

KYA, *Seventeenth Emperor, reign'd Fifty two Years.*

Kya, 17th Emperor the *Nero* of *China*.

THE Cruelty and infamous Actions of this Emperor have caus'd him to be look'd on as a Monſter. His Name is ſtill as odious in *China*, as that of *Nero* is in *Europe*; and one cannot give a bad Prince a worſe Character than to ſay, *He is another* Kya. He was indeed born with good Qualities, and endow'd with extraordinary Strength; but theſe Advantages were totally obſcur'd by the Vices to which he abandon'd himſelf.

He had a Wife ſtill more wicked and cruel than himſelf, whoſe Orders he blindly obey'd. He made nothing of ſhedding the Blood of his Subjects every Day, to pleaſe the Humour of this barbarous Princeſs; and both of them carry'd their Brutality to ſhameful Exceſſes. *Kya* cauſed a pretty large Space of Ground to be dug, reſembling a Lake, and filling it with Wine, ordered three thouſand of his Subjects to jump into it. There was a private Apartment in the Palace, where, by the Order, and in the Preſence of the Emperor and Empreſs, the moſt abominable Vices were committed.

CYCLE X.
Year before *Chriſt* 1797.

Theſe ſcandalous Proceedings turning the Hearts of the whole Empire againſt them, the Princes, Great Men, and People were on the Point of taking up Arms, but were reſtrain'd by the chief Miniſters; who having ſtill ſome Remains of Tenderneſs for his Perſon, repreſented in an humble Manner, the imminent Danger which his licentious Tyranny expoſed him to. But theſe Remonſtrances only made him more furious; one of the Miniſters, who ſpoke to him, being condemn'd and executed in his Preſence. However the Rage of the Emperor did not abate the Zeal of theſe wiſe Miniſters; they addreſs'd a Memorial to him, wherein they boldly reproach'd him with his Murders, his Cruelty, and the horrid Actions of his Life. He had ſcarce read it, when tranſported with Fury, he reſolv'd to put the Authors to Death.

Ching-tang, one of the tributary Princes, who was moſt eſteem'd for his Wiſdom and Virtue, and deſcended from *Whang-ti*, having join'd his Remonſtrances to thoſe above-mention'd, was for his Zeal caſt into Priſon, the twenty firſt Year of the Cycle; but he did not long remain confin'd.

Is oppoſed by his Subjects.

Theſe Violences, which encreas'd every Day, cauſing all the Orders of the State to unite againſt the Tyrant; they unanimouſly choſe *Ching-tang* to ſupply his Place, and forc'd him to proclaim War againſt the Emperor; in doing which, this virtuous and diſintereſted Prince declar'd, he had no Right to the Crown, and that he took up Arms, only to bring the Emperor to Reaſon, and a Senſe of his Duty. His Army was ſoon completed, each of the Princes furniſhing him with Troops. The Emperor on his Side began to raiſe Forces; but the Diſaffection was ſo general that he could only bring together a handful of Men. Nor had he better Succeſs, for all his fair Promiſes, with the *Tartars*, by whom he was equally abhorr'd.

Feigns Repentance,

Seeing himſelf thus abandon'd by every body, he had Recourſe to Diſſimulation; he acknowledged his Crimes, and ſeem'd to repent, deſiring no other Favour than that they would grant him his Life.

Ching-tang hereon relented, and believing this Change to be ſincere, not only ſpared his Life, but reſtor'd him the Crown; then quitting the Command of the Army, he return'd into his own little State, ſetting an Example of Moderation and Diſintereſtedneſs, which was admir'd by the whole Empire.

The Emperor was ſcarce re-ſettled on the Throne, but he fell again to his old Vices; nay, raiſing Forces in haſte, he march'd againſt *Ching-tang*, whom he treated as a Traitor and Rebel. But when the two Armies met, the Emperor's Soldiers deſerted to *Ching-tang*, who had put himſelf in a Poſture of Defence, and throwing their Arms at his Feet, acknowledg'd him for their Sovereign.

and abdicates the Crown.

Kya, who had now no other Courſe but to fly, baniſh'd himſelf, by going out of the Empire; and after three Years Exile, ended a Life which has render'd his Name and Memory odious to Poſterity.

The

The Second DYNASTY, *call'd* SHANG, *which comprehends Twenty eight Emperors, in the Space of Six hundred forty four Years.*

DYN. II. *SHANG.* CYCLE X. Year before *Chriſt* 1797.

CHING-TANG, *Firſt Emperor, reign'd Thirteen Years.*

Ching-tang, 1ſt Emperor.

THIS Prince aſcended the Throne the thirty ſecond Year of the Cycle, and gave to the Imperial Family the Name of *Shang*; which belong'd to the little State he had long govern'd in Quality of a King, or tributary Prince. His Modeſty, Gentleneſs, Juſtice and Application to Affairs, had already gain'd him the Admiration of the People, and he was acknowledg'd Emperor by all the Provinces, with univerſal Applauſe. He alone thought himſelf incapable of ſuſtaining ſo weighty a Burden, and aſſembled his Miniſters, and the Grandees of his Court, no leſs than three times, in order to reſign a Crown, which, he ſay'd, any other would wear more worthily than himſelf. He added, that it was ſufficient for him, that he had deliver'd his Country from the Perſecution of the Tyrant; that he was contented with the ſmall State which Heaven had allotted him; and that it was a great Grief to him to ſit on the Throne to which he was not the lawful Heir.

Inſtance of his Modeſty, and

The Grandees of the Empire perſiſted in remonſtrating to him, that he ſat on it by the particular Direction of Heaven; that Heaven, touch'd with the Misfortunes of the People, had choſen him to be the Deliverer of his Country; and that this appear'd viſible enough from the unanimous Concurrence of all the Orders of the State, who would have no other Sovereign but him.

Ching-tang, whoſe Conduct was ſincere, yielded at length to the preſſing Inſtances of the Nobles, and govern'd the Empire with the ſame Modeſty as had induc'd him to refuſe it. He immediately abrogated the cruel Laws of his Predeceſſor, and eſtabliſh'd others full of Wiſdom and Equity. A Miniſter nam'd *I-in*, whoſe Merit, Prudence, and Fidelity were perfectly well known to him, being honour'd with his Confidence, was plac'd at the Head of his Council, and aſſign'd the Command of his Armies. The Soldiers, who before had been us'd to plunder, were brought under the ſtricteſt Diſcipline, and in a ſhort time Order and Tranquillity reign'd throughout the Provinces. Every Place rung with the Benedictions which the People heap'd upon a Prince ſo ſtudious to make them happy. He caus'd to be engraven on all the Veſſels, which were for the Uſe of the Palace, the moſt eminent Maxims of Morality; that both himſelf and his Officers might have continually before their Eyes thoſe Principles by which they ought to ſquare their Conduct.

Tenderneſs for his Subjects.

He gave a very ſignal Proof of his Tenderneſs towards his Subjects, in the Time of a univerſal Drought, (which laſted ſeven Years, without one Drop of Rain, and perhaps is the ſame mention'd in *Geneſis* (P)) attributing ſuch a Calamity to his own Faults, he devoted himſelf a Victim for the Welfare of his People; after that he had obſerv'd a rigorous Faſt, he laid aſide the Ornaments of his Dignity, had his Hair cut off, which then was worn very long, and being bare-footed, in the Poſture of a Criminal, lifted up his Hands towards Heaven, and entreated the Lord to ſpare his Subjects, and let the whole Weight of his Wrath fall on him alone. Hiſtory relates, that at the End of his Prayer the Sky became cover'd with Clouds, and a general Rain follow'd, which render'd the Earth fruitful, and reſtored Plenty. The Death of this Prince, which happen'd the forty fourth Year of the Cycle, put the whole Empire in Mourning, and every one lamented for him as if he had loſt his Father.

His eldeſt Son *Tay-ting* dying before him, the Crown devolv'd to his Grandſon nam'd *Tay-kya.*

TAY-KYA, *Second Emperor, reign'd Thirty three Years.*

Tay-kya, 2d Emperor.

THE Beginning of the Reign of this Prince made all afraid of his Adminiſtration; far from treading in the Steps of his Grandfather, his Conduct was directly oppoſite, and ſuch as was likely to draw on him the Contempt and Averſion of his Subjects. *I-in*, that wiſe Miniſter, already mention'd, in whom *Ching-tang* placed his whole Confidence, made uſe of his Authority, which was very great, to remonſtrate to the new Emperor the Abuſes that he made of a Power, which Heaven had intruſted him with, ſolely for the Good of his People. He related to him the Examples of Divine Wrath, on vicious Princes, and endeavour'd to inſpire him with the Love of Virtues proper for a Sovereign.

(P) That is *Gen.* 41, according to P. *Couplet* *. But we ſee no Reaſon why they ſhould be the ſame, which would be to ſuppoſe this Famine to have afflicted all Countries over the Earth, at leaſt from *Egypt* to *China*; beſides the *Chineſe* Famine falls about the Year 1760 before *Chriſt*, that of *Egypt* in 1708.

* *Monarch. Sinic. Tab.* p. 6.

As

DYN. II. SHANG. Cycle X. Year before Christ 1797.

As the young Prince gave no Attention to the wholesome Advice of so wise a Minister, this latter bethought himself of an Expedient; the Rashness of which could hardly be excus'd, if his Integrity and the Uprightness of his Intentions had not been well known. He caus'd a House to be built near the Tomb of the late Emperor, and there shut up *Tay-kya*, that he might have Time to reflect on his ill Conduct; and form himself, over the Ashes of his Grandfather, to those Virtues of which he was so perfect a Pattern. At the same time he declared himself Guardian both of the Prince and the Empire. The Emperor, who had been blinded by the Splendor of his high Fortune, profited by his Disgrace, and for three Years together made wholesome Reflections on the Misfortunes which his Misconduct had plung'd him into, and on the Virtues requisite for governing a great Empire. When the Sincerity of his Change could be no longer doubted of, the Minister himself went to him; and conducting him to the Throne, from whence he had made him descend, proclaim'd him Emperor a second time, and caus'd him to be acknowledg'd by all the People: who unanimously loaded with Praises both the Docility of the Prince and the Moderation of the Minister.

Bold Proceeding of a prime Minister.

Cycle XI. Year before Christ, 1737.

Tay-kya took the severe Behaviour of his Minister to him very kindly, always respected him, as if he had been his Father, and followed his Counsels in every thing. Thus he govern'd the Empire with much Wisdom. The tributary Princes, who had begun to revolt, return'd with Joy to their Duty; and all the Orders of the State were perfectly submissive, while this Prince liv'd. He dy'd the seventeenth Year of the Cycle; his Successor was *Vo-ting*, another Grandson of the Founder of this *Dynasty*.

VO-TING, *Third Emperor, reign'd Twenty nine Years.*

Vo-ting, 3d Emperor.

THIS Prince, who descended from *Ching-tang*, did not disgrace the Blood from whence he sprung, but was Heir to his Virtues, as well as to his Crown. Like him, he plac'd all his Confidence in *I-in*, but this wise Minister dy'd in the eighth Year of his Reign, and the twenty-fifth of the Cycle; when the Emperor, to testify his Gratitude and Esteem for so great a Person, honour'd his Memory by pompous Obsequies, which were worthy the Imperial Majesty. The loss of the Father was repair'd by his Son *I-pû*, who was endow'd with the same great Qualities, and equally merited the Confidence of the following Emperors. *Vo-ting* dy'd in the forty-seventh Year of the Cycle, and was succeeded by his Brother *Tay-keng*.

TAY-KENG, *Fourth Emperor, reign'd Twenty five Years.*

Tay-keng, 4th Emperor.

Cycle XII. Year before Christ 1677.

HISTORY relates nothing of this Emperor and the two following, except the Year they began their Reigns, and the Year they dy'd. This Emperor dy'd the eleventh Year of the Cycle, and his Son *Syau-kya* succeeded him.

SYAU-KYA, *Fifth Emperor, reign'd Seventeen Years.*

Syau-kya, 5th Emperor.

ALL we know of this Emperor is, that he reign'd peaceably like his Father, assisted by the same Minister, whose Counsels he follow'd, and dy'd the twenty-eighth Year of the Cycle. He was succeeded by his Brother *Yong-ki*.

YONG-KI, *Sixth Emperor, reign'd Twelve Years.*

Yong-ki, 6th Emperor.

THIS Prince was the Son of *Vo-ting*, but not by the same Mother as the two preceding Emperors. Some Disturbances began in his Reign, by certain tributary Kings, or petty Princes, refusing to come, according to Custom, to the Assembly, which the Emperors held from time to time. He dy'd the fortieth Year of the Cycle, the Crown descending to his Brother *Tay-vû*.

TAY-VU, *Seventh Emperor, reign'd Sixty Years.*

Tay-vû, 7th Emperor.

Cycle XIII. Year before Christ 1617.

Wise Answer of a Minister.

HE was Son of the same Mother as *Yong-ki*. It is reported that at his Accession to the Crown, a Mulberry-Tree in the Palace was cover'd with Leaves in seven Days, and three Days after became wither'd. The Prince was terrify'd at this Accident, which he look'd upon as foreboding some Revolution or great Misfortune. He therefore consulted *I-pû*, and desir'd to know what he thought of it; that Minister answer'd, "that Virtue directs Omens, "and renders them good or bad. Govern your Subjects with Justice, continued he, and no-"thing will be able to disturb your Repose."

The Emperor receiv'd Advantage by this Lesson. His Zeal and Application to administer Justice to his People were so great, that he gave Audience daily betimes in the Morning, and did not end it till he had heard all the Parties who appear'd. His Love of Justice made him ador'd by the People, who reckon'd him equal to the greatest of his Predecessors. The tributary

tary Princes never abſented themſelves from the Aſſemblies convoked by him, and his Orders were always punctually obſerv'd. DYN. II. *SHANG.*

Among the Laws, which he either eſtabliſh'd or reviv'd, one was, that in every Town a certain Number of old People ſhould be maintain'd out of the publick Treaſure, which Cuſtom is ſtill kept up. After he had reign'd in Peace ſeventy five Years, he dy'd in the fifty-fifth Year of the Cycle, in the Province of *Ho-nan*, whither he had remov'd his Court, and was ſucceeded by his Son *Chong-ting*. Cycle XIII. Year before *Chriſt* 1617.

CHONG-TING, *Eighth Emperor, reign'd Thirteen Years.*

THE frequent Inundations of the *Whang-ho*, or *Yellow River*, oblig'd this Emperor to abandon the City in the Province of *Shen-ſi*, where he kept his Court, and to remove it, firſt into the Province of *Ho-nan*, and afterwards into that of *Pe-che-li*. His Reign was diſturb'd by the Inhabitants to the South of the River *Yang-tſe-kyang*, who made Irruptions into his Provinces, and committed all ſorts of Rapines. He immediately ſent Forces, who cut theſe Banditti in Pieces, and by that means prevented the like Inroads for the future. This Expedition re-eſtabliſh'd Peace in the Empire; but the Emperor did not long enjoy the Fruits of his Victory, for Death ſeiz'd him the eighth Year of this Cycle, and his Brother *Vay-jin* aſcended the Throne. *Chong-ting*, 8th Emperor. Cycle XIV. Year before *Chriſt* 1557.

VAY-JIN, *Ninth Emperor, reign'd Fifteen Years.*

AT this Time began the Civil Wars between the Brothers and Children of the deceas'd Emperors, for the Right of Succeſſion. Theſe Wars laſted near two hundred Years, but Hiſtory mentions no Particulars about them. All that we find concerning this Emperor, is, that he was reſpected and belov'd of his Subjects; that he dy'd in the twenty-third Year of the Cycle, and *Ho-tan-kya* his Brother ſucceeded him. *Vay-jin*, 9th Emperor.

HO-TAN-KYA, *Tenth Emperor, reign'd Nine Years.*

HE fix'd his Court in a City of the Province of *Ho-nan*, ſituated on an Eminence, which prevented its being overflow'd by the Inundation of the *Whang-ho*. There is nothing remarkable related of this Prince, who dy'd in the thirty-third Year of the Cycle, and left the Crown to his Son *Tſû-yê*, who was very worthy of ſucceeding him. *Ho tan-kya*, 10th Emp.

TSU-YE, *Eleventh Emperor, reign'd Nineteen Years.*

THIS Emperor had had a very prudent and able *Ko-lau*, or Prime Miniſter, call'd *Yen*; by following whoſe Counſels he preſerv'd the Empire in profound Peace, and kept the Tributary Princes in perfect Submiſſion. Tho' the Emperor never gives Principalities or little States to any but the Sons or Nephews of Emperors, yet he did to this Miniſter; on Condition however, that he ſhould always remain in the Palace near his Perſon, for the Advantage of conſulting him whenever he would; nor was he ſuffer'd to govern in Perſon his little Dominion, till after the Death of this Emperor, which happen'd the fifty-firſt Year of the Cycle, his Son *Tſû-ſin* ſucceeding him. *Tſu-yê*, 11th Emperor.

TSU-SIN, *Twelfth Emperor, reign'd Sixteen Years.*

THE Brothers of the [late] Emperor would have uſurp'd the Crown, to the Prejudice of the lawful Heir, under Pretence of being of an Age more proper for the Government than their Nephew. They had already begun to make Parties, and would have created great Diſturbances by dividing the Grandees of the Empire, if the *Ko-lau*, *Yen*, had not by his Authority and Skill put an End to the Conteſt. Theſe were but the Seeds of Ambition, which afterwards will appear more flagrant; when, without regard to either Juſtice or the Right of Blood, we ſhall ſee the Princes uſurping the Inheritance of their Nephews. The Death of the Emperor happen'd in the ſeventh Year of the Cycle, and his Brother *Vo-kya* ſucceeded him. *Tſû-ſin*, 12th Emperor. Cycle XV. Year before *Chriſt* 1497.

VO-KYA, *Thirteenth Emperor, reign'd Twenty five Years.*

TSU-TING, Son of the late Emperor, was not able to reſiſt his Unkle, who uſurp'd the Crown, and enjoy'd it more fortunately than he deſerv'd. The Uſurper's Deſign was to transfer it to his Son; but his Meaſures were diſconcerted by the Addreſs of the lawful Heir, who aſcended the Throne immediately after the Death of *Vo-kya*, which happen'd in the thirty-ſecond Year of the Cycle. *Vo-kya*, 13th Emperor.

DYN. II. *SHANG.*

TSU-TING, *Fourteenth Emperor, reign'd Thirty two Years.*

Tsu-ting, 14th Emperor.

TSU-TING could not, without ſecret Indignation, ſee the Crown which belong'd to himſelf on his Unkle's Head. But he diſſembled his Reſentment, and inſinuated himſelf ſo dexterouſly into the Uſurper's Favour, as to gain both his Friendſhip and Confidence. He took his Meaſures with ſo much Wiſdom and Secrecy, that he aſcended the Throne without the leaſt Violence, excluding his Couſin, the Uſurper's Son. He govern'd the Empire with equal Wiſdom, and before his Death gave a great Example of his Modeſty; by leaving the Choice of a Succeſſor to his Miniſters, in caſe they judg'd his Son had not Virtue and Merit enough to govern his Subjects. Accordingly they choſe *Nan-keng*, the Son of *Vo-kya*, who had been baniſh'd out of the Empire. *Tſu-ting* dy'd the fourth Year of this new Cycle, and *Nan-keng* ſucceeded him.

Leaves the Choice of a Succeſſor to his Miniſters.

CYCLE XVI. Year before *Chriſt* 1437.

NAN-KENG, *Fifteenth Emperor, reign'd Twenty five Years.*

Nan keng, 15th Emperor.

ALTHO' *Nan-keng* was agreeable to the Miniſters, yet their Choice was not generally approv'd of, the Provinces declaring for the Son of the late Emperor. So that there were two powerful Parties in the State, which made cruel War on each other; but the Party of *Nan-keng* being the ſtronger, kept him in Poſſeſſion of the Empire. He remov'd his Court into the Province of *Ho-nan*. This Prince was ſucceeded by *Yang-kya*, the Son of *Tſu-ting*.

YANG-KYA, *Sixteenth Emperor, reign'd Seven Years.*

Yang-kya, 16th Emp.

THE Diviſions in the Imperial Family caus'd great Troubles in the Empire. The Tributary Princes began to withdraw their Obedience from their Sovereign, openly refuſing to pay the Tribute; and were on the Point of rendring their little Governments independant, which would have endanger'd the Overthrow of the Monarchy, when the Emperor dy'd, in the thirty-ſixth Year of the Cycle; and was ſucceeded by *Pwan-keng*, his Brother, who uſurp'd the Throne, to the Prejudice of his Nephew.

PWAN-KENG, (*a*) *Seventeenth Emperor, reign'd Twenty eight Years.*

Pwan-keng, 17th Emp.

THIS Prince, altho' an Uſurper, was the Reſtorer of the Empire, by his Merit, and Application to Government. He kept his Court in the Province *Shan-ſi*, and began his Reign with reviving the ancient Laws of *Ching-tang*, which had been in a manner aboliſh'd, thro' the Negligence of his Predeceſſors. He took that great Emperor for his Pattern, and endeavour'd to imitate him. He made it a Rule, never to intruſt the important Charges, either of his Court, or Empire, to any but thoſe of his Subjects who had moſt Capacity and Merit. He puniſh'd with Severity the leaſt Tendency to Rebellion. In ſhort he eſtabliſh'd ſo good Order throughout the State, that the Tributary Princes all return'd to their Obedience, paid him the uſual Tribute, and renewed their Homage. Being ſenſible that the Uſurpation of the Brothers of the Emperors was the Cauſe of the late Troubles, he reſolv'd to remedy an Evil which he was guilty of himſelf, and made an Order to ſecure the Crown to their Children. However, this Decree, ſo wiſe, and proper to prevent new Diſturbances, was of no uſe, with reſpect to himſelf; for in as much as he dy'd without Iſſue, in the fourth Year of the Cycle, his Brother *Syau-ſin* ſucceeded him.

CYCLE XVII. Year before *Chriſt* 1377.

SYAU-SIN, *Eighteenth Emperor, reign'd Twenty one Years.*

Syau-ſin, 18th Emperor.

THIS Emperor inherited the Crown, but not the Virtues of his Brother. He left the Government intirely to his Miniſters, to follow his Pleaſures; and thoſe who flatter'd him in his Exceſſes, and the Love of Idleneſs, had moſt of his Favour. In ſhort his inactive and effeminate Life had like to have deſtroy'd all the good Order, which his Brother had eſtabliſh'd in the Empire. By his Death, which happen'd in the twenty-fifth Year of the Cycle, the Crown fell to his Son *Syau-yé*.

SYAU-YE, *Nineteenth Emperor, reign'd Twenty eight Years.*

Syau-yé, 19th Emperor.

THIS Prince had an Education ſuitable to his Birth; and the wiſe Governors, who had the Care of it, did not in the leaſt doubt but he was worthy of the Throne he was deſtin'd to. But he no ſooner ſaw himſelf Maſter of this great Empire, but he forgot the

(*a*) This Emperor chang'd the Name of the Imperial Family, from *Shang* to *Ing*.

the go od Inſtructions that had been given him, and follow'd the pernicious Courſes of his Father, whom he imitated in every thing. He would have been remarkable only for his Vices, and diſorderly Life, if he had not given Being to a Son, who is to this Day reverenc'd, as one of the greateſt and beſt Emperors that *China* ever had. This Son, nam'd *Vû-ting*, ſucceeded his Father, who dy'd the fifty-third Year of the Cycle.

DYN. II. *SHANG.* Cyc. XXVII. Year before *Chriſt* 1377.

VU-TING, *Twentieth Emperor, reign'd Fifty nine Years.*

VU-TING was yet young when he aſcended the Throne. He truſted the Government of the Empire with his Prime Miniſter, during his three Years Mourning, and ſhut himſelf up in a Houſe near his Father's Tomb, in order to lament his Death, and to beg of Heaven to aſſiſt him in acquiring the Virtues ſuitable to his Station. The Time of his Mourning being expir'd, he return'd to his Palace; where he ſaw in a Dream a Man, preſented him by Heaven, to be his Prime Miniſter; and as he beheld him attentively, the Features of his Face were ſo ſtrongly imprinted in his Fancy, that he drew an exact Portrait of him, when he awoke. Then he aſſembled his Miniſters, and having related to them his Dream, and ſhew'd the Picture to them, ſent ſome truſty People, to ſeek for the Perſon whoſe Picture they had ſeen. They found him in a Village among a Company of Artificers; his Name was *Fû-ywe*, a Maſon by Trade. They carry'd him immediately to Court, where a great many Queſtions being propos'd to him, relating to Politics, the Virtues proper for a Sovereign, and the reciprocal Duties of Princes and Subjects, the different Charges of the Empire; *&c.* he made himſelf admir'd by every one, by the Juſtneſs, the Propriety and Eloquence of his Anſwers

Vû-ting, 20th Emperor. Cycle XVIII. Years before *Chriſt* 1317.

Then the Emperor addreſſing himſelf to the poor Mechanic, *It is you, dear* FU-YWE, ſaid he, *whom Heaven has choſen to aſſiſt me with your wiſe Leſſons. I look on you as my Maſter, and do you conſider me as an unpoliſh'd Looking-Glaſs, which you are to finiſh; or as a feeble Man, ſtaggering on the Brink of a Precipice, whom you are to guide; or as a dry and barren Soil, which you are to cultivate. Neither flatter me, nor ſpare my Faults, that by the Inſtruction of you and my Miniſters I may acquire the Virtues of my Grandfather* CHING-TANG; *and reſtore in theſe unfortunate Times the Moderation, Equity, and Mildneſs of his Government.*

Fû-ywe proſtrated himſelf according to Cuſtom before the Emperor, whom he found always very ready to receive his Inſtructions. Theſe may be ſeen in the *Shu-king*, whereof I have given an Abſtract; and by following them *Vû-ting* not only became a Patern for good Princes, but his Reputation, extending to the moſt diſtant Nations, induc'd them to come and ſubmit themſelves to him.

This Prince dy'd in the fifty-ſecond Year of the Cycle, and was ſucceeded by his Son, call'd *Tſû-keng*.

TSU-KENG, *Twenty firſt Emperor, reign'd Seven Years.*

THIS Reign was ſo ſhort, and the State in ſuch excellent Order, that the Emperor had no other Care but to preſerve it. He wore the Crown no longer than ſeven Years, leaving it to his Brother *Tſû-kya* in the fifty-ninth Year of the Cycle.

Tſû-keng, 21ſt Emperor.

TSU-KYA, *Twenty ſecond Emperor, reign'd Thirty four Years.*

THE great Virtues of *Vû-ting*, whoſe Loſs was ſtill regretted, render'd the Vices of *Tſû-kya* more odious. They had not forgot the Wiſdom, Modeſty and Meekneſs of the Father, and they found in the Son a Prince full of Pride and Haughtineſs, who deſpis'd his Subjects, and was given to all manner of Debauchery. Such a diſorderly Conduct occaſion'd many Commotions in the Empire, and ſeem'd to foretell the approaching Ruin of this *Dynaſty*.

Tſû-kya, 22d Emperor. Cycle XIX. Years before *Chriſt* 1257.

The twenty ſeventh Year of the Cycle is remarkable for the Birth of *Ven-vang*, whoſe Name is ſtill rever'd on account of his Virtues. The Emperor dy'd the thirty third Year of the Cycle, and was ſucceeded by his Son *Lin-ſin*.

LIN-SIN, *Twenty third Emperor, reign'd Six Years.*

THIS Prince was, like his Father, a Slave to his Luſts; and ſo far from taking any Care of his Empire that he not only left the Government of it wholly to his Miniſters, but even forbid them to give him any Accounts of publick Affairs, that he might not be interrupted in his infamous Pleaſures.

Lin-ſin, 23d Emperor.

This Prince's Days being ſhorten'd by his Debaucheries, he dy'd without Iſſue, the thirty eighth Year of the Cycle, and was ſucceeded by his Brother *Keng-ting*.

KENG-

DYN. II. *SHANG* CYCLE XIX. Year before *Christ* 1257.

KING-TING, *Twenty fourth Emperor, reign'd Twenty one Years.*

King-ting, 24th Emp.

HISTORY relates nothing of this Emperor, excepting the Years that he reign'd, and the Year of his Death; which was the fifty ninth Year of the Cycle, and nine Years after the Birth of *Vû-vang*, who was the Founder of the following *Dynasty*. His Son *Vû-yê* succeeded him.

VU-YE, *Twenty fifth Emperor, reign'd Four Years.*

Vû-yê, 25th Emperor.

CYCLE XX. Years before *Christ* 1197.

AS short as this Reign was, it appear'd too long to the *Chinese*. They speak of *Vû-yê* as an impious and wicked Prince, who could not fail to draw on himself the Vengeance of Heaven. He was kill'd by Thunder, as he was hunting, the third Year of the Cycle, his Son *Tay-ting* succeeding him.

About this time some Islands to the Eastward were peopled by *Chinese* Colonies; and there are some who say *Japan* began then to be inhabited.

TAY-TING, *Twenty sixth Emperor, reign'd Three Years.*

Tay-ting, 26th Emperor.

THIS Emperor began his Reign by declaring War against a Tributary Prince, whose little State was call'd *Yen*. It is in the Province of *Pe-che-li*; and *Pe-king*, which is at present the Metropolis of the Empire, was one of the Cities belonging to it. His Death, which happen'd the sixth Year of the Cycle, hindred him from finishing the War; which was continued by his Son, who succeeded him.

TI-YE, *Twenty seventh Emperor, reign'd Thirty seven Years.*

Ti-yé, 27th Emperor.

THIS Emperor continuing the War, which his Father had begun, against the Prince of *Yen*; he gave the Command of his Forces to a General, call'd *Ki-lyê*, who defeated that little Sovereign, and having driven him out of his Territories, reduc'd him to the Condition of a private Man. The Emperor was so well pleas'd with the Conquest, that he gave that Principality to his General, and made it hereditary to his Family. *Ki-lyê* govern'd it seven Years, and at his Death his Son *Ven-vang* succeeded him, who afterwards founded the third *Dynasty*.

Ti-yé had three Children, two of which were by a Wife of the second Order, who were born before their Mother had the Title of Queen. The third, who was by the Empress, was lawful Heir to the Crown; but being very young, and of no promising Talents, his Father was induc'd to prefer the elder of the two others. The Empress herself to please him came into his Measures: But this Choice was oppos'd by the Ministers, who declar'd it to be contrary to the Imperial Laws, and that they would acknowledge none for their Lord, but the Son of the Empress, nam'd *Chew*. They had Cause to repent it afterwards, for *Chew* was a cruel Tyrant; whereas the Prince whom the Emperor had chosen, was indow'd with all the good Qualities requisite for a Sovereign. The Emperor dy'd the forty third Year of the Cycle.

CHEW, *Twenty eighth Emperor, reign'd Thirty three Years.*

Chew, 28th Emperor, a cruel Tyrant; but exceeded by his Wife *Ta-kya*.

PRIDE, Luxury, Debauchery, Tyranny, and Cruelty, mounted the Throne with this Prince. He marry'd a Woman nam'd *Ta-kya*, who was the most beautiful, but at the same time the most barbarous and wicked Person in the whole Empire. She would have all things directed according to her Caprice and imperious Humour; and if the Ministers fail'd to conform to her Opinion, in either their Representations or Counsels, they were immediately driven from the Palace, or condemn'd to Death. To disapprove what was done by her Orders, was accounted Rebellion; and she persuaded her Husband that he could not be absolute Master of his Subjects, unless he made himself dreaded by them. For that Purpose she invented a kind of Punishment, terrible to think of: She caus'd a brazen Pillar to be erected, which being made red hot, by means of a great Fire, the condemn'd Person was forc'd to embrace it, till such time as his Flesh was consum'd to the Bone. It was an agreeable Diversion to her, to see the unhappy Victims of her Fury suffer, and to hear the dreadful Shrieks, caused by the Exquiteness of the Torture.

One of the Ministers of *Chew*, in order to insinuate himself into his Favour, and merit his Confidence, made him a Present of his Daughter, who was a great Beauty, but at the same time very virtuous. The Daughter, who detested this Action of her Father, resisted with

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an heroic Courage, the criminal Addreſſes of the Emperor; whoſe Love thereat changing of a ſudden into Fury, he ſlew the young Virgin with his own Hands, and cutting her Body in Pieces, caus'd it to be ſerved up at her Father's Table. Another Miniſter was ſo aſtoniſh'd at this Barbarity, that, not being able to contain his Indignation, he took an Opportunity to repreſent the Horror of the Action to the Emperor, who rewarded his Zeal with preſent Death.

DYN. II. *SHANG.* CYCLE XX. Year before *Chriſt* 1197.

Theſe cruel Executions did not intimidate the wiſe *Ven-vang*, who had the Courage vigorouſly to oppoſe ſuch Inhumanities. The Tyrant, who ſtill reſpected his Virtue, did not treat him with the ſame Rigour, as he had done others, but ſent him to Priſon, to puniſh his Raſhneſs, as he call'd it. The principal Subjects of *Ven-vang*'s little State, quite diſmay'd at his Impriſonment, aſſembled themſelves; and believing that they might eaſily obtain their Prince's Liberty by Preſents, that would flatter the Emperor's debauch'd Inclinations, among other things ſent him a young Girl of very great Beauty. *Chew*, as they had ſurmis'd, was ſo taken with her Charms, that he immediately order'd *Ven-vang* to be releas'd; whoſe Joy was doubled, to ſee himſelf both freed from his Confinement, and remov'd from ſo corrupt a Court. This Prince was dearly belov'd by his People; and tho' his Dominions were but ſmall, yet he was as much reſpected throughout the Empire, as *Chew* was hated.

Impriſons *Ven-vang*.

Ven-vang was eminent for his Sweetneſs of Temper; his Love of Juſtice; the Care he took in having young Men brought up according to the pureſt Maxims of Morality; the good Reception he gave wiſe Men and Philoſophers, which brought a great Number of them to his Court; the Pleaſure he took in hearing their Diſcourſes; his preferring Perſons of Virtue and Merit to Employments; the Reſpect he ſhew'd to thoſe of his Family, who were his Seniors; in ſhort all theſe excellent Qualities join'd to his Modeſty, Frugality, and Application to publick Affairs, gain'd him ſo great Reputation among the Princes, who were his Equals, that ſeveral of them made him the Arbiter of their Differences.

Ven-vang's Character.

It is related, that two petty Kings [or Regulo's] who were always in War about the Limits of their States, having agreed to refer their Pretenſions to his Deciſion: As ſoon as they enter'd his Territories, they obſerv'd that his Subjects ſtrove to outdo one another, by reciprocal Proofs of Friendſhip and Kindneſs; that none durſt even take up any thing which happen'd to be drop'd on the Roads, every one ſaying it did not belong to him; and that thoſe who had Lands, gave a part of them to their reduc'd Friends for their Subſiſtence. When they arriv'd at Court, they were ſurpriz'd at the Unanimity and good Underſtanding, which they found among the Grandees, who were Strangers to Artifice, Diſſimulation and Intrigue.

Inſtance of his good Government.

On ſeeing ſuch great Order in the State, *What Buſineſs have we here?* ſay'd one of them, *What will* VEN-VANG *think of our Diſputes? What Notion will he have of us?* They therefore without proceeding any further in the Buſineſs, inſtantly accommodated the Difference between themſelves; and inſtead of inſiſting on their Rights and Pretenſions, ſtrove who ſhould yield up moſt Lands to the other.

The Reputation of *Ven-vang* became ſo great, that forty Tributary Princes choſe him for their Sovereign; perceiving that he alone could remedy the Evils which afflicted the Empire. But he dy'd ſoon after he had obtain'd that Dignity, leaving his Principality and his Riches to *Vû-vang* his ſecond Son, whom he preferr'd to his eldeſt, becauſe he would not enter into his Views of dethroning the Emperor. The eldeſt diſcovered a peculiar Greatneſs of Soul on this Occaſion; for he did not make the leaſt Complaint of any Injuſtice done him: and that he might not diſhonour the Memory of his Father, he retired beyond the River *Yang-tſe-kyang* towards the Borders of *Se-chwen*, where he founded the two Kingdoms of *Yuê* and *Hû*.

Kingdoms of *Yuê* and *Hû*, erected.

In the mean time *Chew* grew more cruel every Day, as well thro' Habit as the Influence of *Ta-kya*, who was in effect Sovereign; the Emperor always confirming whatever Laws ſhe propos'd. It is ſaid to be owing to her, that little Feet is accounted one of the greateſt Ornaments of the Sex; her own being very ſmall, ſhe bound them tight with Fillets, affecting to make that paſs for a Beauty which was really a Deformity. However the Women all follow her Example; and this ridiculous Cuſtom is ſo thoroughly eſtabliſh'd, that to have Feet of the natural Size is enough to render them contemptible.

Original of little Feet in *China*, and of

It is likewiſe ſaid, that the great Number of Candles, which ſhe caus'd to be lighted up in the Palace every Night; to ſupply, as it were, the Abſence of the Sun, and continue the Day, gave riſe to the *Feaſt of Lanterns*, which is annually celebrated on the fifteenth of the firſt Month

the Feaſt of Lanterns.

Chew became daily more hateful to his Subjects, who groan'd under his tyrannical Government. His neareſt Relations ſeeing him running headlong to his Ruin, thought it their Duty to lay before him his ill Conduct. He would have put one of his Uncles to Death, who took that Liberty, if he had not counterfeited Madneſs. However, he impriſon'd him to diſcover whether it was real or pretended; but he acted his part ſo well, that he deceiv'd the Tyrant. Another of them, thinking he ought to run any Riſque to reclaim his Nephew, went to the Palace with ſurpriſing Intrepidity, prepar'd for the worſt that could happen, and was immediately ſtrangled by the Emperor's Orders; who afterwards caus'd his Heart to be pluck'd out, and had the Barbarity to view it for ſome time, not ſo much to ſatisfy his Curioſity, as to ſatiate his Revenge.

Chew's Cruelties.

So great Inhumanities, carry'd to ſuch a Length, provok'd at laſt the whole Empire to revolt. The Princes and Grandees intreated *Vû-vang* to put himſelf at the Head of an Army, and

The whole Empire revolts.

DYN. II. *SHANG.* CYCLE XXI. Year before *Chriſt* 1137.

and give the Tyrant Battle, promiſing to furniſh him with what Forces ſhould be neceſſary. *Vû-vang* deſir'd Time to conſult what was the Will of Heaven; and in the mean time continued the Preparations for War, which had been put in great Forwardneſs by his Father. As ſoon as he found himſelf in a Condition to declare his Intentions, as if he had the Orders of Heaven, he march'd againſt *Chew*, who, at the Head of a more numerous Army, advanc'd to meet him. As ſoon as the Signal was given for Battle, the greater part of the Imperial Troops went over to *Vû-vang*.

Chew burns himſelf and

Chew ſeeing himſelf betray'd, fled in Deſpair to his Capital, and entring into his Apartment, ſet it on Fire, that he might not fall into the Hands of a rebellious Subject; this happen'd the ſixteenth Year of the Cycle. Notwithſtanding all the Care that was taken to extinguiſh the Flames, half of the Palace was burnt to Aſhes, and *Vû-vang* enter'd it as a Conqueror, where the firſt Object which appear'd to him, was the Empreſs, *Ta-kya*, whom he ſlew at one Stroke with his Sword. Hereupon the Tributary Princes, and the Grandees of the Empire, unanimouſly elected him Emperor, and he became the firſt Founder of the third *Dynaſty*, call'd *CHEW*. *

Ta-kya is ſlain.

The Third DYNASTY, *call'd* CHEW, *which comprehends the Reigns of Thirty five Emperors, within the Space of Eight hundred and Seventy three Years.*

VU-VANG, *Firſt Emperor, reign'd Seven Years.*

DYN. III. *CHEW.* *Vû-vang*, 1ſt Emperor.

THIS new Emperor fix'd the Imperial Seat in the Metropolis of the Province of *Shen-ſi*, call'd at preſent *Si-ngan*. He began his Reign, as uſual, with offering Sacrifices to the Lord of Heaven, and re-eſtabliſhing the Laws and Cuſtoms which his Predeceſſor had in ſome meaſure aboliſh'd.

I. He made ſtrict Enquiry into all the Acts of Injuſtice that had been committed in the preceding Reign, and apply'd himſelf to redreſs them.

II. He ſet at Liberty many Perſons of Merit, who had been impriſon'd.

III. He ſent for to Court, *Ki-tſû*, the Uncle of the Tyrant, who, to ſave his Life had feign'd himſelf mad; and frequently conſulted him in Aſtronomy, Politics, and the Science of Government. His Inſtructions are to be ſeen in the *Shu-king*, a Book hereafter ſpoken of. The Emperor rewarded this learned Man, by giving him and his Poſterity the Kingdom of *Korea*, and made it in a manner independant; for they were only oblig'd to come every new Reign to deſire the Conſent and Protection of the Emperor.

Gives *Korea* to *Ki-tſû*.

IV. He reſtor'd ſeveral illuſtrious Families, which had been almoſt wholly unnobilitated; and gave the Deſcendants of the Emperor little Sovereignties to ſupport their Rank with Decency.

Erects ſeveral Principalities.

One Prince of the Family of *Shin-nong* was ſettled in the Province of *Shen-ſi*; another of the Family of *Whang-ti* had for his Share a Country in the Province of *Hû-quang*, that was call'd *The Kingdom of Tſû*; a third, deſcended from *Yau*, had ſome Territories about *Pe-king*, which was nam'd the Kingdom of *Sû*; another, who was of the Race of *Shun*, obtain'd Lands in the Province of *Ho-nan*, under the Title of the Principality of *Chin*.

V. He erected fifteen other Principalities, which he gave to fifteen of his Relations; not foreſeeing that ſo many Sovereignties, tho' holding of the Crown, would in time become a Source of unhappy Wars. He alſo rewarded ſeveral of his Miniſters with Eſtates not much inferior to the former, and rais'd others to the chief Dignities of the Empire.

The Fame of his Wiſdom and Generoſity reach'd the moſt diſtant Countries; and ſeveral foreign Princes, who refus'd doing homage to *Chew*, came preſently to pay *Vû-vang* the ancient Tribute, and put themſelves under his Protection.

Falling ſick, *Chew-kong* offers his own Life for his Recovery.

Vû-vang having in the ſecond Year of his Reign been attack'd with a dangerous Diſtemper, which it was fear'd would prove fatal, all the Court was alarm'd. *Chew-kong*, his Prime Miniſter caus'd Sacrifices to be offer'd in the Palace for the Emperor's Recovery; in the midſt of the Ceremony, lifting up his Hands towards Heaven, and praying with a loud Voice, he offer'd his own Life in Sacrifice, to ſave that of a Prince which was of ſuch Importance to the State. The Hiſtory informs us that the Emperor grew better next Day, and in a little time recover'd.

This Action of the Prime Miniſter was greatly applauded; and the Emperor was ſo affected with it, that he inſerted it with his own Hand in the Secret Regiſters, which are kept in the Palace in Coffers of Gold. He govern'd with the Tenderneſs of a Father, and was indefatigable in public Affairs to the Day of his Death; which happen'd the twenty third Year of the Cycle. He was ſucceeded by his Son *Ching-vang*.

* [*Chew*, which is] the Name of the *Dynaſty*, is [both written and] pronounced differently from [*Chew*] the Name of the late Emperor.

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DYN. III. *CHEW.*

CHING-VANG, *Second Emperor, reign'd Thirty ſeven Years.*

Cycle XXI. Year before *Chriſt* 1137.

Ching-vang, 2d Emperor.

DURING the tender Years of this Prince, which render'd him incapable of Governing, his Uncle *Chew-kong*, who was Prime Miniſter, and whoſe Virtues were generally acknowledg'd, took upon him the Care both of the Empire, and the Education of the Emperor: over whom he plac'd an able Governor, capable of inſtructing him in the Royal Virtues; and ſhew'd ſo much Diſintereſtedneſs in the Adminiſtration of Affairs, that the Tributary Princes very readily paid him the cuſtomary Homage.

Nevertheleſs his Virtues could not ſcreen him from the Malice of his Enemies; who perſwaded the Emperor, that he abus'd his Authority, by making a great many Creatures, and deſign'd to uſurp the Imperial Dignity. Theſe Calumnies, which were whiſper'd about, coming to the Miniſter's Ears, he took a Reſolution of retiring from Court; which was an Affliction to all People, who were convinc'd of his Probity, and Zeal for his Nephew's Intereſt. On the contrary, the young Emperor was overjoy'd to be from under the Tuition of his Uncle, and took upon him the Government of Affairs with great Alacrity. But he quickly experienc'd the Weight of the Burthen which he had on him; and the ill Succeſs which conſtantly attended him, having made him ſenſible of his own Incapacity, he ſent for the Secret Records of the Empire, to conſult them, and find out a way to free himſelf from the Difficulties he was plung'd in. In running them over, he met the Place where his Father had minuted down the generous Action of *Chew-kong*, who had devoted himſelf to Death, to ſave the Emperor's Life. Being ſenſibly affected with ſuch an extraordinary Inſtance of Love in a Subject to his Prince, he grew aſham'd of his Diſtruſt; and perceiving how much he ſtood in need of ſo great a Man, he went himſelf that inſtant to the Place where *Chew-kong* had retir'd, and with Tears entreated him not to forſake him, but to aſſiſt him with his Counſel. *Chew-kong* was thus reinſtrated in his former Honours and Dignities, wherein he gave continual Proofs of his Zeal for the Glory of his Prince, and the Good of his State.

Brings back *Chew-kong*, who had retired from Court.

It is reported of this Emperor, that in the fifth Year of his Reign, growing fond of the Recreations which he had uſed in his Childhood, one Day in play with his youngeſt Brother, by way of Joke, he gave him the Patents of a ſmall Sovereignty. On which the *Kolau, Sû ya*, his Governor ſay'd, that the Preſent, tho' made in jeſt, became a ſerious Matter, as ſoon as it went out of the Hands of the Sovereign; that a Prince was diſhonour'd by breaking his Word; and that the Law, which oblig'd him not to enter too raſhly into any Engagements, oblig'd him alſo to keep his Promiſe. Thus, at the ſame time, he both did his Brother Favour, and receiv'd ſolid Inſtruction, which was of advantage to him.

Is rebuk'd by his Governor.

The Emperor following the Inſtructions of his firſt Miniſter, govern'd his Dominions with great Wiſdom; by which means he acquir'd ſuch high Reputation, that the King of *Cochin-China* ſent Ambaſſadors with Preſents, to congratulate him on having a Subject of ſo extraordinary Merit as *Chew-kong*; and they were receiv'd with the higheſt Marks of Eſteem and Friendſhip. After they had their Audience of Leave to return into their own Country, *Chew-kong* gave them an Inſtrument, which on one ſide pointed towards the North, and on the oppoſite ſide towards the South, to direct them better on their Way home, than they had been directed in coming to *China*. This Inſtrument was call'd *Chi-nan*, which is the ſame Name the *Chineſe* now give to the Sea-Compaſs; whence it is believ'd that *Chew-kong* was the Inventer of the Compaſs. (R)

The Compaſs invented.

This great Miniſter, who was ſo greatly admir'd both at home and abroad, dy'd the thirty third Year of the Cycle, in the hundredth Year of his Age; and the Emperor, to ſhew his Gratitude to him by ſome remarkable Token, caus'd him to be bury'd near his Father's Tomb, with the ſame funeral Rites as were cuſtomary at the Interments of the Emperors. Sometime after the Emperor aſſembl'd the States of the Empire, where he order'd that every Prince ſhould forbid the immoderate Uſe of Wine in his Dominions, as being the Source of infinite Misfortunes, and the Deſtruction of Families. This Prince dy'd the fiftieth Year of the Cycle, and left his Crown to his Son, call'd *Kang-vang*.

KANG-VANG, *Third Emperor, reign'd Twenty ſix Years.*

Kang-vang, 3d Emperor.

Cycle XXII. Year before *Chriſt* 1077.

THIS Emperor being remarkable for maintaining Peace both at home and abroad, he took the Opportunity of this Tranquillity to apply himſelf to govern his People with Gentleneſs, and endeavour to make them happy.

One of his Maxims was, *That the Joy of a Prince depended on that which reign'd among his Subjects; and that he ought not to take any Pleaſure when his Subjects were in Diſtreſs.*—— He aſſembled the States frequently, and from time to time viſited the Provinces of his Empire.

He was principally attentive to promote Agriculture, the Care of which he truſted to one of his Miniſters, nam'd *Chau-kong*. He us'd to decide the Diſputes that aroſe among the Huſbandmen, ſitting under an old Willow-Tree; which was preſerv'd from being cut down, out of Reſpect, and became famous in the Poetry of the *Chineſe*.

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(R) *Whang-ti* is ſaid before p. 138, to have been the Inventor. But neither Account ſeems probable.

DYN III. CHEU. Cycle XXII Year before *Christ* 1077.

So ſtrict a Regard was had to Sincerity and keeping Promiſes, that the Priſoners were let out every Morning to till the Lands, and in the Evening return'd to Priſon again. *Kang-vang* dy'd the twenty fifth Year of the Cycle, extremely lamented by his Subjects, and was ſucceeded by his Son *Chau-vang*.

CHAU-VANG, *Fourth Emperor, reign'd Fifty one Years.*

Chau-vang, 4th Emp.

ONE ſingle Paſſion, to which this Prince was intirely devoted, eclips'd all his Virtues, and caus'd him to neglect the Care of his Empire. He was ſo given to Hunting, that he minded nothing elſe; the Havock which his Horſes and Dogs made in the Fields, drove the People to Deſpair, who were continually lamenting to ſee their firſt Harveſts ruin'd by an Army of Hunters, which perpetually follow'd him.

Cycle XXIII. Year before *Chriſt* 1017.

This ill Conduct drew on him the univerſal Hatred of his Subjects, who ſeeing no end of their Sufferings, at length conſpir'd his Death, and invented the following Stratagem, to prevent their being diſcover'd. Knowing that the Emperor, in his return from Hunting, was oblig'd to croſs a River, which was pretty broad, and that Barks were order'd to attend his Paſſage, they prepar'd one ſo built as to fall in Pieces preſently. The Emperor went into it with ſome of his Nobles, but they had ſcarce got to the middle of the River, before the Planks ſeparated at once, and the Veſſel ſunk to the Bottom. Thus periſh'd this Prince, the ſixteenth Year of this Cycle, and was ſucceeded by his Son *Mo-vang*.

It is ſaid that in the ſixteenth Year of his Reign, and forty firſt of the former Cycle, *Fo* was born in *India*; who was the Author of the abominable Sect of the *Bonzas*, and of the Doctrine of *Metempſychoſis*: which was firſt introduc'd into this Empire, the ſixty fifth Year after *Chriſt*, under the Protection of the Emperor, as will be related in its proper Place.

MO-VANG, *Fifth Emperor, reign'd Fifty five Years.*

Mo-vang, 5th Emperor.

THE excellent Qualities of this Prince, and his Zeal for Juſtice, ſoon gain'd him the Hearts of his Subjects, and made them the more eaſily forget one remarkable Failing he had, which was an extreme Fondneſs for Horſes. When he viſited the Provinces, he had great Numbers in his Train, and always rode on Horſeback, or in a Chariot drawn by Horſes, moſt magnificently equipp'd; his Pleaſure lay in making a pompous Appearance.

Marches againſt the *Tartars*.

Some of the Barbarians of the Southern Parts having revolted, he ſent an Army againſt them, commanded by *Kau-fû*, who intirely defeated them; for which piece of Service the Emperor rewarded him; with the Principality of *Chau*, in the Province of *Shan-ſi*. This Succeſs incourag'd him to turn his victorious Arms againſt the *Tartars*, from which his Son-in-Law endeavour'd to diſſwade him: repreſenting to him that Wars ought never to be undertaken, unleſs there was an abſolute Neceſſity for it; that they were often more prejudicial to the Conquerors than the Conquer'd; that the Deſolation of one's own Country, and the Exhauſting of the Revenues were the ordinary Conſequences of them; and that in ſhort a virtuous Prince was more inclin'd to Peace than War.

His Maxims.

Theſe Remonſtrances proving ineffectual, *Mo-vang* advanc'd at the Head of a very powerful Army to the Borders of *Tartary*. The *Tartars* hearing of his March, made the beſt of their Way into the Heart of their Country, with their Tents and Cattle; ſo that the Emperor finding no Enemies to fight with, was oblig'd to return, after having fatigu'd and impair'd his Army with long and troubleſome Marches. He then repented that he had not taken his Son-in-Law's Advice, and promis'd him never to form an Undertaking of the Kind, without his Approbation. This Prince's Maxim was, *That a Sovereign ought always to guard againſt Deceit and Flattery; and that he will be eſteem'd only in Proportion as thoſe who are about him are virtuous.*

Cycle XXIV. Year before *Chriſt* 957.

The Author of the Idolatrous Sect, mention'd in the former Reign, dy'd in *India* the ninth Year of the Cycle, and two Years before the Emperor dy'd, who left for his Succeſſor his Son *Kong-vang*.

KONG-VANG, *Sixth Emperor, reign'd Twelve Years.*

Kong-vang, 6th Emperor.

THIS Prince began his Reign with an Action ſo cruel, that it would have been a perpetual Blot upon him, if he had not made Amends for it, by his future Conduct, which was full of Equity and Juſtice. He often us'd to walk by the Side of a Lake, in a Country call'd *Mye*, where the moſt beautiful Maidens at thoſe times made their Appearance, with three of whom he fell deſperately in Love; but they perceiving the Danger they were in, abſented themſelves from the Walk. This ſo enrag'd the Emperor, that in the firſt Tranſports of his Fury, he commanded all the Inhabitants of *Mye* to be maſſacred. He repented this moſt unjuſt and barbarous Action all the Days of his Life; and by a continual Courſe of

of Equity and Moderation, which took off the Odium, he merited to be rank'd among the beſt of Princes. He dy'd the twenty third Year of the Cycle, and left the Crown to his Son *Ye-vang*.

DYN. III. *CHEU.*

Cyc. XXIV. Year before *Chriſt* 957.

YE-VANG, *Seventh Emperor, reign'd Twenty five Years.*

Ye-vang, 7th Emperor.

THE Memory of this Prince had been bury'd in Oblivion, if his Negligence had not afforded Matter of Railliery to the Poets of his Time, by whoſe ſatirical Deſcription he is only known. He dy'd in the forty eighth Year of the Cycle, (deſpis'd of all Men,) without being able to ſecure the Crown to his Children; his Brother *Hyau-vang* ſeizing it by Violence.

HYAU-VANG, *Eighth Emperor, reign'd Fifteen Years.*

Hyau-vang, 8th Emperor.

THIS Uſurper maintain'd himſelf peaceably on the Throne by his Merit and Addreſs. His only Fault was being over fond of Horſes, whereof he had a great Number; expending large Sums to procure the beſt and moſt rare that were to be had in all Parts. *Fi-ſhi*, a mean Fellow, whom he had made his Maſter of the Horſe, inſinuated himſelf into his Favour, barely by his Skill in managing Horſes. He us'd to ride them in the Emperor's Preſence, who one Day was ſo delighted with his extraordinary Addreſs, that he gave him a Principality in the Province of *Shen-ſi*; one of whoſe Deſcendants founding the following *Dynaſty*, deſtroy'd the Family to which he ow'd his Advancement.

In the time of *Hyau-vang*, there fell Hail-Stones of ſuch prodigious Bigneſs, that both Men and Beaſts were kill'd with them. He dy'd the third Year of the Cycle, and his Son *I-vang* ſucceeded him.

Cyc. XXV. Year before *Chriſt* 897.

I-VANG, *Ninth Emperor, reign'd Sixteen Years.*

I-vang, 9th Emperor.

THE diſorderly Conduct of this Prince and his want of Merit render'd him very contemptible to all his Subjects; he had no Talents, and was ſo timerous that he could neither make any Anſwer to his Miniſters, when they came to him for Orders, or to give an account of their Adminiſtration. He could never bring himſelf to give Audience to foreign Ambaſſadors, or receive in Public the Homage of the Tributary Princes. He dy'd the nineteenth Year of the Cycle, and was ſucceeded the Year following by his Son *Li-vang*.

LI-VANG, *Tenth Emperor, reign'd Fifty one Years.*

Li-vang, 10th Emperor. a Tyrant.

THIS Prince was proud, ſelf-conceited, prodigal, and cruel. The Wealth which he drew from his Subjects by Exactions, could ſcarcely ſatisfy his Paſſion for Riches, which he ſpent laviſhly and without Judgment; the Miſery of his People was extreme, and nothing was heard every where but Complaints and Lamentations. Several Manifeſtos were publiſh'd, repreſenting the cruel Inhumanity of the Emperor, in menacing Terms.

Theſe Clamours and Repinings of an oppreſs'd People only increas'd his Fury; and he caus'd Search to be made after thoſe whom he ſuſpected to be at the Head of the Malecontents, in order to puniſh them with the utmoſt Severity. As he was conſcious how odious he had made himſelf to his Subjects, he ſuſpected that all their Diſcourſe was on his ill Conduct, and therefore he forbid them, on Pain of Death, to converſe together, or even whiſper to one another; ſo that you might ſee all the Inhabitants of the Metropolis, walking the Streets with Eyes caſt down in mournful Silence, and ſhunning each other. *Chau-kong*, one of his moſt faithful Miniſters, having often in vain remonſtrated to him on the Severity of his Government, ventur'd at length ſo far as to repreſent, that he was not plac'd on the Throne to make his People miſerable; that it was much eaſier to ſtop an impetuous Torrent, than reſtrain the Tongue; that the Methods us'd for that Purpoſe only encreas'd the Violence of it; and that the forc'd Silence, which he had impos'd on his Subjects, ſeem'd to forebode ſomething more dangerous and terrible, than the Liberty which they had of complaining.

The Prediction of this Wiſe Miniſter prov'd but too true; for the fifty ſecond Year of the Cycle the People quite driven to deſpair, like a Torrent which has broken down its Banks, ruſh'd of a ſudden into the Palace, in order to aſſaſſinate the Tyrant; who having fled at the firſt Noiſe of the Tumult, eſcap'd their Fury. But they murder'd all his Family, excepting his youngeſt Son, whom *Chau-kong* had ſecretly convey'd home, in order to conceal him from the Rage of the Multitude; but they coming to hear of it, beſieg'd the Houſe, and demanded the young Prince with Threats. Being ready to force their way in, *Chau-kong*, after a ſevere Conflict betwixt his Loyalty and Paternal Affection, at laſt deliver'd them his own Son inſtead of him; whoſe Throat they inhumanly cut before the Father's Face.

Forces the People to revolt.

Great Loyalty of *Chau-kong*.

DYN. III. *CHEW.* Cyc. XXVI. Year before *Chriſt* 837.

Li-vang henceforward liv'd in Obſcurity, a Wanderer, and Fugitive; all *Chau-kong* could do to appeaſe the People, and to re-eſtabliſh him on the Throne, was to no Purpoſe, ſo that the Throne was vacant for ſome Years.

SWEN-VANG, *Eleventh Emperor, reign'd Forty ſix Years.*

Swen-vang, or *Siven-vang*, 11th Emp.

LI-VANG, dy'd in his Exile, the tenth Year of the Cycle; and the Throne was fill'd by the young Prince, whom *Chau-kong* had ſav'd from the Fury of a revolted Nation. This faithful Miniſter having had time to inform the People, after what manner the right Heir to the Crown had been preſerv'd, and how worthy he was of the imperial Dignity, he by Degrees brought them to Obedience; ſo that at the Death of *Li-vang*, *Swen-vang* was acknowledg'd Emperor.

As he was ſtill very young, *Chau-kong* and another no leſs faithful Miniſter, were appointed to be his Tutors, and to take Care of his Education. They acquitted themſelves of this important Employ with great Zeal, and their Royal Pupil was equally obſervant of their Inſtructions. Of this he gave ſufficient Proofs, as ſoon as he was of Age to govern by himſelf; inſomuch that it was ſaid in his Praiſe, that he reſtor'd the happy Times, when the Throne was fill'd by the great *Yu* and the wiſe *Ching-tang*.

Reſtores Peace to the Empire,

The Cruelty and Diſorders of the preceding Emperors had driven from Court the Wiſe Men and Philoſophers, who finding they could not put a Stop to theſe Evils, retir'd into the Deſarts and Mountains, there to ſtudy Wiſdom more at Eaſe. The young Emperor recall'd them from their voluntary Exile, and by his kind Treatment and Liberality fix'd them near his Perſon; all the Diſcontent likewiſe which his Father's Tyranny had caus'd was remov'd by his Virtue. The Tributary Princes took a Pleaſure to do him Homage, and imitate him in governing their reſpective States; whereby all the Members of the Empire reſum'd the moſt perfect Subordination.

which he extends beyond the *Yang-tſe-kyang*.

Some of the Nations of the South, who were ſeparated from *China* by the great River *Yang-tſe-kyang*, taking Advantage of the Independency in which they liv'd, plunder'd the neighbouring Provinces; againſt whom *Swen-vang* ſent an Army commanded by excellent Officers, who quell'd their Arrogance, and forc'd them to ſubmit to the Laws and Cuſtom of the Empire. The Prince dy'd the fifty ſixth Year of the Cycle, and his Son *Yew-vang* ſucceeded him.

YEW-VANG, *Twelfth Emperor, reign'd Eleven Years.*

Yew-vang, 12th Emp. Cyc. XXVII Year before *Chriſt* 777.

THIS Prince had very great Faults, without any of the good Qualities ſo much admir'd in his Father, which made him contemptible. Among others he ſuffer'd himſelf to be enſlav'd by a Paſſion, which was the Cauſe of his Ruin, as well as of great Troubles in the Empire. He was ſo deſperately in Love with a Concubine, nam'd *Pau-tſe*, that for the Sake of her and her Son, he put away the Empreſs, and diſinherited the lawful Heir to the Crown. The Prince with the Empreſs his Mother retir'd to his Uncle, who had a Principality in the Province of *Shen-ſi*.

Extravagantly fond of a Concubine.

Notwithſtanding all this Tenderneſs for *Pau-tſe*, *Yew-vang* had no great Pleaſure in the Enjoyment of her, becauſe ſhe was naturally of a ſplenetick and melancholy Temper; to remove which he had recourſe to all ſorts of Inſtruments, that might inſpire her with Gaiety and Mirth.

His mean Condeſcenſions to pleaſe her,

He was then at War with the Weſtern *Tartars*, and had given Orders that when the Soldiers ſaw Fires lighted, they ſhould immediately take their Arms, and attend his Perſon. This Signal, which ought never to be us'd but in Caſe of Neceſſity, he often order'd to be given without any real Occaſion, looking on it as a proper Diverſion for the Object of his Love; who was highly delighted to ſee the Hurry that the Soldiers were in to run to the Emperor, in order as they thought to fight in his Defenſe, and then to ſee how much ſurpriz'd and aſham'd they look'd at having had ſo many fatiguing Alarms to no Purpoſe.

She took great Pleaſure alſo in the Noiſe made by the Tearing of Silks, and the Emperor to humour her in this odd Fancy, debas'd himſelf ſo far as to be tearing them continually in her Preſence.

puniſh'd in his Death.

Nevertheleſs the Emperor was diſpleas'd that his Son had abandon'd him, and ſent an Order to his Brother to bring him to him immediately. His Brother anſwer'd, that he would not obey his Orders, till the young Prince ſhould be declar'd lawful Heir to the Empire; which ſo provok'd *Yew-vang*, that he inſtantly declar'd War againſt him. This Prince, not being in a Condition to oppoſe the Emperor's Forces, join'd the *Tartars*, and in the Night-time attack'd the Imperial Camp. The Fires were immediately lighted, but the Soldiers, who had been deceiv'd by this Signal ſo often before, diſregarded it, looking on it as the uſual Game to divert *Pau-tſe*; in the mean time the Camp was forc'd, and the Emperor ſlain. This happen'd the ſeventh Year of the Cycle, and *Ping-vang* his Son ſucceeded to the Empire.

PING-

DYN. III. *CHEW.* Cyc. XXVII. Year before *Chriſt* 777.

PING-VANG, *Thirteenth Emperor, Fifty one Years.*

Ping-vang, 13th Emp. *Tartars* defeated.

THE *Tartars*, who were introduc'd into the Empire, taking Advantage of the Confuſion which the Emperor's Death had caus'd among the *Chineſe* Troops, plunder'd wherever they came, and made divers Conqueſts. The Tributary Princes being alarm'd at it, united their Forces to oppoſe this Torrent, which threaten'd to overwhelm them.

Among theſe Confederate Princes, the Kings of *Tſin* and of *Wey* diſtinguiſh'd themſelves for their Valour, drove back the *Tartars*, and recover'd the Lands they had conquer'd. This Succeſs put an End to a foreign War, but gave Riſe to civil Commotions, ſtill more dangerous. Theſe two Kings kept Poſſeſſion of the Lands which they had taken from the *Tartars*, in Right of Conqueſt, and looking on themſelves as independent, refus'd to pay Homage to the Emperor, under Colour that he had lent them no Aſſiſtance. This Example produc'd fatal Conſequences, which the Emperor brought on himſelf, by removing his Court from the Province of *Shen-ſi* to that of *Ho-nan*. This Caution was imputed to the Fear wherewith the melancholy Fate of his Father had inſpir'd him; and it was not doubted but his Deſign in retiring farther from the Neighbourhood of the *Tartars*, was more for the Security of his own Perſon than that of the Empire. Several Tributary Princes, ſeeing themſelves abandon'd, follow'd the Example of the Kings of *Tſin* and *Wey*, and made themſelves independant. There were three eſpecially, who ſignaliz'd themſelves by their Uſurpations, and founded three conſiderable Kingdoms. The King of *Tſi* ſeiz'd the Southern Part of the Province of *Shan-tong*; the King of *Tſû* took the Provinces of *Hû-quang* and *Kyang-ſi*; and the King of *Tſin* uſurp'd the greateſt Part of the Province of *Shen-ſi*.

Several Kings throw off their Dependance,

Theſe three Princes no longer acknowledging any Superior, follow'd the Dictates of their Ambition; and ſeeking only to enlarge their Dominions by the Spoil of their Neighbours, made War againſt each other. The Emperor endeavour'd to put a Stop to their Proceedings, and enjoin'd them to live in Peace, but they deſpis'd his Authority. Theſe Wars laſted ſeveral Ages, and were not at an end in the Life-time of the celebrated Philoſopher *Confuçius*, whoſe Hiſtory begins here, which he has intitul'd *Chun Tſyû*. *Ping-vang* dy'd the fifty eighth Year of the Cycle, and was ſucceeded by *Whan-vang* his Brother's Son.

and make War on each other for ſeveral Ages.

WHAN-VANG, *Fourteenth Emperor, reign'd Twenty three Years.*

Whan-vang, 14th Emp. Cyc. XXVIII. Year before *Chriſt* 717.

WHAN-VANG aſcending the Throne at this difficult Juncture, endeavour'd to bring the Tributary Princes to their Obedience by gentle means; but theſe proving ineffectual he had Recourſe to Arms, wherein he was not more ſucceſsful. His Army being defeated, and himſelf wounded, he gave up all Hopes of re-eſtabliſhing his Authority in the revolted Provinces, and was content to preſerve thoſe which remain'd to him. He dy'd the twenty firſt Year of the Cycle, and his Son *Chwang-vang* ſucceeded him.

CHWANG-VANG, *Fifteenth Emperor, reign'd Fifteen Years.*

Chwang-vang, 15th Emperor.

THIS Prince came to the Crown contrary to the Will of ſeveral of the Miniſters, as well as of his Father, who nam'd for his Succeſſor the Son of one of his Concubines, call'd *Kew*. But one of the Grandees, who had great Authority at Court, having repreſented to the reſt of the Grandees and Miniſters that this Injuſtice done to the lawful Heir, would neceſſarily occaſion a civil War, and give a fatal Blow to the Imperial Authority, which totter'd but too much already, moſt of them approv'd of his Reaſons, and acknowledg'd *Chwang-vang*.

Conſpiracy of *Kew* defeated.

Notwithſtanding this, *Kew* had a Party, which form'd a Plot to aſſaſſinate the Emperor. The Chief of the Conſpirators (who were three Years before their Deſign was diſcover'd) being one of the Council, and a Perſon of great Credit; the Miniſter, who had taken ſo much Pains to place *Chwang-vang* on the Throne, counſel'd him to ſeem not to know any thing of the Conſpiracy, but to ſend for the Traitor as if he wanted his Advice on ſome important Affair. The Conſpirator coming to Court was ſtabb'd by a Soldier, who had Orders for that Purpoſe; and *Kew* on this fled to the King of *Yen*. His Flight and the Death of the chief Plot ſecur'd the Emperor on the Throne; but the revolted Princes conſtantly maintain'd their Independency: and even the King of *Tſi*, by governing according to the Advice of his *Ko-lau*, or Prime Miniſter, call'd *Quen-chu*, got ſo great an Aſcendant over them, that they ſeem'd as if they had depended entirely upon him; and durſt untake no Affair of Moment without his Approbation. The Emperor dying in the thirty ſixth Year of the Cycle, the ſame *Ko-lau* had ſuch Influence in the State, as to procure almoſt all the Suffrages of the Miniſters and Grandees in Favour of *Li-vang*; who was a Relation of the

Great Authority of the King of *Tſi*.

DYN. III. *CHEW.*

the King his Master, and descended from a younger Brother of the Imperial Family, call'd *Chew*.

Cyc. XXVIII. Year before *Christ* 717.

LI-VANG, *Sixteenth Emperor, reign'd Five Years.*

Ti-vang, 16th Emperor. Growing Power of the King of *Tsi*.

THE Crown, by natural Right, descended to one of the Nephews of the late Emperor; but he was excluded from it by the Election of *Li-vang*, who was supported by the King of *Tsi*, his Relation. This Tributary Prince enlarg'd his Power to the great Prejudice of the Imperial Authority, and usurp'd the Title of *Pa*, that is to say, the Chief of other Princes, the greater Part of whom acknowledg'd him in that Quality. But this Title, which others also assum'd after his Example, lasted but one hundred Years, and then was abolish'd. *Li-vang* dy'd the forty first Year of the Cycle, and his Son *Whey-vang* succeeded him.

WHEY-VANG, *Seventeenth Emperor, reign'd Twenty five Years.*

Whey-vang, 17th Emp.

THE first six Years of this Reign were Peaceable, but this Tranquillity was afterwards disturb'd by the *Tartars* who inhabit to the North of the Province of *Shan-si*; against whom the Emperor sent an Army, commanded by the King of *Tsi*. This Army attacking them while they were besieging *Tay-tong-fu*, forc'd their Camp, put them to the Rout, and oblig'd them to retreat with Speed into their own Country. This Victory, and the Trust *Whey-vang* repos'd in the King of *Tsi*, gave him such Authority, that he wanted nothing of being Emperor but the Title; and his Ambition, which was still greater, would have put him upon dethroning his Master, if he had not apprehended that the other Princes, who were his Equals, would have oppos'd his Advancement to the Throne.

Tartars defeated by the King of *Tsi*.

First King of *Japan*.

It is positively affirm'd, that *Japan* began to be govern'd by Kings in the fifty eighth Year of the Cycle, and the sixteenth of this Emperor's Reign.

Cyc. XXIX. Year before *Christ* 657.

The Emperor dy'd the sixth Year of this Cycle, and was succeeded by his eldest Son, call'd *Syang-vang*.

SYANG-VANG, *Eighteenth Emperor, reign'd Thirty three Years.*

Syang-vang, 18th Emp.

SYANG-VANG, altho' very young, observ'd in his Father's Time, that the King of *Tsi*'s Ambition was without Bounds, that his Authority increas'd daily, and that he aim'd at making himself Master of the Empire: Therefore as soon as he was on the Throne, he resolv'd to restrain his ambitious Designs; but as he could not effect it by open Force, he made use of a Stratagem, which prov'd successful.

Defeats the ambitious Designs of the King of *Tsi* by a Stratagem.

The King of *Tsi* had found means through the Intrigues of his Prime Minister to assemble all the little Sovereigns that were dependant on the Imperial Crown. This was a kind of Convocation of the States, which none but the Emperor had a Right to summon. His Design was to engage these Princes to acknowledge him for their Sovereign; when the Emperor made use of the same Occasion to cause the rest of the Princes to be jealous of him. To this Purpose he sent a skilful Embassador with Letters to the Assembly. The Order of the Ceremony is, that when a Letter comes from the Emperor, it should be plac'd on a Table magnificently adorn'd; and that the same Honours should be paid to it, as to the Emperor himself, before it was open'd.

The Ceremony was perform'd by all the Tributary Princes, except the King of *Tsi*; who seem'd to be at a stand, and had even refus'd to comply, if his Prime Minister had not made him sensible on one side, that his Conduct would give Distrust to the Princes assembled, who were in Reality his Equals; and on the other expose his own Orders to be treated with no more Regard by his Subjects, than he had treated the Emperor's. This Prince follow'd such wise Counsel against his Will, and put off the Execution of his Design to a more favourable Opportunity. In the mean time this public Proof of his Submission had great Influence on the other Princes, and help'd not a little to confirm them in a due Submission and Dependance on the Emperor; which restor'd the Government to its ancient Form.

His Son *Sho-tay* retires to the King of *Tsi*, who soon after dies.

Syang-vang was beginning to enjoy the Pleasures of Peace, when it was disturb'd by the Discontent of his Son, *Sho-tay*; who left his Court the fifteenth Year of the Cycle, and put himself under the Protection of the King of *Tsi*. At the same time a Tributary Prince of the Province of *Shen-si* openly revolted; but the Emperor soon defeated him with the Help of an Army of *Tartars*, whom he had brought over to his Interest by marrying the Daughter of their Chief. He was soon after deliver'd from his Fears of the King of *Tsi*, who dy'd of old Age; and the Wars which arose among his five Sons, who disputed the Sovereign Power, together with the Division which ensu'd thereon in that Kingdom, seem'd to promise the Emperor lasting

lasting Ease. As therefore he thought he had nothing more to fear, he divorc'd his *Tartar* Spouse (whom he had marry'd for political Reasons) under Pretence that she was a Stranger.

DYN. III. *CHEW.* Cyc. XXIX. Year before *Christ* 657.

The Chief of the *Tartars* being highly provok'd at this Affront, resolv'd to be reveng'd. He sent therefore for *Sho-tay*, who was quite destitute of Help, and promis'd to make him Emperor, if he would join with him, which he did; and they both march'd to the Capital of the Empire, from which the Emperor was oblig'd to fly. *Sho-tay* caus'd himself to be proclaim'd, while his Father wander'd about like a Fugitive, imploring Assistance of the Tributary Princes. But having receiv'd from them the Succours he expected, with which he form'd two Armies, one of them besieg'd the Metropolis, enter'd it in Triumph, and punish'd with Death the rebellious Prince; the other Army defeated the *Tartars*, and re-establish'd *Syang-vang* upon the Throne. This Event happen'd the seventeenth Year of the Cycle, when the Empire was restor'd to its former Splendour, and the Emperor enjoy'd it peaceably to his Death; which happen'd the thirty ninth Year of the Cycle, and his Son *King-vang* succeeded him.

KING-VANG, *Nineteenth Emperor, reign'd Six Years.*

King-vang, 19th Emp.

THE Empire began to flourish when this Prince took Possession of it; but his Reign was too short for the Good of his People, who were always praising his Mildness, Wisdom, and Moderation. He dy'd the forty fifth Year of this Cycle, as much lamented by his Subjects, as he had been tenderly lov'd by them, and left his Crown to his Son *Quang-vang*.

QUANG-VANG, *Twentieth Emperor, reign'd Six Years.*

Quang-vang, 20th Emp.

THIS Reign was equally short, and applauded by the People as the preceding. *Quang-vang* had inherited all the good Qualities of his Father, and the new King of *Tsi* was not in a Capacity to cause any Disturbance, being hated by his Subjects, because of his Cruelties, and want of Application to Government. A Prince, who was his Kinsman, having given him Advice with regard to his Conduct, he was so provok'd at it, that he sent a Ruffian, who had neither Fear nor Remorse, to assassinate him. The Villain, who was to pretend some Business from the King of *Tsi*, to make surer of his Blow, went betimes in the Morning to the Palace: where, finding the Prince seated on his Throne, receiving Petitions, and administring Justice, he became seiz'd with Horrour at the Thought of staining his Hands in the Blood of so good a Sovereign; and not daring to return to his Master without having executed his Orders, slew himself at the Door of the Palace.

Goodness the Security of a Prince.

The Emperor dy'd in the fifty first Year of the Cycle, and was succeeded by his Brother *Ting-vang*.

TING-VANG, *Twenty first Emperor, reign'd Twenty one Years.*

Ting-vang, 21st Emp.

THE whole Care of this Prince was to keep Wars at a Distance, to preserve the Empire in profound Peace, and cause the Laws to be put in Execution.

On the fourteenth Day of the ninth Month, in the fifty fourth Year of the Cycle, *Lau-kyun* was born in the Province of *Hû-quang*; who is the Founder of one of the two principal Sects, which have infected the Empire, and whereof I shall speak hereafter. He taught, that the Soul died with the Body; that the Happiness of a Man consisted in Voluptuousness; and confining all Felicity to this Life, he pretended to have found out a way to prolong it beyond its natural Term; hence this Sect was call'd the *Sect of Immortals*. It easily found Admittance among the Grandees, who flatter'd themselves that by embracing it they should prolong their Days. However there is Reason to believe, that the Founder of this impious Sect confess'd a Supreme Being, which he call'd *Tau*; for he says in one of his Treatises, "That "this *Tau* has no Name that is suitable to him; that he created the Heaven and the Earth, "without being corporeal; and that, tho' he is himself immoveable, he gives Motion to all "things." This has occasion'd some to think, that his Doctrines, where they are very bad have been much corrupted by his Disciples. He dy'd at the Age of eighty four Years; as did this Emperor in the twelfth Year of the Cycle, and his Son *Kyen-vang* succeeded him.

Birth of *Lau-kyun*, Founder of the Sect of Immortals.

KYEN-VANG, *Twenty second Emperor, reign'd Fourteen Years.*

Kyen-vang, 22d Emp.

Cyc. XXX. Year before *Christ*, 597.

THIS Prince, by his Wisdom and Prudence, preserv'd the Grandeur of the Empire, and sustain'd with Dignity all the Burthen of the Crown. In his Reign two dangerous Opinions began, which made a great Noise, and were clearly refuted. The Names of

DYN. III. CHEW. Cyc. XXX. Year before Chriſt 597. Kingdom of U.

the two Philoſophers who broach'd them, were *Yang* and *Me*; the former held, that all Men were to be lov'd alike, as well Strangers as thoſe of the neareſt Kin; the latter would have every Man to mind his own Affair, without having the leaſt Concern about the reſt of Mankind, or even the Emperor himſelf.

Before this Reign, Hiſtory does not mention the Kingdom of *U*, which is at preſent the South part of the Province of *Kyang-nan*.

The Emperor dy'd the twenty ſixth Year of the Cycle, and was ſucceeded by his Son, call'd *Ling-vang*.

LING-VANG, *Twenty third Emperor, reign'd Twenty ſeven Years.*

Ling-vang, 23d Emp.

THE *Chineſe* Hiſtory relates, that this Prince was born with Hair on his Head, and a Beard on his Chin. He is chiefly prais'd for his Wiſdom and Prudence, in having preſerv'd his Authority, and the Peace of the Empire, tho' all the Tributary Princes were continually at War among themſelves.

The forty ſeventh Year of this Cycle, was remarkable for the Birth of *Kong-fû-tſe* or *Confucius*, ſo often mention'd, whom the *Chineſe* account the greateſt Philoſopher of their Nation; He was born in the Province of *Shan-tong*, the fourth Day of the eleventh Month. When he was but three Years old, he loſt his Father *Sho-lyang-ho*, who was Prime Miniſter in the Principality of *Tſû*.

Great Inſtance of Modeſty and Self-denial.

The Death of the King of *U* gave Riſe to a Diſpute between his two Sons, which is without Example; for the eldeſt, to whom the Crown belong'd, reſolving to reſign it to his younger Brother, who refus'd it, plac'd him on the Throne as it were by Force, put on him the Royal Ornaments, and ſaluted him as his Sovereign: But the latter left the Palace ſecretly, and hid himſelf in the Deſarts, ſo that the elder was at laſt oblig'd to wear a Crown, for which he had ſuch a noble Contempt.

The Emperor dy'd the fifty third Year of the Cycle, and was ſucceeded by his Son, call'd *King-vang*.

KENG-VANG, *Twenty fourth Emperor, reign'd Twenty five Years.*

King-vang, 24th Emp. Cyc. XXXI. Year before Chriſt 537.

THIS Emperor is blam'd for his Negligence in the Affairs of Government, and his Indolence, with Reſpect to what paſs'd in the Empire. For which Reaſon the King of *U* alter'd his Deſign, of ſubmitting himſelf to the Empire and its Laws: ſo that inſtead of ſending Ambaſſadors to the Imperial Court, he ſent them to that of the King of *Lû*, who was of the Family of the *Chew*, and govern'd his Subjects according to the Laws eſtabliſh'd by the Emperors of this *Dynaſty*.

The Wars, which had continu'd ſo long among the Tributary Princes, having caus'd great Confuſion in the Government of their reſpective States; the King of *Ching*, who reign'd in the Province of *Shen-ſi*, began to think of reſtoring Order in his own. His Prime Miniſter, a Perſon of known Ability and Merit, to whom he had committed this Truſt, entring into his Maſters Views, began with reforming the Abuſes which long Uſe had eſtabliſh'd in the Court. He renew'd the ancient Laws that had been made by the beſt Princes, divided the Lands equally, and ſhew'd ſo much Wiſdom therein, that the Rich did not complain of what had been taken from them to ſupply the Wants of the Poor. His Regulations on this Head were theſe; *viz.*

I. That the Lands ſhould be divided into nine equal Parts, whereof the ninth Part ſhould be the Domain, and cultivated at the common Expenſe.

II. That all People indifferently ſhould be permitted to fiſh in the Lakes and Ponds.

III. That the Magiſtrates ſhould have an Eye particularly to all Widows, old Men and Women, who have no Children, and to Orphans, in order to aſſiſt them in their Neceſſities.

Confucius marries and divorces his Wife.

Confucius marry'd at the Age of nineteen Years, contenting himſelf with one Wife, by whom he had one Son. A while after he divorc'd her upon ſome Pretence; but the true Reaſon was, that being freed from the Cares of a Family, he might purſue his Studies with greater Application; in effect, he made ſuch a Progreſs in various kinds of Knowledge, that in a few Years he became the moſt learned Doctor of this Empire.

The Emperor dy'd the eighteenth Year of the Cycle, and was ſucceeded by his Son, call'd *Meng-vang*. This Prince reign'd but a few Months, in which time he had a Son born, whoſe Birth gave Riſe to two powerful Factions in the Empire. The principal Courtiers declar'd this Infant Emperor, and nam'd Guardians to govern the Empire in his Minority; while ſome of the Governors of the Provinces, alledging in their Excuſe his tender Age, and the Uncertainty of his Life, proclaimed the [ſecond] Brother of *Meng-vang*. Both Parties proceeded to Arms, but this laſt Faction being the ſtrongeſt, took the Metropolis, and plac'd *King-vang* on the Throne; whoſe Name tho the ſame [in Sound] as his Father's (s), yet it is written in different Characters, and has a different Signification.

(s) It is Brother in the *French* by Miſtake.

KING-

DYN III. *CHEW.* Cyc. XXXI. Year before *Chriſt* 537.

KING-VANG, *Twenty fifth Emperor, reign'd Forty four Years.*

King-vang, 25th Emp.

CONFUCIUS had already acquir'd ſuch great Reputation, that he was follow'd by three thouſand Diſciples, of which ſeventy two were diſtinguiſh'd by their Learning; and in this laſt Number there were ten, who were ſo accompliſh'd in all ſorts of Knowledge, that they were call'd by way of Excellence, The Ten Philoſophers.

Confuçius is made Prime Miniſter of the Kingdom of *Lû*.

The thirty eighth Year of the Cycle *Confuçius* was preferr'd for his great Merit to be Prime Miniſter of the Kingdom of *Lû*, his native Country. Thro' his wiſe Counſel the Face of Affairs was ſoon chang'd throughout the Land; he reform'd the Abuſes that had crept into it, and reſtor'd Honeſty in dealing; he taught young Men to reſpect the old, and honour their Parents, even after their Deceaſe; he inſpir'd the fair Sex with Mildneſs and Chaſtity; and caus'd Sincerity, Uprightneſs, and all other civil Virtues to prevail among the People. The Love of Juſtice became ſo univerſal, that if any thing happen'd to be drop'd on the high Roads, nobody durſt meddle with it, but the Perſon it belong'd to; in ſhort he eſtabliſh'd ſuch perfect Order and Union in all Parts of this State, that it ſeem'd like a well govern'd Family.

King of *Tſi* aſſaſſinated by his Prime Miniſter, who uſurps the Crown.

About this time the King of *Tſi* was aſſaſſinated by his Prime Miniſter, who ſeiz'd the Crown. This Uſurper ſuſpecting the Fidelity of his new Subjects, and fearing the Power of the King of *Lû*, courted his Friendſhip, and at the ſame time laid a dangerous Snare for his Virtue. He reſtor'd the Lands conquer'd by his Predeceſſors, and made him a Preſent of a young Maiden, who beſides being exceeding pretty, had a charming Voice; ſhe was order'd to employ all her Charms, and the uſual Arts of her Sex, to inſpire the King of *Lû* with Love.

Confuçius reſigns his Poſt and retires.

Confuçius employ'd all his Eloquence to diſuade his Prince from receiving ſuch a pernicious Preſent; but Love was ſtronger than Reaſon, and what the Philoſopher foreſaw came to paſs; for the Prince minding nothing but his Miſtreſs, and the Diverſions he made for her, neglected the Care of the State, ceas'd to adminiſter Juſtice, and deſpis'd the Counſels of the Wiſe Men who were at his Court. *Confuçius* finding that he could no longer maintain the prudent Maxims which he had eſtabliſh'd, laid down his Place of Prime Miniſter, and retir'd out of the Kingdom. Mean time moſt of the Tributary Princes were ſtill at War together, wherein the King of *U* periſh'd miſerably in Battle againſt the King of *Ywê*, which is at preſent the Province of *Che-kyang*.

The fifty ſecond Year of the Cycle, the Family of *Tſau*, which had twenty five Kings in the Space of ſix hundred and thirty ſix Years, was entirely extinguiſh'd by the King of *Song*.

His Death.

Confuçius ends about this Time the Hiſtory of the Wars of the Tributary Princes, which had laſted two hundred Years; and dy'd the fifty ninth Year of the Cycle, in the ſeventy third Year of his Age, and the forty firſt of this Reign. The *Chineſe* pay the greateſt Veneration to the Memory of this Philoſopher. He is look'd on as the Maſter and Doctor of the Empire. His Works have ſo great Authority, that to make the leaſt Alteration in them would be puniſh'd as a Crime. Whenever any Diſorder ariſes in Point of Doctrine, a Quotation out of his Works decides it at once; ſo that the moſt obſtinate among the Learned are oblig'd to ſubmit. His Poſterity are ſtill in being, and enjoy the greateſt Privileges; which have always ſubſiſted, whatever Revolutions have happen'd in the Empire.

Kingdom of *Chin* deſtroyed.

In the ſixtieth Year of the Cycle, the Kingdom and the Family of *Chin*, which continu'd ſix hundred and forty five Years, under Twenty four Princes was entirely deſtroy'd by the King of *Tſû*. The Emperor dy'd the ſecond Year of this Cycle, and left his Crown to his Son *Ywen-vang*.

Cyc. XXXII. Year before *Chriſt* 477.

YWEN-VANG, *Twenty ſixth Emperor, reign'd Seven Years.*

Ywen-vang, 26th Emp.

IF the Reign of this Emperor had been longer, the Power and Dignity of the Empire had been compleatly re-eſtabliſh'd, through the Wiſdom and Mildneſs of his Government. The ancient Laws of his Predeceſſors were beginning to revive, and moſt of the Tributary Princes were return'd to his Obedience, excepting the King of *Lû*; who refus'd to come to the Aſſembly of the States, which the Emperor had conven'd, not looking on himſelf as a Vaſſal of the Empire. On this the Emperor caus'd him to be proſcrib'd as a Rebel, which is the firſt Inſtance we find of that ſort of Puniſhment. The Prime Miniſter of that Prince being diſcontented, came to the Emperor, who gave him the Command of the Army; with which he fought ſeveral Battles, conquer'd almoſt the whole Province, and ſent Ambaſſadors with Preſents to the Emperor, deſiring the Inveſtiture of that Principality; which was granted him, on Condition that he pay'd the ordinary Homage and Tributes. The Kingdom of *U*, which had ſubſiſted for ſix hundred and fifty Years under twenty petty Kings, was ſubverted at that Time by the King of *Ywê*.

Proſcribes the King of *Lu* as a Rebel.

Kingdom of *U* deſtroy'd.

Ywen-vang dy'd the ninth Year of the Cycle, and was ſucceeded by his Son *Ching-ting-vang*.

CHING-

DYN. III. CHEW. Cyc. XXXII. Year before Christ 477.

CHING-TING-VANG, *Twenty seventh Emperor, reign'd Twenty eight Years.*

Ching-ting-vang, 27th Emperor.

THIS Prince found the Empire almoſt reſtor'd to its ancient Splendour, and maintain'd the Dignity of it, by his wiſe Conduct. The Empreſs dying, he liv'd in Celibacy; being an admirable, tho' rare Example of Continency, whence he was ſurnam'd the Chaſte.

Kingdom of *Tſay* deſtroy'd

The thirty firſt Year of the Cycle, the King of *Tſû*, put an end to the Principality of *Tſay*, which had continu'd ſix hundred and ſeventy ſix Years under twenty five Princes.

This Emperor dy'd the thirty ſeventh Year of the Cycle, leaving three Sons, who were old enough to reign. The eldeſt, call'd *Ngan*, ſucceeded him, but he only reign'd three Months, and was murder'd by his Brother *Sû*; who enjoy'd the Fruits of his Crime no longer than five Months; being aſſaſſinated, under Pretence of revenging the Parricide, by his youngeſt Brother, *Kau-vang*, who aſcended the Throne without the leaſt Oppoſition.

KAU-VANG, *Twenty eighth Emperor, reign'd fifteen Years.*

Kau-vang, 28th Emp.

ALTHO' this Prince uſurp'd the Crown without Oppoſition, yet the barbarous Action, by which he made his way to it, diſgrac'd him throughout the Empire; and furniſh'd moſt of the Tributary Princes with a Pretence to refuſe paying him the uſual Homage, or to acknowledge him for their Sovereign. He had a Brother, call'd *Whan-kong*, whom he remov'd, out of Policy, from Court, by giving him a Principality in the Province of *Ho-nan*; one of whoſe Deſcendants was the laſt Emperor of this *Dynaſty*.

In the Kingdom of *Tſi*, a very numerous Family, call'd *Tyen*, having become exceeding powerful by their great Credit and Riches; they made themſelves popular by their Liberality, and growing proud of the Authority they had acquir'd, caus'd the People to rebel, who ſecretly made away with their King. But to remove the Suſpicion of their having been the Rigicides, they plac'd his eldeſt Son on the Throne, and made the youngeſt Prime Miniſter; however, as they had divided all the great Poſts and Governments among themſelves, they left the Prince nothing but an empty Title, and kept all the Power in their own Hands.

Kau-vang dy'd the fifty ſecond Year of the Cycle, and was ſucceeded by his Son *Ghey-lye-vang*.

GHEY-LYE-VANG, *Twenty ninth Emperor, reign'd Twenty four Years.*

Ghey-lye-vang 29th Emp.

ABOUT this time the cruel Wars between the Tributary Princes began again, and laſted near three hundred Years. The Hiſtorians call theſe times *Chen-que*, or the *warlike Ages*. Each Prince aim'd at the Empire, and endeavour'd to deſtroy his Rival. The Emperors had ſcarcely any thing left them except their Dignity; and had the Affliction to ſee both their Authority and their Provinces taken from them by Degrees. The Hiſtory tells us, that the nine Brazen Veſſels, which *Yu*, the Founder of the firſt *Dynaſty*, caus'd to be made, repreſenting the Provinces of the Empire, ſhook of their own accord; which was look'd on as a Preſage of the Evils that threaten'd the State.

Miſerable State of the Empire.

The Wars begin again among the Tributary Princes.

The Kingdom of *Tſin* was divided among four Princes, who had conquer'd it. One of them, who was become famous by gaining ſeveral Battles, form'd the Deſign of ſeizing the other three Parts, but was prevented by Death. However his Son *Chi-ſyang*, who ſucceeded him, being equally unquiet, and ambitious to enlarge his Territories, picked a Quarrel with the Kings of *Han* and *Ghey*; who choſe rather to deliver up the Places, which he unjuſtly demanded by his Ambaſſador under Pretence of making Satisfaction for Injuries receiv'd, than engage their Subjects in a bloody War.

Chi-ſyang, who breathed nothing but Hoſtilities, thought to have made the King of *Chau*, another of his Neighbours, truckle in the ſame manner; but that Prince not only diſmiſs'd his Ambaſſador without giving him any Anſwer, but engaging the injur'd Kings of *Han* and *Ghey* to join him with their Forces, the Army of *Chi-ſyang* was intirely defeated, and himſelf ſlain. The King of *Chaû* having ſubdued the Dominions of his Enemy, enter'd them in Triumph, and put all his Family to Death. Not content with this Vengeance, he caus'd the Corps of *Chi-ſyang* to be brought before him; and cutting off his Head made a Cup of his Scull, out of which he us'd to drink, being varniſh'd over for the Purpoſe. One of the Officers moſt firmly attach'd to *Chi-ſyang*, was ſo enrag'd at this Affront done to the Memory of his Maſter, that he attempted ſeveral times to ſlip into the Palace of the King of *Chaû*, and murder him; but being diſcover'd, he was put to death.

There was another War between the King of *Lû* and the King of *Tſi*. The former gave the Command of his Army to a brave General, nam'd *U-ki*, who entring the Kingdom of *Tſi*, gain'd a great Victory, took five important Places, and would have puſh'd his Conqueſts farther, if a Peace had not enſu'd between the two Kings. This Officer was as ſober as he was valiant; he liv'd like one of the common Soldiers, and equally ſhar'd with them the Fatigue as well

as

as the Gain; whereby he inſpir'd his Troops with that Vigour to which he ow'd his Succeſs rather than to his Valour.

The Emperor dy'd the Sixteenth Year of the Cycle, and his Son *Ngan-vang* ſucceeded him.

DYN. III. *CHEW.* Cyc XXXIII. Year before *Chriſt* 417.

NGAN-VANG, *Thirtieth Emperor, reign'd Twenty ſix Years.*

Ngan-vang, 30th Emp.

HISTORY relates nothing concerning this Emperor, excepting the Year of his Reign; and only gives an account of the Wars among the Tributary Princes.

U-ki the famous General.

The King of *Ghey* had engag'd in his Intereſt the famous General *U-ki*, juſt now mention'd, of whoſe Wiſdom he had conceiv'd as high an Idea as of his Valour. One Day diſcourſing familiarly with him, concerning his Wealth, and the Strength of his Kingdom, which Nature had fortify'd with inacceſſible Rocks: *U-ki* made Anſwer, that he deceiv'd himſelf much, if he plac'd his Security in ſteep Rocks; and that the Power and Grandeur of a State conſiſted in the Virtue and Application of the Perſon who govern'd.

His Saying to the King of *Ghey*.

This Anſwer encreas'd his Eſteem with the Prince, who having declar'd War againſt the King of *Tſin*, gave *U-ki* the Command of his Army; with which he attack'd the Enemy, entirely defeated them, and forc'd the King to ſue for Peace. Theſe and other no leſs glorious Actions gain'd the General the Affection of the Prince, who to recompenſe him, made him his Prime Miniſter. The Grandees diſpleas'd hereat, endeavour'd to render his Fidelity ſuſpected; and ſuggeſted to the King that it was not prudent to put a Stranger into the moſt important Poſt in the State. *U-ki*, being inform'd of the ill Offices they were doing him, left the Kingdom ſecretly, and retired to the Court of the King of *Tſu*; where his Merit being ſoon known he was plac'd at the Head of the Army, and having gain'd ſeveral Battles, againſt different Princes, oblig'd them to ſeek the Amity and Alliance of his Maſter. The Great Men envying his Proſperity, they endeavour'd to ruin him with the King; but not ſucceeding in their Deſign, they conſpir'd againſt their Sovereign as well as his Favorite; who diſcovering the Plot, all thoſe concern'd in it were either baniſh'd the Kingdom or put to Death. *U-ki* after this changed the Form of the Government, by limiting the Authority of the Grandees and Miniſters, and lodging the Power ſolely in the King. This Reform in the State render'd it ſo flouriſhing that it became formidable to the neighbouring Princes; who conſpir'd with the Governors and Magiſtrates of the Kingdom, to deſtroy a Man, who had render'd his Maſter ſo much their Superiour in Power and Authority. Accordingly he was found murder'd in his own Houſe.

who makes him his Prime Miniſter.

Retires to the King of *Tſu*.

Renders the King abſolute and is murdered.

The Emperor dy'd the forty ſecond Year of the Cycle, and was ſucceeded by his Son *Lye-Vang*.

LYE-VANG, *Thirty firſt Emperor, reign'd Seven Years.*

Lye-vang, 31ſt Emp.

THE Empire decay'd daily, and the Imperial Family was on the *Brink* of Ruin. All the Tributary Princes maintain'd their Independency, excepting the King of *Tſi*, who was the only one who renew'd his Homage on *Lye-vang*'s Acceſſion to the Throne. The ſame Year that he took Poſſeſſion of the Empire, the Kingdom of *Ching*, which had twenty three Princes in the Space of four hundred and thirty two Years, was deſtroy'd by the King of *Han*.

Kingdom of *Chin* deſtroyed.

The forty ſecond Year of this Cycle was remarkable for the Birth of the Philoſopher *Meng-tſe*, commonly known by the Name of *Mençius*, who is eſteem'd moſt of all the *Chineſe* Sages after *Confuçius*. *Lye-vang* dy'd without Iſſue in the forty ninth Year of the Cycle, and his younger Brother *Hyen-vang*, ſucceeded him.

Meng-tſe the Philoſopher born.

HYEN-VANG, *Thirty ſecond Emperor, reign'd Forty eight Years.*

Hyen-vang, 32d Emp.

THIS Prince had ſcarcely any thing elſe but the Title of Emperor; the Imperial Authority being ſo little reſpected that the Tributary Princes not only refus'd to acknowledge him for their Sovereign, but alſo threaten'd to declare War againſt him if he oppos'd their Deſigns, or blam'd their Conduct. They being prepoſſeſs'd with an Opinion, that the Crown belong'd to the Poſſeſſor of the nine Vaſes of Copper, which the great *Yu* had caus'd to be made; each of them ſtrove to get the Poſſeſſion of them, in order to uſurp the Authority over the reſt. The Emperor, to defeat their Deſigns, was oblig'd to have them thrown into a deep Lake, from which it was impoſſible to get them out.

Has nothing left but the Title.

Mençius, who was but thirty ſix Years old, then flouriſh'd in the higheſt Reputation, and had ſeventeen Diſciples that follow'd him. He travell'd over ſeveral Kingdoms, eſpecially thoſe of *Ghey* and *Tſi*, inſtructing Princes how to govern their Subjects, and the Subjects in their Duty towards their Princes; as well as in the Virtues that they ought to practiſe, both in the private and active Scenes of Life.

Meng tſe flouriſhes.

Cyc. XXXIV. Year before *Chriſt* 357.

Hyen-vang dy'd the thirty ſeventh Year of the Cycle, and was ſucceeded by his Son *Shin-tſin-vang*.

DYN. III. CHEW. Cyc. XXXIV. Year before Chriſt 367.

SHIN-TSIN-VANG, *Thirty third Emperor, reign'd Six Years.*

Shin-tſin-vang, 33d Emperor.

IF this Prince had poſſeſs'd Strength and Courage enough to have taken Advantage of the Diviſions and Wars, which reign'd among the Tributary Princes, doubtleſs he would have reſtor'd the Empire to its former Grandeur: but his Cowardice and Sloth, in which he exceeded his Predeceſſor, contributed more than any thing to the abaſement of his Dignity, and the extinction of his Authority; while the King of *Tſin* encreas'd to ſuch a Degree that he kept the other Princes in Subjection to him, and had the Imperial Authority, tho' not the Dignity. Five Kings, *viz.* of *Tſû*, *Chau*, *Han*, *Ghey*, and *Yen*, joined their Forces to oppoſe his formidable Power; but the King of *Tſin* defeated their Army, and might have deprived them of their Kingdoms, if a more important Concern had not call'd him elſewhere. Two Princes of the Weſtern Part of the Province of *Se-chwen*, who were independant of the Empire, were at War together, and each demanded Aid from the King of *Tſin*; who believing it was eaſy to take Advantage of their Difference, and join thoſe vaſt Countries to his own, marched to the Aſſiſtance of one of theſe Princes, and defeated the Army of the other, who was found dead in the Field of Battle; in ſhort he oblig'd the Prince, whom he had aſſiſted, to pay him Homage, and an annual Tribute.

His Sloth and Cowardice.

Great Power of the King of *Tſin*,

who defeats five Confederate Kings.

At the ſame time the King of *Ghey*, one of the Confederates, having no Hopes of living either eaſy, or ſecure in his Dominions, while he had ſo powerful a Prince for his Enemy, became his Tributary, and pay'd him the ſame Reſpect and Submiſſion as if he had been Emperor. The King of *Tſin* granted him his Friendſhip and Protection the more willingly, as by the Kingdom of *Ghey*, he could more eaſily enter and ſubdue the Territories of the other Princes of the Eaſt.

Of whom that of *Ghey* becomes his Tributary.

The Emperor, who had been an idle Spectator of all the Victories of the King of *Tſin*, dy'd the forty third Year of the Cycle, and was ſucceeded by his Son *Ngan-vang*.

NGAN-VANG, *Thirty fourth Emperor, reign'd Fifty nine Years.*

Ngan-vang, 34th Emp.

THIS Prince's Reign was not more happy for being ſo long; when he came to the Throne, the Imperial Authority was almoſt annihilated; and tho' he wanted neither Parts nor Virtue, yet the State was too weak to undertake any thing that might give the leaſt umbrage to ſuch a powerful Prince as the King of *Tſin*.

Honour paid to the Memory of a virtuous Miniſter.

At this time a *Ko-lau* of the King of *Tſû*, nam'd *Kiv-yen*, who had gain'd the Hearts of all, by his Probity and Uprightneſs, fell a Sacrifice to Envy, and was unworthily depriv'd of his Honours; not being able to ſurvive his Misfortune, he threw himſelf into the River and was drown'd. The People were ſo ſenſibly afflicted at his Loſs, that they preſerve the Memory of it by a Feaſt; which is ſtill celebrated annually on the fifth Day of the fifth Month, when they ſail about the Rivers in ornamented Barks, as if they were in ſearch of that virtuous *Mandarin*, in order to bring him to life again.

Cyc. XXXV. Year before Chriſt 297.

Mencius dy'd the ninth Year of this Cycle, in the eighty fourth Year of his Age, and is look'd upon as the greateſt Philoſopher of the Empire, except *Confucius*. His Works are held in high Veneration, and his Deſcendants enjoy great Privileges. Mean time the King of *Tſin* followed cloſely his ambitious Deſigns, and inſenſibly clear'd the way to the Empire, by underhand ſupporting the War among the Tributary Princes; each of whom aſk'd Succours from him, which he readily furniſh'd them with, that they might deſtroy one another, and leſſen the Number of the petty Sovereigns. Thus the Kingdom of *Song*, which had ſubſiſted three hundred eighty one Years, under thirty two Princes, was deſtroy'd by the Kings of *Tſi* and *Tſû*; and the Principality of *Lû*, which had been govern'd by thirty four Sovereigns, was ſubdu'd by the King of *Tſû*. This laſt alſo invaded the Territories of *Ghey*, who became tributary to him.

Meng-tſe dies.

Kingdom of *Song* extinct.

King of *Tſin* dethrones the Emperor.

After this *Chau-ſyang* King of *Tſin*, no longer concealing his Deſign upon the Imperial Crown, offer'd to the Sovereign Lord of Heaven a Sacrifice, with the ſame Ceremonies which none but the Emperors were allow'd to perform, by which publick Act he openly declared his Pretenſion to that ſovereign Dignity. At that time there was no Prince powerful enough to diſpute it with him, except the King of *Tſi*; but *Chau-ſyang* gained a compleat Victory over him, and immediately ſent part of his Troops to dethrone the Emperor, whoſe Army was ſo ſmall, that it was defeated at the firſt Attack; and this unfortunate Prince was forced to implore the Clemency of the Conqueror, to acknowledge him for his Sovereign, and yield up to him the few Cities that remained in his Hands. This Submiſſion ſaved him his Life, which he ended the Year following in the Province of *Shan-ſi*, whither he retired.

As ſoon as the Emperor's Misfortune was publickly known, ſeveral of the Princes, particularly the King of *Han*, haſten'd to pay Homage to the King of *Tſin*. Nevertheleſs, as he

he was not acknowledg'd by the whole Empire, and there were ſtill ſome Princes, who adher'd to the Family of *Chew*, they elected *Chew-kyun*, one of the Grand-ſons of the Brother of *Kau-vang*, the twenty eighth Emperor of this Race.

DYN. III. *CHEW.* Cyc. XXXV. Year before *Chriſt* 237.

CHEW-KYUN, *Thirty fifth Emperor, reign'd Seven Years.*

Chew-kyun, 35th Emp.

CHEW-KYUN took the Title of Emperor the forty third Year of the Cycle, and gather'd Forces on all ſides to make Head againſt the Uſurper, demanding Aids from the Kings of *Tſi*, *Tſu*, and *Ghey*; but theſe Princes fearing *Chau-ſyang*, and regarding no Intereſt but their own, refus'd to ſend him any. *Chew-kyun* finding himſelf forſaken, and out of Hopes of maintaining himſelf on the Throne, abdicated the Crown, and liv'd a private Life. Thus ended the *Dynaſty* of the *Chew*.

Abdicates, and ſo puts an End to the Dynaſty of the *Chew*.

Chau-ſyang did not long enjoy the Authority which he had uſurp'd, but dy'd even before the Abdication of the Emperor; his Son *Hyau-veng-vang* dy'd the ſame Year, and left the Imperial Crown to his Son, call'd *Chwang-ſyang-vang*, who was the Founder of the *Dynaſty* of *Tſin*.

The Fourth DYNASTY, *call'd* TSIN, *which had Four Emperors, within the Space of Forty three Years.*

CHWANG-SYANG-VANG, *Firſt Emperor, reign'd Three Years.*

DYN. IV. *TSIN.* *Chwang-ſyang-vang*, 1ſt Emperor.

THE Beginning of this Prince's Reign is remarkable for his Inroad into the Territories of the King of *Ghey*. At firſt he won ſeveral Battles, which ſo alarm'd the other Princes, that fearing after he had gotten the Empire, he would diſpoſſeſs them of their Dominions, five of them *viz.* the King of *Han*, *Tſu*, *Yen*, *Chau*, and *Tſin*, join'd the King of *Ghey*; their Forces conſiſted of two hundred thouſand Men, who defeated the Emperor's Army, and oblig'd him to quit the Territories which he had conquer'd.

Oppoſed by Six of the Kings.

During theſe Tranſactions the Emperor dy'd, and left the Crown to his adopted Son *Shi-whang-ti*, who ſucceeded in the fifty ſecond Year of the Cycle. According to the *Chineſe* Hiſtory he was born in the twelfth Month after his Conception.

SHI-WHANG-TI, *Second Emperor, reign'd Thirty ſeven Years.*

Shi-whang-ti, 2d Emperor.

IF the Confederacy form'd by the ſix Kings, above mention'd, for their common Defenſe, had continu'd, they might eaſily have maintained their Ground againſt the Forces of *Shi-whang-ti*; but their Ambition ſoon diſuniting them, they made War on one another, and ſo weaken'd themſelves by the Deſtruction of their Armies, that by little and little they became a Prey to *Shi-whang-ti*; who having ſubdu'd them one after another, put them to death with all the Males of their Families, excepting the King of *Tſi*, whom he reſerv'd for a more lingring and cruel Puniſhment; for he ſhut him up in a Park, planted with Pine-Trees, where he allow'd him only juſt as much Food as was neceſſary to ſupport Nature. This unfortunate Prince, by theſe means grown deſperate, refus'd to eat any of the Proviſions which they brought him, and ſtarv'd himſelf to Death.

Subdues the Confederate Kings, and puts them with their Families to Death.

The King of *Han* avoided the Fate of the other Princes, by delivering up himſelf with his Troops and Dominions to the Emperor; he liv'd at Court with the Honours belonging to his Rank, and as he had both Abilities and Experience, *Shi-whang-ti* often diſcours'd with him upon the Maxims of Government.

Except the King of *Han*, who ſubmits.

All theſe Principalities being re-united under one Sovereign, and their Titles aboliſh'd, became thenceforth Provinces of the Empire; which, having been farther enlarg'd by the great Conqueſts the Emperor made Southward, was divided by him into thirty ſix Provinces.

Enlarges the Empire, and divides it into 36 Provinces

The Admiral of a little Fleet, ſent to ſome of the *Japaneſe* Iſlands (r), aſſur'd the Emperor in the Account he gave him of his Expedition, that nothing could be more advantageous to the Trade of the Empire, than to have a Colony ſettled there; and to engage him more

Japan firſt peopled from *China*.

(r) P. *du Halde* omits the Expedition to *Bengal*, mention'd p. 1, which happen'd much about the ſame time with this to *Japan*.

DYN. IV. *TSIN.* Cyc. XXXV. Year before *Christ* 257.

more effectually in that Deſign, he told him that one of the Iſlands produc'd a ſovereign Remedy againſt all ſorts of Diſeaſes, and even Death itſelf.

The Emperor, fond of living long to enjoy his Conqueſts, was caught with this Bait, and ſent him back with Ships, Soldiers, and three hundred young Men, with as many marriageable Maidens. The Admiral arriving at an Iſland, built a City, of which he declar'd himſelf Sovereign; in a ſhort time the Country was peopled, and the Inhabitants are proud of deriving their Original from the *Chineſe*.

Builds the Great Wall.

Shi-whang-ti having obſerv'd in viſiting his Empire that the Northern Provinces, eſpecially *Pe-che-li*, *Shan-ſi*, and *Shen-ſi*, were much expoſed to the ſudden Incurſions of the *Tartars*; he ſent a formidable Army, which having driven them back a great way beyond the Frontiers of the Empire, he immediately put in Execution the Scheme he had form'd to ſecure his Country againſt ſuch dangerous Neighbours, by building a Wall from the Sea to the Extremities of the Province of *Shen-ſi*. In the forty ſecond Year of the Cycle, he caus'd Ships loaded with Iron, to be ſunk into the Sea, to ſecure the Foundation; one third part of the Men in the Empire, who were of a certain Age, were employ'd in the Work; and the Architect was oblig'd under Pain of Death to join the Stones ſo well with Mortar, that not a Nail could be driven between.

There were large Arches built for the Paſſage of Rivers, as alſo Forts along the Wall, at proper Diſtances for Garriſons, and Gates in the moſt convenient Places, to facilitate Commerce, and invade *Tartary* on Occaſion. It was ſo thick that ſeven or eight Horſemen could ride abreaſt on it, and ſo ſolid that it is almoſt all ſtanding to this Day; but, what is more ſurpriſing, is, that the whole was finiſh'd in five Years time.

Publiſhes a Decree to burn all the Books which treated of Hiſtory or the Sciences.

This ſtupendous Work was enough to immortalize the Founder; but not ſatisfy'd with having Compariſons made between him and his Predeceſſors, much to his Advantage, he pretended he had eclipſed all their Glory, and that Poſterity might have none to talk of but himſelf, he endeavour'd to deſtroy the very Remembrance of them. For this end he publiſh'd a Decree, commanding his Subjects on pain of Death to burn the Books call'd *King*, and all the Works of *Confuçius*, which tranſmitted the Virtues and Actions of thoſe great Emperors; he only excepted thoſe that treated of Architecture and Medicine. To countenance theſe deſtructive Orders, he framed ſeveral Pretences: *Theſe Books*, ſaid he, *were uſeful when the Empire was divided among various Sovereigns, that the People might be govern'd by the ſame Laws; but now that it is under one Monarch, it is the ſame Spirit which governs and animates the whole. Theſe Sciences*, added he, *to which an infinite Number of Men apply themſelves, ſerve only to encourage Idleneſs, while Agriculture, which is the Source of Happineſs to the People, is neglected.* In ſhort, according to him, theſe Books contain'd the Seeds of Rebellion, and thoſe who made them their Study went ſo far in their Pretence to reform the State, that if the wiſe Commands of the Prince, which muſt vary according to the ſeveral Occaſions, were not conformable to the ancient Laws of the Empire, they took the Liberty raſhly to condemn his Conduct, and with their ſeditious Diſcourſes kindled a Spirit of Diſobedience and Rebellion.

This Decree was executed by the Governors with the utmoſt Severity; they made the ſtricteſt Search for theſe valuable Books, and the Men of Learning, who were found with any of them in their Cuſtody, were put to Death; however, ſome Copies of them were ſav'd, as I have mention'd in another Place. This Decree of the Emperor, and the Severity with which it was put in Execution, have made his Name odious to Poſterity, and the Loſs of theſe ancient Monuments is much bewail'd by the *Chineſe*, at this Day. A profound Peace ſucceeding after a twenty five Years War, the Emperor made ſeveral new Laws, and alter'd others. As he had ſeveral Children, ſome of his Miniſters adviſ'd him to create the Younger, Sovereigns of certain Provinces; but the Emperor putting them in mind of the Troubles which the erecting ſuch Principalities had caus'd under the preceding *Dynaſties*, rejected that Method; and inſtead thereof order'd Palaces to be built for them in ſeveral Cities, where they ſhould be maintain'd at the Emperor's Expence, and treated with the Reſpect due to their Birth, but have no Authority over the People. This Cuſtom has been obſerv'd almoſt ever ſince, and in latter Reigns they have been oblig'd to reſide in the Metropolis, and to follow the Court.

Which has render'd his Name odious Makes Laws.

Rejects the Advice to erect Principalities for the Maintenance of the younger Children of Emperors, which he appoints another Way.

Shi-whang-ti, who was not us'd to be at reſt, reſolv'd to make a ſecond Progreſs, through the Eaſtern Provinces of the Empire, and took his ſecond Son with him; but falling dangerouſly ill on the Road, he dy'd in the thirty ſeventh Year of the Cycle.

Finding himſelf drawing near his End, he wrote a Letter to his eldeſt Son, declaring him Emperor, and deliver'd it together with the Seals of the Empire to his ſecond Son, in order to ſend them to his Brother; but as ſoon as the Emperor was dead, the young Prince reſolv'd to place the Crown on his own Head. The only way to ſucceed in this Affair, was to engage *Li-ſſé*, the Prime Miniſter, in his Party, who had great Authority in the Empire; he indeed rejected the firſt Propoſal, but on new Sollicitation, his own Intereſt and the Merit of the young Prince at length prevail'd with him; and being in great Eſteem, his own Example drew almoſt all the Suffrages over to the young Prince. The eldeſt Son, who had got together ſome Forces, in order to maintain his Right, finding that moſt of the Provinces had already acknowledg'd his Brother Emperor, was oblig'd to ſubmit; but the Steps he had taken, being look'd upon as Crimes of high Treaſon, he was order'd to kill himſelf.

Dies, and his younger Son ſupplants the Elder, who was nominated Emperor.

EUL-

DYN. IV. *TSIN.* Cyc. XXXVI. Year before *Chriſt* 237.

EUL-SHI, *Third Emperor, reign'd Three Years.*

Eul-ſhi, 3d Emperor, miſled by the Advice of a perfidious Miniſter.

THIS Prince, who was both an Uſurper and a Murderer of his Brother, during the ſhort time that he reign'd, ſhew'd how unworthy he was of the Crown. He choſe the greateſt Enemy of the Family of *Tſin* for his *Ko-lau*, or Prime Miniſter, who affected a great Zeal for his Perſon, tho' ſecretly he was endeavouring to extirpate all his Race; and indeed the Emperor's Inclinations too well ſeconded the Views of the Traitor.

This Prince had told him ſeveral times, that, Life being ſhort, he would paſs it as pleaſantly as poſſible, and indulge himſelf in an unbounded Looſe of Pleaſure.

The *Ko-lau* upon this adviſed him to remove all the Miniſters and Governors appointed by his Father, who, he ſaid, would be continually diſturbing his Pleaſures with their Remonſtrances, and Threatnings, and put in their Places ſuch as he was ſure would have a regard to his Quiet. The Emperor follow'd this pernicious Counſel, and all Employments were fill'd with Creatures of the *Ko-lau*.

The Complaints and Murmurs which enſued in all the Provinces upon this Change, made the People, (who were burthen'd with Taxes to ſupply the Emperor's Expences in building Palaces, Parks, and fine Gardens,) ready to revolt. Add to this, that the ſmalleſt Faults were puniſh'd in the ſevereſt manner; and that often the Governors gratify'd their private Reſentments, under Pretence of pleaſing the Emperor, and executing his Orders.

One of his Generals revolts.

One of the Generals of the Army, who had been ſent into the Eaſtern Provinces, to quell ſome Troubles, was the firſt that revolted; and engag'd the Troops to proclaim for Emperor the Lawful Heir, who was Son of the eldeſt Brother, and to dethrone the Uſurper, who had murder'd him.

The Riſe of *Lyew-pang*.

At this Juncture there appear'd a Freebooter, call'd *Lyew-pang*, who from a private Soldier was become Captain of a Troop of Vagabonds. He was endow'd with great Qualities, being courageous, mild, and moderate; tho' a ſtrict Obſerver of the Laws of Military Diſcipline among his Companions. He was alſo naturally eloquent and perſuaſive, eſpecially when he declaimed againſt the Luxury and Indolence of the Emperor. A great Phyſiognomiſt meeting him on the Road, threw himſelf at his Feet: *By the Lines of your Face, which*, ſays he, *I have carefully examin'd, I know you will be Emperor, and I render you beforehand the Reſpects, which a Subject owes to his Sovereign. I have a Daughter, who has not her Equal for Beauty and Wiſdom in the Empire; her I offer you in marriage, ſo ſure I am, that my Prediction will one Day come to paſs.* *Lyew-pang* charm'd with this Diſcourſe accepted the Offer, and was inſtantly marry'd.

He marries a Fortune-Teller's Daughter;

defeats the revolted General;

Mean time the revolted General form'd a Deſign to make himſelf King of *Tſû*; and marching towards one of the Places of that Kingdom, which he hop'd to take in a ſhort time, the Governor ſeeing the Danger he was in, begg'd Aſſiſtance of *Lyew-pang*: who by his Preſence and the Terror of his Name caus'd the Enemy to retreat, and thus deliver'd the City. But the Governor, inſtead of acknowledging the Service, ſhut the Gates againſt his Deliverer.

and becomes General of a great Army.

Lyew-pang, being inform'd by a Letter faſten'd to an Arrow, which was ſhot into his Camp, that the Governor's Ingratitude had caus'd a Sedition in the City, immediately beſieg'd, and ſcaling the Walls, took it. The Governor having been ſlain at the firſt Attack, the Inhabitants declar'd for the Conqueror, who enter'd with his Army in Triumph; and thus from being Captain of the Vagabonds, he became of a ſudden General of a great Army, as well as Maſter of a rich Booty. Hereupon he caus'd red Enſigns to be made, and began to entertain Hopes of fulfilling the Prediction of the Fortune-Teller.

In the mean time, tho' the Emperor's Throne ſhook under him, yet it could not rouſe him out of that dead Lethargy, into which the Love of Pleaſure had thrown him; and the perfidious *Ko-lau*, inſtead of endeavouring to recover him, precipitated his Ruin, by his pernicious Advice; he falſly accuſed of Crimes the Miniſters and Governors, who were beſt affected to the reigning Family, and had them immediately put to Death. Such a Career of Covetouſneſs and Cruelty making the People deſperate, many Cities, and even whole Provinces, received thoſe who came to take Poſſeſſion of them, looking on them as the Avengers of publick Liberty. So that in the ſecond Year of *Eul-ſhi*, ſeveral Provinces revolting, choſe their own Sovereigns; and thus all the Kingdoms roſe again, which had been deſtroy'd by the Dexterity of *Shi-whang-ti*, particularly thoſe of *Tſi*, *Yen*, *Chau*, *Ghey*, and *Tſû*.

Several Kingdoms riſe up again.

Lyew-pang ſerves the King of *Tſû*,

The King of *Tſû*, who was the moſt powerful, having taken into his Service the brave *Lyew-pang*, ſent him and two other Generals, with each an Army under his Command, to attack the Emperor ſeparately; promiſing to beſtow the Kingdom of *Tſin* on any of the three, that ſhould take the Metropolis, and drive the Emperor out of it.

defeats the Emperor's Forces.

The *Chineſe* Monarch concluding, that if he defeated the King of *Tſû*, he could eaſily ſubdue the reſt, ſent a large Body to oppoſe his three Generals; one of whom was beaten by the Imperial Army, which at length was routed in its Turn by the General of *Tſû*, named *Hyang-hyu*.

On this they ſent to Court for a Reinforcement, but the Deputy being oblig'd to return without having had an Audience of the *Ko-lau*, they with their General join'd the Forces under *Hyang-hyu*.

DYN. IV. *TSIN.* Cyc. XXXVI. Year before *Christ* 237.

The Emperor murdered by his *Ko-lau.*

The *Ko-lau* hearing of the Deſertion of the Imperial Army, and fearing that his Treachery ſhould be ſuſpected, to prevent the Puniſhment which he juſtly dreaded, brought an Aſſaſſin into the Palace, who murder'd the Emperor in the twenty fourth Year of his Age, and the third of his Reign. Thus periſh'd miſerably a Prince, who pav'd his Way to a Throne by the Murder of his Brother.

Mean while the *Ko-lau*, who had ſhut himſelf in his Palace, pretending to be ſick, came out in haſte, as if he wanted to diſcover the Regicide and his Accomplices, and the better to make this Shew of his Fidelity paſs unſuſpected, he plac'd *Ing-vang*, who was Grand Nephew to the Emperor, on the Throne.

ING-VANG, *Fourth Emperor, reign'd Forty five Days.*

Ing-vang, 4th Emperor, puts to Death the treaterous *Ko-lau.*

THIS Prince had been but three Days Poſſeſſor of the Crown, when he diſcover'd that it was the treacherous *Ko-lau*, who had murder'd the late Emperor. But as it was hazardous to puniſh ſo powerful a Miniſter openly, he pretended to be ſick, and commanded his Son to ſtab the Traytor, when he came alone, according to the Privilege of his Place, to ſpeak with him in private. This was put in Execution, and the Empire thereby deliver'd from a Monſter, who diſpos'd of all Employments, and arbitrarily deprived the Miniſters and Governors, both of their Subſtance and Life. Afterwards they put to Death all his kindred to the third Generation.

Lew pang dethrones the Emperor, and puts an End to the *Dynaſty* of the *Tſin.*

In the mean time *Lyew-pang* was advancing towards the Capital: which when the Emperor heard, he drew out all his Troops that were in Garriſon, to ſtrengthen his Army. *Lyew-pang* on his ſide making uſe of Stratagem, ſent abundance of his Soldiers, under Pretence of being Deſerters, into the Imperial Camp; where they corrupted great Numbers, craftily perſuading them that it was their Intereſt to follow *Lyew-pang*: who heing inform'd that the Imperial Army was ready to mutiny, came upon it ſuddenly and defeated it. The Emperor finding himſelf forſaken by his Subjects, and fearing Death more then the Loſs of his Crown; threw himſelf at the Conqueror's Feet, and deliver'd him the Seals and other Marks of the Imperial Dignity. *Lyew-pang* entred the City in Triumph, which he gave Leave to his Soldiers to plunder, excepting the Palace, where he found immenſe Riches; forbidding them under the ſevereſt Penalties to uſe any of the Inhabitants ill.

The Fifth DYNASTY, *call'd* HAN, *which had Twenty five Emperors in the Space of Four hundred and twenty ſix Years.*

KAU-TSU, *Firſt Emperor, whoſe Name before was* LYEW-PANG, *reign'd Twelve Years.*

DYN. V. *HAN.* *Kau-tſu*, 1ſt Emperor, comes to an Agreement with *Hyang-hyu*,

LYEW-PANG was the Founder and firſt Emperor of this *Dynaſty*, under the Name of *Kau-tſu*. At firſt he only aſſumed the Title of King of *Tſin*; becauſe he had taken the Capital of the Empire, in the Name of the King of *Tſu*, who had promis'd to give him that Kingdom.

Hyang-hyu(A), the other General, who as hath been obſerved had alſo been ſent to dethrone the Emperor, was vext to find that *Lyew-pang*, through his Expedition and Addreſs, had depriv'd him of the Glory and Principality to which he aſpir'd; and as he was brutiſh and cruel, and at the Head of a numerous and well diſciplin'd Army, it was fortunate for *Lyew-pang*, that he prevented its coming to an open Rupture. This was effected by means of an Interview, procur'd by the Father of *Hyang-hyu*, at which the Generals being reconcil'd, they afterwards entred the Metropolis together.

who murders the dethron'd Emperor.

Hyang-hyu, not pleas'd with the Clemency and Mildneſs of *Lyew-pang*, and to ſhew his hatred to the Princes of *Tſin*, ſet the City and the Imperial Palace on Fire; had the Tombs of the Princes of *Tſin* ſearch'd, and their Bones thrown into unknown Places; and with his own Hands murder'd the dethron'd Prince, whom *Lyew-pang* had treated with great Reſpect ever ſince his Misfortune.

A great number of the late Emperor's Soldiers, who were among his Troops, having murmur'd at his Cruelty, he caus'd their Arms to be taken from them by Stratagem; after which they were ſurrounded by his Army, who cut all their Throats without Mercy, by his Orders.

(A) In the Orig. *Hyang-yu.*

Orders. So many barbarous Actions render'd him abhorr'd by the Soldiers, as well as the People; and ſerv'd as a Foil to ſet off the Juſtice, Clemency, and Moderation of *Lyew-pang*. DYN. V. *HAN.*

As *Hyang-hyu* had made himſelf abſolute in the State of *Han*, and plac'd Garriſons in moſt of the Cities, he next reſolved to murder his Maſter, to whom he owed his preſent Fortune; whereby he propoſed both to attain the Empire, to which he had long aſpired, and be revenged on him for having preferr'd *Lyew-pang* before him, in giving him the Principality of *Tſin*. With this Deſign he ſet toward the City of *Kyew-kyang*, in the Province of *Kyang-ſi*, where the King of *Tſu* was. This Prince to honour his General, came himſelf to meet him, and was immediately aſſaſſinated. *Lyew-pang* being grieved at the Misfortune of this Prince, who was his Benefactor, order'd the moſt magnificent Obſequies poſſible for him; which gain'd him ſtill more the Affection of the People, who join'd with him to revenge the Death of their Sovereign. The two Generals, who from this time were at War together for the Imperial Crown, having fought ſeventeen Battles, with various Succeſs, at laſt *Lyew-pang* entirely defeated his Antagoniſt's Army, who ſlew himſelf to avoid falling into his Enemy's Hands.

Cyc. xxxvi. Year before *Chriſt* 237.

Hyang-hyu aſſaſſinates the King of *Tſu*.

Is defeated by *Lyew-pang*, and kills himſelf.

A Soldier, who found his Body on the Ground, cut off his Head, and carry'd it to *Lyew-pang*, after which it was fix'd on a Spear, and ſhew'd to all the Inhabitants of *Tſu*. The Conqueror uſed his Victory with Moderation; he order'd a magnificent Funeral for *Hyang-hyu*, to ſhew the Eſteem he had for his Valour, and gave his Father the Sovereignty of a Province.

This War being ended, he conven'd a General Aſſembly of the Eſtates of the Empire; wherein he was declared Emperor, under the Name of *Kau-tſu*, by all the Tributary Princes, Grandees, and Governors of the Provinces. He kept his Court at firſt in the Province of *Shen-ſi*, but afterwards remov'd it into that of *Ho-nan*, where it continued one hundred ninety ſix Years, under twelve Emperors.

Lyew-pang declared Emperor.

At a great Feaſt which he gave to his Officers and Soldiers, with whom he talk'd very familiarly, he aſk'd them, to what they attributed his Advancement to the Empire; they making Anſwer in flattering Terms, aſcribed it to his Merit, Valour, and other great Qualities; *You are miſtaken*, reply'd the Emperor, *it is owing to this, that I knew how to diſtinguiſh the different Talents of thoſe whom I honour'd with my Confidence, and to give them ſuch Employments as they were moſt fit for.*

The Maxim to which he aſcribed his Advancement.

Kau-tſu falling ſick, nam'd his Son *Whey-ti* for his Succeſſor, appointing him Miniſters in whom he might confide; he dy'd the forty third Year of the Cycle. The *Chineſe* Hiſtory beſtows on him the higheſt Elogies.

WHEY-TI, *Second Emperor, reign'd Seven Years.*

THE Empire expected great things from this Prince, he being endow'd with Abundance of Meekneſs, and Moderation, as well as great Courage. But theſe Virtues were defac'd by much greater Faults; his immoderate Love for Women ruin'd his Health, and his Complaiſance for his Mother induced him to intruſt her with the Care of the Empire.

Whey-ti, 2d Emperor, intruſts his Mother with Affairs.

This Princeſs aſſum'd the whole Authority to herſelf, and was generally hated for her Cruelty and other Crimes. She removed the Miniſters and Governors, according to her Fancy, and diſpoſed of their Places to her Creatures. The ordinary Inſtrument of her Revenge was Poiſon, which ſhe cauſed to be given ſecretly to thoſe ſhe wanted to get rid of.

Her wicked Practices.

The King of *Tſi*, who was the Emperor's eldeſt Brother, coming to viſit him, when he was ſick, had been diſpatch'd in the ſame manner, if the Emperor himſelf had not taken the fatal Cup, which ſhe had preſented him, out of his Hand.

Whey-ti dy'd the fiftieth Year of the Cycle, being oppreſs'd with Infirmities, which his looſe Life had brought upon him. *Lyu-hew*, his Mother, fearing that they intended to ſet one of the Emperor's Brothers on the Throne, pretended to have a Child, which ſhe bought of a Countrywoman and declared herſelf his Guardian; but conſidering that the Cheat was in Danger of being diſcover'd, while the Mother lived, ſhe caus'd her to be ſtrangled.

She ſets up an Impoſtor on her Son's Death.

LYU-HEW, *the Uſurper, reign'd Eight Years.*

THIS Princeſs was not ſatisfy'd to have raiſed her Family out of the Duſt to the higheſt Dignities of the Empire, but ſhe wanted the Tributary Crowns at her Diſpoſal; and put to Death one of her Miniſters who had the Courage to tell her, that thoſe Dominions belong'd of Right to the Princes of the Family of *Han*, and that her Huſband had ſworn all the Governors to maintain that Right even by Force of Arms, if Neceſſity required it. However, ſhe thought herſelf powerful enough to fear nothing; and in effect gave the Sovereignty of ſome Provinces to her own Relations, on Condition of paying her Homage.

Lyu-hew, the Uſurper.

After this ſhe murder'd the young Child, to which ſhe was Guardian, and by ſo doing diſcover'd the Secret of the Artifice which her Ambition had prompted her to. Her Relations alſo abuſing their good Fortune, behav'd themſelves with ſo much Arrogance and Pride, that the Nobles combin'd together to reduce them to their former deſpicable Condition, when this wicked Princeſs was taken away by a ſudden Death, in the fifty eighth Year of the Cycle.

Murders the pretended Heir.

Her

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Her Memory was so odious, that nobody would take the Part of her Family; so that all her Relations were massacred throughout the Empire.

They proceeded immediately to elect an Emperor, and chose the Sovereign of a small State, who was the second Son of *Kau-tsû*. He ascended the Throne without Opposition, and took the Name of *Ven-ti*.

VEN-TI, *Third Emperor, reign'd Twenty three Years.*

Ven-ti, 3d Emperor, Restores the Empire to its former Lustre.

UNDER the Reign of this Prince the Empire recover'd its ancient Splendor; and his Virtues gain'd him in a little time the Love of the Nobles as well as the People.

In the Sacrifices which he offer'd, according to Custom, to the Lord of Heaven, he first pray'd for the Happiness and Prosperity of his Subjects, then for the Preservation of his Person. He was so frugal, that he would not suffer the least Alteration to be made in the Furniture of his Palace, nor to be served in Gold or Silver Plate; and prohibited his Wives, even the Empress herself, to wear Silks, that were either embroider'd or of various Colours. He testify'd his Tenderness for the People, by remitting the Duty on Salt, and one half of the ordinary Taxes; also by ordering all the poor old Men in every Province, after they were arrived to the Age of fourscore, to be maintain'd at his own Expence.

Wholesome Regulations.

There being a Mint for Copper Money no where but in the Metropolis, whereby the Imperial Treasure found an Advantage, but the Public suffer'd in Proportion to the Distance of Places; he permitted the Coinage of them all over the Empire, ordering, that this sort of Money should be made round, with a square Hole in the middle for the Conveniency of carrying it. The preceding Wars having laid waste the Country and ruin'd Agriculture, which is one of the principal Supports of the State, he cultivated the Earth with his Royal Hands, in some sort to enoble that laborious Profession. He caused Mulberry-Trees to be planted, and Silk-Worms to be bred in his Palace, in order to induce the Grandees to follow his Example; obliging the Empress and his other Wives to employ themselves in Needlework, that they might set a Pattern of Industry to the *Chinese* Ladies. He protected Learning, and gave leave for the Books, which had been saved from the Fire, to be produc'd. In his Reign the Art of making Paper was also first discover'd, by grinding *Bambû* in Mills made on Purpose; every thing before being written on Leaves, or the Bark of Trees, with an Iron Pencil; instead of which they invented likewise Pencils made of Hair, and Ink which is dissolv'd in Water on a Piece of Marble. While this Prince was thus employ'd in making his People happy, the *Tartars* made several Inroads into the Empire, but were repulsed with Loss, and driven a great Distance from the Frontiers. The most distant Nations were so affected with the Fame of his Virtue, and Wisdom of his Government, that the Provinces of *Quang-tong* and *Quang-si* voluntarily offer'd to submit to his Laws, and pay'd him Tribute; on which he sent Ambassadors to receive their Homages. The only Fault which this Prince is accused of, is his Weakness in giving credit to a certain Impostor, who presented him with a very costly Liquor, assuring him that, if he drank it, it would make him immortal.

Indian Ink invented.

The *Tartars* repulsed.

Quang-tong and *Quang-si* submit to his Laws.

He dy'd in the forty sixth Year of his Age, and the twenty first Year of the Cycle, and was succeeded by his Son *King-ti*.

KING-TI, *Fourth Emperor, reign'd Seventeen Years.*

King-ti, 4th Emperor.

THIS Prince was remarkable for his Mildness and Clemency. One of his first Acts was to mollify the Rigour of Punishments which were then inflicted on Criminals; but he re-establish'd the Taxes, which his Father had reduc'd to one half, alledging as a Reason, that since Agriculture was restored, the Imperial Treasure ought to be put in a Condition to support the Occasions of the State.

The great Indulgence of those who had the Care of the Education of the young Princes, occasion'd great Disorders in his Reign. As it was the Custom for the Children of the Tributary Princes to be educated with those of the Emperor, the eldest Son of *King-ti* made a Feast for one of them, whom he had taken a particular Affection for, above the rest; in which he carry'd the Debauch to such Excess, that having quarrell'd with his Favorite, he stabb'd him dead with a Knife. The Father hearing of his Son's Death, swore to revenge it, and engag'd in his Quarrel six other Tributary Princes, who join'd Forces with him. The Emperor, to prevent their Designs, sent an able General with an Army against them; who had the Policy to draw the Enemy into a Province, where they had Difficulty to meet with Provisions, while himself, fortify'd in his Camp, had plenty of all things necessary for the Subsistance of his Army.

The rash Action of his eldest Son occasions a War in the Empire.

The Confederates perceiving they should soon be afflicted with Famine, resolv'd to divide their Forces, and attack the Camp on all sides at once. But being repulsed with very great Loss, they fell into a disorderly Flight, on which the Imperialists made a dreadful Slaughter; and the six Princes were either kill'd by the Emperor's Soldiers, or kill'd themselves to prevent falling into the Enemy's Hands.

The

The Emperor dy'd the thirty ſeventh Year of the Cycle, and was ſucceeded by his Son *Vû-ti.*

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Cyc. xxxvii Year before *Chriſt* 177.

VU-TI, *Fifth Emperor, reign'd Fifty four Years.*

Vû-ti, 5th Emperor, an excellent Prince.

THE Prudence, Moderation, and Valour of this Prince, his Application to Government, his Love for the Sciences, and particular Regard for learned Men, made him eſteem'd as one of the greateſt Emperors that ever reign'd in *China*. As ſoon as he had perform'd his Father's Obſequies, he ſent for all the chief Philoſophers in the Empire to his Court, to conſult them upon the Meaſures of his Government. And as he was naturally inclin'd to War, he thought they would have incourag'd his Inclination, by adviſing him to attempt the Conqueſt of ſome neighbouring Countries, that he might eſtabliſh Order and Tranquillity therein; but he was mightily ſurpriſed to find theſe Wiſe Men perſuading him to maintain Peace, and avoid the moſt juſt Wars, which ſooner or later prove fatal to a State.

This made him give over the Thought of ſuch Projects, however fond he was of them, and apply himſelf to the Cares of Government, which he reliev'd with Hunting, the only Recreation he delighted in. He had for that Purpoſe a Park, encloſed with Walls of vaſt Extent, where all ſorts of Game and Fallow Beaſts were kept; but reflecting that ſo much Land lying uncultivated was a Loſs to his People, he choſe rather to deprive himſelf of that innocent Pleaſure, than give them Cauſe to complain, and thenceforth contented himſelf with the ancient Parks belonging to his Predeceſſors.

His Laws.

He made ſeveral Laws, very conducive to the Peace of the Empire. The Extent of Land, given in Sovereignty to any Prince, was not to exceed one hundred *Li* ſquare; But ſome of them had ſo encreaſed their Quantity, that they poſſeſs'd above a thouſand *Li*. He remedy'd this Abuſe, by ordaining that, whenever a Prince ſhould die, his Eſtate ſhould be equally divided among his legitimate Children, not thinking it juſt that only one ſhould be enrich'd, while the reſt, thro' Indigence, were unable, with Decency to perform the Honours indiſpenſably due to their Father's Memory. He order'd withall, that for want of lawful Heirs, thoſe Sovereignties ſhould revert to the Crown.

Reſtores the ancient Books.

In order to promote the Sciences he commanded the learned Men, whom his Liberalities had drawn to his Court, to put in Order thoſe ancient and precious Books which had eſcap'd the general Deſtruction; cauſing them to be taught publickly; as alſo the Moral Maxims of *Confucius* and *Mencius*. Theſe Books were Manuſcripts, Printing not having been invented till within fifty Years before the *Chriſtian Æra*.

Deluded with the Liquor of Immortality.

The good Qualities of this Prince were tarniſh'd by his Weakneſs, in giving Ear to Impoſtors, who promiſed him an Elixir, which ſhould render him immortal; once, when one of theſe Chemiſts brought him this Liquor of Immortality, and ſetting it on the Table earneſtly intreated him to drink it for an Experiment; one of his Miniſters, who had endeavour'd in vain to cure him of his Credulity, took up the Cup ſuddenly and drank it himſelf. The Emperor being incenſed that his Miniſter had deprived him of Immortality, reſolved to puniſh him with Death; to which the Miniſter reply'd with a Smile, *If this Drink, Sir, hath made me Immortal, how can you put me to Death? But if you can, how doth this frivolous Theft deſerve it?* This Anſwer ſoften'd the Emperor, who, tho' he applauded the Wiſdom of his Miniſter, was not thoroughly cured of his Weakneſs.

Cyc. xxxviii Year before *Chriſt* 117.

Puniſhes an Impoſtor.

Some time after a Magician appear'd at Court, who undertook to ſhew the Emperor one of his Wives of the ſecond Order, who was dead, and had been tenderly beloved by him. The Impoſtor pretended ſhe inhabited the Moon, where ſhe enjoy'd the Effects of drinking the Liquor which render'd People immortal; and having order'd a Tower to be built, affirm'd that by his Power over Spirits, he would cauſe her to deſcend therein as often as the Emperor pleaſed. The Emperor aſſiſted at the conjuring Ceremonies, but the Immortal was deaf to the Voice of the Magician, who fearing to be puniſh'd, had recourſe to this Artifice. Having on a piece of Silk written the Reaſons, which hinder'd the Concubine from deſcending from the Moon, he cauſed a Cow to ſwallow it; after which pointing to the Beaſt, *I know not*, ſays he to the Emperor, in a fearful Tone, *what Crime we have committed, but I ſee in the Belly of this Creature things that ſurprize me; command it, O Prince! to be open'd in your Preſence.* The Cow was accordingly open'd, and the piece of Silk found in its Belly. But after examining the Writing, they diſcover'd it to be the Impoſtor's own Hand, who not able to deny it was put to Death. This Hiſtory ſerves for a Subject to ſeveral Comedies.

Repels the *Tartars* and conquers ſeveral Countries.

Vû-ti won four great Victories over the *Tartars*; and, after having driven them far beyond the Great Wall, he carry'd his victorious Arms into the Kingdoms of *Pegu*, *Siam*, *Kamboya*, and *Bengâl*; dividing the vanquiſh'd Countries among the two Generals, and other Officers, who had conquer'd them. He built ſeveral Cities there, and honour'd the two Generals with the Title of *King*. Theſe *Chineſe* ſoon contracted the Manners and Inclinations of the *Tartars*, and proved in time the greateſt Enemies of their Mother Country.

Origin of the *Kin* or *Manchew Tartars*.

One of theſe *Tartar* Kings, to prevent the Reſentment of the Emperor, threw himſelf upon his Mercy, ſubmitted to pay him Tribute, and ſent his eldeſt Son to be

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educated at his Court. The Emperor was greatly pleaſed with this young Prince, who, beſide a graceful Shape, had a very lofty Air, mixt with a ſurprizing Sweetneſs; and being charm'd with his Dexterity in managing Horſes, made him firſt his Maſter of the Horſe, and afterward General of his Army: honouring him with the Name of *Kin* (u), to diſtinguiſh him from the *Tartars*, as if he had been a Native of *China*.

Vû-ti names a Succeſſor and puts the young Princes Mother to Death.

When *Vû-ti* drew near his End, he declar'd the Son of one of his Concubines his Succeſſor. This young Prince, whom he loved better than any of his Children, was no more than eight Years of Age; but he appointed him for Guardian one of his Miniſters, in whom he had an entire Confidence. And fearing that the Mother of the young Emperor ſhould ſtir up Troubles in the State, as *Lyu-hew* had done, he reſolv'd to put her to Death, for the many Crimes ſhe was accuſed of; allowing her the Favour however of chooſing what Death ſhe would die.

The Emperor dy'd the thirty firſt Year of the Cycle, and the ſeventy firſt of his Age, and the young Prince *Chau-ti* ſucceeded him.

CHAU-TI, *Sixth Emperor, reign'd Thirteen Years.*

Chau-ti, 6th Emperor.

Wiſe Conduct.

THIS Prince, tho' very young, diſcover'd good Diſpoſitions, and a Prudence far above his Years; being very tractable to the Inſtructions which he receiv'd from the wiſe Guardian which his Father had appointed him. He began his Reign by rewarding the Officers who had ſerv'd the State well; by ſending juſt and able Magiſtrates ſecretly into the Provinces, to enquire if the People were oppreſs'd; and by providing for the Poor in a time of Dearth, when he ordain'd that the rich People, who had more Corn than was neceſſary for their Subſiſtence, ſhould furniſh the poor with as much as they wanted, and be oblig'd to ſow enough to ſupply them. To make them Amends, he remitted the Taxes on all ſort of Grain; by which wiſe Regulation he ſav'd the Lives of infinite Numbers of indigent People.

Care to provide for the poorer Subjects.

Makes Peace with the *Tartars*, and dies greatly lamented.

Equally careful of the Repoſe and Happineſs of his Subjects, he concluded an honourable Peace with the *Tartars*; but did not long ſurvive it, dying without Male Iſſue, in the forty fourth Year of the Cycle, before he was quite twenty two Years old, mightily lamented by the Empire, on account of his excellent Qualities.

Hyau-ti his Succeſſor being vicious is ſoon depoſed.

Hyau-ti his Uncle ſucceeded him, with the Conſent of the whole Nation, who ſoon repented their Choice; for he was negligent of the Government, had no Tenderneſs for the People, ſpent both Day and Night in Debauches, and deſpis'd all good Counſels, which oblig'd the Miniſters and Nobility to depoſe him.

They went to the Palace, and ſeiz'd the Seals, and other Enſigns of the Imperial Dignity, declaring he had forfeited his Authority; and then ſent him to the little State, whereof he had been Sovereign before; not one of his Subjects or Domeſtics finding Fault with what was done, ſo odious and contemptible he had render'd himſelf. They choſe in his Place *Swen-ti*, who was Grand-Son of the Emperor *Vû-ti*.

SWEN-TI, *Seventh Emperor, reign'd Twenty five Years.*

Swen-ti, or *Siun ti*, 7th Emperor.

THE Misfortunes which this Prince ſuffer'd in his Youth, did not a little contribute to thoſe Virtues which render'd him worthy of the Empire. He had been educated in a Priſon, where the Princeſs his Mother was ſhut up by the Command of the Emperor; who ſuſpected her, tho' falſely, of deſtroying the Princes and Princeſſes of the Royal Blood, by Witchcraft and Sorcery. The Keeper of the Priſon was very careful of him, and *Swen-ti*, as ſoon as he was Emperor, rewarded him with a Principality.

This Prince was of eaſy Acceſs, of a very mild compaſſionate Nature to the Unfortunate, and very conſtant in his Application to State-Affairs.

Re-eſtabliſhes Cenſors.

As he reſolved to govern alone, he re-eſtabliſh'd an Officer, ſuppreſs'd by his Predeceſſors, whoſe Buſineſs it was to put the Emperor in mind of his Faults, and to exhort him to reform his Conduct, when he departed from his Duty.

He cauſed exact Information to be given him of the Behaviour of the Governors and Magiſtrates of the People; gave Audience often, eſpecially to Widows, Orphans, and poor Folks. He permitted all his Subjects to preſent him Memorials; becauſe in that Form they could better explain, and he give more Attention to their Caſe, than in Audiences.

Reduces the Laws.

He reduc'd the multitude of Laws to a certain Number of Articles, and diſannull'd the reſt, which ſerv'd only to perplex the cleareſt Matters, and to perpetuate Suits.

Having been inform'd that the Kingdoms in *India*, which were conquer'd by his Grandfather, had thrown off the Yoke, he was preparing to go and chaſtiſe the Rebels; but was diſſuaded

(u) The Hiſtory is related confuſedly in this Place. The Father of this Prince, who is called the *Tartar* King, ſeems to be one of the two *Chineſe* Generals, mention'd juſt before, who were ſettled in the Parts of *India*, to the South of *China*; and if ſo, thoſe Countries ſeem to be confounded with Eaſtern *Tartary*, whence came the *Manchews*, who are Deſcendants of the *Kin Tartars*. Which laſt took their Name from a Deſcendant of this Prince, whoſe Father reign'd in Eaſtern *Tartary*, as will appear hereafter.

diſſuaded from it by his Miniſters, who told him, that the Blood of his Subjects ought to be dearer to him than Conqueſts ſo diſtant; and that thoſe who reſiſted his Wiſdom and Virtue did not deſerve to taſte the Sweets of his Government. DYN. V. *HAN.*

In the forty eighth Year of the Cycle there were dreadful Earthquakes, which ſeparated Mountains, and fill'd up Valleys; and as ſuch Accidents were not common, they ſtruck the greater Terror among the People, who look'd on them as a Sign of the Anger of Heaven, and the Fore-runner of ſome greater Calamity. *Tan-yu*, a King of the *Tartars*, ſent Ambaſſadors to pay the Emperor Homage, and to acknowledge himſelf his Tributary. As it was ſuſpected that their Intentions were not ſincere, and that they came only to diſcover the Strength of the Empire, and prevent War being declar'd againſt their Nation before they had recruited themſelves, it was reſolv'd at firſt not to admit them to Audience; but perceiving by the fine Furs which they brought, that this Step was taken ſolely for the Advantage of having free Liberty of Trade they were graciouſly receiv'd, and treated as Envoys of an Ally. Cyc. xxxviii Year before *Chriſt* 117. Dreadful Earthquakes. *Tan-yu* a *Tartar* King doe Homage.

Swen-ti, who aſcended the Throne at the Age of eighteen, was but forty three Years old, in the ninth Year of the Cycle, when he dy'd, leaving his Crown to his Son *Ywen-ti*. Cyc. xxxix Yeas before *Chriſt* 57.

YWEN-TI, *Eighth Emperor, reign'd Sixteen Years.*

THE ſingular Taſte this Prince had for Learning, and his Reſpect for learned Men, whom he invited to his Court, and often convers'd with, made him indeed a great Scholar, but not a Great Prince, tho' he did not want ſeveral good Qualities. He is prais'd particularly for his Moderation, his Love to his People, and the Frugality he diſcover'd after he was Emperor, being uſed to ſay, That He who could be contented with little, would want nothing. He regulated his Houſe by this Maxim; he leſſen'd the Number of his Domeſtics, and retrench'd all Superfluities in his Diet, Furniture, Stables, and Equipage; retaining only juſt as much of every thing as was purely neceſſary. *Ywen-ti*, 8th Emperor. Is moderate and frugal,

But theſe good Qualities, and many more, were quite obſcur'd by the bad Choice of his Servants having regard neither to their Capacities nor Experience; to expreſs themſelves politely and eloquently, was with him the higheſt Merit, and all that he required in his greateſt Miniſters. Hence having no other Views than their own Promotion, they fill'd the Court with Factions and Cabals, endeavouring to deſtroy one another, and get the Aſcendant over the Prince; who by his Credulity and Weakneſs ſuffer'd himſelf to be led into all their Meaſures. So that by Degrees they turn'd all Perſons of Merit and Experience out of the Management of Affairs, and put their own Friends and Relations into their Places. but ruins his Affairs by a bad Choice of his Officers,

Notwithſtanding the Peace which had been concluded with the *Tartars*, the Troops that were poſted along the Walls took two of their Princes Priſoners; who truſting to the former Treaty, were hunting in the Mountains, and beheaded them both. who violate the Peace with the *Tartars*,

The Emperor, inſtead of puniſhing the Commander of thoſe Troops for this piece of Treachery, rewarded him for it; but hearing that the Succeſſor of one of thoſe Princes, was levying numerous Forces, to revenge that infamous Breach of Peace; in order to appeaſe him, and prevent the War, he was oblig'd to give him a Princeſs of the Imperial Family in Marriage, with a conſiderable Dowry. A Civil War was ready to break out in the Empire, among the numerous Parties form'd by the Miniſters; when the Emperor dy'd in the twenty ſixth Year of the Cycle, and the forty third Year of his Age. He was ſucceeded by his Son *Ching-ti*. and create Factions.

CHING-TI, *Ninth Emperor, reign'd Twenty ſix Years.*

THIS Prince's Fondneſs for Women and Wine, plung'd him into all manner of Vice, and infamous Pleaſures. Out of that blind Reſpect which he had for the Empreſs his Mother, who was of the Family of *Lyang*, he conferr'd the moſt important Places of the Empire on her Relations, without conſidering the Prejudice he was doing to himſelf and his own Family. A Nobleman, who had the greateſt Share of the Government in the former Reign, not thinking it for his Honour to remain at Court, aſk'd Leave to retire, which was granted; but he was murder'd on the Way to one of his Country Seats, by order, as was believed, of the Emperor. *Ching-ti*, 9th Emperor. His Exceſſes.

He fell ſo violently in Love with an Actreſs, as ſhe ſang in his Preſence, that he drove his lawful Wife out of the Palace, to make Room for her, whom he declar'd Empreſs; and that the Meanneſs of her Father's Extraction might be overlook'd, he gave him a Principality. But his Miniſters having in ſeveral Petitions reproach'd him with ſo ſhameful an Alliance, he order'd them all to be put to Death; and yet theſe are but a ſmall part of his brutal Crimes. Violent Paſſion for an Actreſs.

A ſudden Death deliver'd the Empire from this Monſter, in the fifty firſt Year of the Cycle. He left no Iſſue, but was ſucceeded by his Nephew *Hyau-ngay-ti*.

HYAU-

HAN. DYN. V. Cyc. XXXIX. Year before Chriſt 57.

HYAU-NGAN-TI, *Tenth Emperor, reign'd Six Years.*

Hyau-ngan-ti, 10th Emperor, Reforms the Government.

THO' this Prince was but eighteen Years old when he came to the Crown, yet they conceiv'd great Hopes from his Mildneſs and Moderation; as well as the Reſolution he took immediately to reſtore Order in the Empire, and comfort the People.

He began by diſplacing ſeveral Governors, whom he thought unworthy of their Employments; and depoſed the Prime Miniſter, whoſe Family was grown ſo exceedingly in Power and Credit, that it even ſeem'd to counter-balance the Sovereign Authority. He made ſeveral other Regulations, which were very neceſſary, and gave great Expectations of a moſt happy Reign, had his Life been prolong'd.

Tan-yau does Homage in Perſon.

In the fifth Year of his Reign, *Tan-yu*, King of the *Tartars*, having obtain'd Leave to come in Perſon to pay Homage to him, was receiv'd in a very magnificent Manner, and a firm Peace was eſtabliſh'd between the two Nations.

The Emperor dy'd the Year after this happen'd, at the Age of twenty five, being the ſame Year that *Chriſt* was born. They placed on the Throne a Prince deſcended from *Ywen-ti*, the eighth Emperor of this *Dynaſty*, who was but nine Years old.

HYAU-PING-TI, *Eleventh Emperor, reign'd Five Years.*

Hyau-ping-ti, 11th Emp.

THE Empreſs, Grandmother to the young Emperor, very imprudently truſted the Government, during his Minority, in the Hands of one *Vang-mang*, whom ſhe made *Ko-lau*, or Prime Miniſter. This Man join'd an unbounded Ambition to Deceit and Art; and made no Scruple to commit the moſt cruel Actions, to gratify the ſecret Deſire he had of uſurping the Sovereign Authority.

Vang-mang made Prime Miniſter.

His firſt Step towards it, was to get rid of his Aſſociate in the Miniſtry, who was a Man of Merit; and having thus made himſelf abſolute, his whole Care was to ſtrengthen his Party. He erected ſeveral new Principalities, and beſtow'd them on thoſe who were moſt devoted to his Intereſt. He even dared to offer Sacrifice to the Lord of Heaven; and tho' he did it in the Emperor's Name, his Deſign was to accuſtom the People to ſee him perform thoſe Functions, which belong'd ſolely to the Imperial Dignity. In ſhort he ſpread ſham Reports of Prodigies, by means of his Creatures; who took much Pains to perſuade the People that by thoſe Signs Heaven declared that *Vang-mang* was ſent for the Relief of the Empire.

Cyc. XL. Year of Chriſt 4.

In the ſecond Year of the Cycle, the treacherous *Vang-mang* mix'd Poiſon with the Emperor's Food, which in a few Days reduc'd him to the laſt Extremity. The Traitor, who pretended to be pierced with Grief at the Danger the young Prince was in, made the Palace reſound with his Cries, offering Vows continually to Heaven, for his Recovery, and even devoting his own Life as a Sacrifice for the Emperor's; by which means he avoided the Suſpicion of his Crime.

Poiſons the Emperor.

However, he did not think it proper, at this Juncture, to uſurp the Crown, but placed it for the preſent on the Head of a young Infant of two Years old, call'd *Zhu-tſe-ing*, who deſcended from *Swen-ti*, the ſeventh Emperor of this *Dynaſty*.

ZHU-TSE-ING, *Twelfth Emperor, reign'd Three Years.*

Zhu-tſe ing, or *Ju-tſe-in*, 12th Emp.

THE Infancy of this Prince maintain'd *Vang-mang* in the Power which he had aſſum'd, and he made uſe of it, to increaſe his Party by his Favour; but three Years were ſcarcely at an end, before he depoſed the young Prince, and proclaim'd himſelf Emperor.

VANG-MANG, *the Uſurper, reign'd Fourteen Years.*

Vang-mang, a Uſurper.

AS ſoon as the Uſurper was plac'd on the Throne, which he had obtain'd by the blackeſt Crimes, he gave to his Family the Name of *Tſin*, which ſignifies *New*; and indeed the Empire receiv'd a new Face from the Alterations which he made in it. He divided the Empire into nine Provinces, and each Province into ſeveral Diſtricts, over which he ſet Governors in whom he could confide; he alſo created ſeveral new Principalities, to increaſe the Number of his Dependants. After taking theſe and ſome other Precautions, the Tyrant began to think his Authority ſo well fix'd, that it was not in the Power of any thing to ſhake it; but he ſoon found himſelf miſtaken. The Empire was preſently in a Flame, ſeveral numerous Armies appearing, ſome of which were commanded by the confederate Lords; who were call'd *Che-mû-i*, becauſe the Soldiers had painted their Eyebrows, red, to diſtinguiſh themſelves from their Enemies. The other Armies were commanded by two Brothers, of the Family of *Han*, whoſe Names were *Lyew-ſyew* and *Lyew-ing*. Theſe Wars laſted a long time, and were very bloody. The nineteenth Year of the Cycle, the Country was peſter'd with ſuch multitudes of Graſhoppers, that they devour'd the Harveſt, and cauſed almoſt a general Famine, which occaſion'd abundance of Inſurrections and Robberies.

Divides the Empire into nine Provinces.

Several Inſurrections.

In

In the twentieth Year, the Uſurper's Army was entirely defeated, his Palace plunder'd and burnt to the Ground, his own Throat cut, his Body cut in pieces, and his Head put on a Pitchfork and publicly expoſed, for the Mob, to make Sport with. The victorious Army elected *Whay-yang-vang* Emperor, who was a Deſcendant of *King-ti*, the fourth Emperor of this *Dynaſty*.

DYN. V H. I N. Cyc. XL. Year of Chriſt 4

WHAY-YANG-VANG, *Thirteenth Emperor, reign'd Two Years.*

THE looſe and effeminate Life, which this new Emperor led, induced the Army who had ſet the Crown on his Head to take it from him again, as being unworthy to wear it. They gave it firſt to *Vang-lang*, who was an Impoſtor, pretending himſelf to be the Son of *Ching-ti*, the ninth Emperor. But the Cheat being ſoon diſcover'd, they cut off his Head, and elected in his Place *Lyew-ſyew*; who aſſum'd the Name of *Quang-vû-ti*, and was deſcended from the tenth Son of *King-ti*, the fourth Emperor of this *Dynaſty*.

Whay-yang-vang, 13th Emperor.

QUANG-VU-TI, *Fourteenth Emperor, reign'd Thirty three Years.*

THIS Prince removed his Court from the Province of *Shen-ſi* to that of *Ho-nan*, and made himſelf famous by his Politics, and warlike Atchievements. The homely Education which he had at firſt in the Country, where he ſhar'd the Labour and Wants with the meaneſt Peaſants, made him ſenſible of the Miſeries of the People. Beſides he was mild, affable, liberal, and very fond of learned Men; whom he ſent for to Court from all Parts, and gave them honourable Employments.

Quang-vû-ti, 14th Emp.

At a time when he paſs'd thro' the Country, where he was born, in viſiting the Provinces, he ſent for ſeveral Huſbandmen, who were his Countrymen, and admitted them to his Table. Being inform'd, that one of his old Friends, call'd *Nyen-quang*, a Fiſherman, was living, he ſent for him, received him honourably, and paſs'd the whole Night in Diſcourſe with him, about their paſt Adventures.

Inſtance of his Affability and Generoſity.

He was twelve Years employ'd in ſubduing the Rebels, and ſettling the Peace of the Empire. Mean time the Army, the Soldiers of which had painted their Eyebrows red, choſe an Emperor of the Family of *Han*, call'd *Pwan-tſe*, who being defeated, went to the Emperor, threw himſelf at his Feet, and intreated his Clemency. The Emperor uſing his Victory with Moderation, granted him not only his Life, but gave him a Principality. The *Chineſe* Annals ſay, that in the twenty eighth Year of the Cycle, the laſt Day of the ſeventh Moon, there was a total Eclipſe of the Sun, which happen'd ſooner than it ought to have done by the Calculation. I leave it to Aſtronomers to examine, if this Eclipſe is the ſame which happen'd at the Death of *Chriſt*.

Total Eclipſe of the Sun about the Time of *Chriſt*'s Death.

Quang-vû-ti dy'd in the ſixty firſt Year of his Age, and the fifty fourth of the Cycle, leaving ten Children; one of whom, call'd *Ming-ti*, ſucceeded him.

MING-TI, *Fifteenth Emperor, reign'd Eighteen Years.*

THIS Prince is extoll'd by the Hiſtorians for his Prudence, Clemency, and Judgment. He eſtabliſh'd an Academy of Sciences in his Palace, for the Education of young Noblemen of the Empire; Strangers were alſo admitted into it, and he was often preſent himſelf at their Exerciſes.

Ming-ti, 15th Emperor, Eſtabliſhes Academies in his Palace.

He cauſed the Pictures of the moſt eminent Men, both in time of Peace and War, to be painted, with which he adorn'd one of his Halls. He was mightily applauded for his choice of the Daughter of one of his beſt Generals for Empreſs; this Lady, who was a Pattern of Diſcretion and Modeſty, never wearing any Cloaths that were embroider'd.

The *Whang-ho*, or *Yellow River*, having often overflow'd the neighbouring Country, whereby Cities and Fields receiv'd conſiderable Damage; the Emperor, to prevent theſe Inundations, cauſed a Bank to be raiſed, which was ten Leagues long, and employ'd one hundred thouſand Men at Work.

Having dreamt in the ſecond Year of the Cycle, that a Man of Gigantick Size appear'd to him, it brought to his Mind an Expreſſion often in the Mouth of *Confuçius*, *viz.* that *the Holy one was in the Weſt*, with which he was ſo deeply affected, that he ſent immediately Embaſſadors to *India*, in Queſt of the true Religion.

Cyc. XLI. Year of *Chriſt* 64.

Theſe Embaſſadors ſtop'd at a Place where the Idol *Fo* was in great Veneration; and taking ſome Bonzas with them to *China*, they introduced their impious Sect, with the ridiculous Opinion of the Metempſychoſis. This Emperor is greatly condemn'd by all the *Chineſe* Hiſtorians

The Religion of *Fo* firſt brought into the Empire.

DYN. V. *HAN.* ſtorians for having admitted ſuch a deteſtable Doctrine into his Dominions. He dy'd the twelfth Year of the Cycle, and left the Crown to his Son *Chang-ti.*

Cyc. XLI. Year of *Chriſt* 64.

CHANG-TI, *Sixteenth Emperor, reign'd Thirteen Years.*

Chang-ti, 16th Emp.

THE Reign of this Prince was very pacifick, being neither diſturb'd by Wars, or any Commotions: which is attributed to the Fame of his Wiſdom and Prudence; to his Affection for his People, whoſe Taxes he leſſen'd; to the Protection he granted to Men of Learning; and to his Averſion to Luxury and ſuperfluous Expence. He often reminded his Subjects of the wiſe Oeconomy of the Ancients; and ſetting it as an Example to the Nobility and Magiſtrates, forbid all Magnificence in their Tables, Habit and Furniture of their Houſes. He dy'd the twenty fifth Year of the Cycle, in the thirty firſt Year of his Age; and his Son *Ho-ti*, who was but ten Years old, ſucceeded him.

HO-TI, *Seventeenth Emperor, reign'd Seventeen Years.*

Ho-ti, 17th Emperor. Extends his Arms as far as *Ta-tſin*, or *Judea.*

AS this Prince was very young, the Empreſs, his Mother, became his Guardian. His Power was extended to very remote Countries, by the Valour and Conduct of one of his Generals, call'd *Pan-chau*; who oblig'd a great number of Sovereigns to pay Homage to the Emperor, and to crave his Protection. It is ſaid that he advanced as far as *Judea*, which the *Chineſe* call *Ta-tſin*, ſpending ſeveral Years in theſe Expeditions.

The Emperor having thro' Jealouſy divorced his Wife, who ſoon after dy'd with Grief, he made Empreſs in her ſtead, the Grand-Daughter of one of his Generals. She was a Princeſs of extraordinary Merit, and what is rare in Perſons of her Sex, well ſkill'd in all the *Chineſe* Learning; which Accompliſhments ſtill receiv'd greater Luſtre from her Modeſty. When thoſe who came according to Cuſtom to felicitate her Advancement, offer'd her Preſents; ſhe would accept of nothing but a few Pencils, and a ſort of Paper, which had been newly invented.

Firſt gives Power to the Eunuchs.

Ho-ti was the firſt who gave exorbitant Authority to the Eunuchs of the Palace, by advancing them to the higheſt Places in the Empire, which was the Occaſion of great Troubles and Diſorders afterwards.

This Prince dy'd the twenty ſeventh Year of his Age, and the forty ſecond of the Cycle, being ſucceeded by his ſecond Son call'd *Shang-ti.*

SHANG-TI, *Eighteenth Emperor, reign'd One Year.*

Shang-ti, 18th Emp.

THIS Prince ought not to be number'd among the Emperors, becauſe he was only a Child in the Cradle, when the Crown was plac'd on his Head, and lived ſcarcely a Year after. *Ngan-ti*, Grand-Son to *Shang-ti*, ſucceeded him.

NGAN-TI, *Nineteenth Emperor, reign'd Nineteen Years.*

Ngan-ti. 19th Emp.

AS this Prince was but thirteen Years of Age, the Empreſs, his Mother, was veſted with the Sovereign Authority; which ſhe was ſo well pleaſed with, that ſhe prolong'd her Regency much beyond the Term preſcrib'd by the Laws.

In a time of great Scarcety, ſhe viſited the Priſons herſelf, and gave the People all the Relief ſhe was able. Apprehending, that a Dominion of ſuch vaſt Extent as the Empire, could not be durable; ſhe releaſed great Numbers of foreign Nations, and ſovereign Princes, who had ſubmitted to the Emperor, from the Obligation of Homage, and reduced the Empire within narrower Bounds.

About this time there was a famous Pyrate, call'd *Chang-pe-lû*, who after infeſting the Seas of *China* for five Years, was taken and beheaded.

Earthquakes.

Several Earthquakes happen'd in this Reign, eſpecially one in the eighth Year, which extended over great part of the Country, the Earth opening in ſeveral Places, and making great Havock.

Cyc. XLII. Year after *Chriſt*, 124.

Ngan-ti had created one of his Wives Empreſs; who grieved to find herſelf barren, took another Woman's Son, pretending it to be her own, and ſecretly poiſon'd the Mother. The Emperor dy'd the thirty ſecond Year of his Age, and was ſucceeded by his Son *Shun-ti.*

SHUN-

DYN. V. HAN. Cyc. XLII. Year of *Christ* 24. *Shun-ti*, 20th Emp.

SHUN-TI, *Twentieth Emperor, reign'd Nineteen Years.*

THE Beginning of the Reign of this Prince was signalized by several Victories, which he obtain'd over the *Barbarians.*

The Empress, who had poison'd the Concubine, Mother of *Shun-ti*, did not long outlive her Crime; and the Emperor being inform'd of it, in Revenge forbid she should have the funeral Honours, which were due to her Dignity.

In the fourth Year of his Reign he made a Law, whereby no one could be admitted into the Magistracy, before he was forty Years old, unless he had some extraordinary Merit to supply the Want of Age.

Rebellion of *Ma-myen.*

In the ninth Year of the Cycle a great Number of Vagabonds uniting, form'd a considerable Army under the Command of one *Ma-myen*; who, being flush'd with Success in plundering several Cities of the Southern Provinces, began to aspire even to the Empire; but he was slain before he could accomplish his bold Design.

The Emparor dy'd in the twenty-first Year of the Cycle, and thirty second Year of his Age, and was succeeded by his Son *Chung-ti.*

CHANG-TI, *Twenty first Emperor, reign'd One Year.*

Chang-ti, 21st Emp.

HE ascended the Throne in the second Year of his Age, and dy'd before it expir'd. The Reign of his Successor was of no longer Duration.

CHE-TI, *Twenty second Emperor, reign'd One Year.*

Che-ti, 22d Emp. a promising Prince.

ALTHO' he was but eight Years old, when he succeeded to the Crown, yet he discover'd a Genius far above his Years, which gave the Nation mighty Hopes of him. However, he being so young, *Lyang-ki*, the Brother of the Empress, did not pay him the Respects due to him, but abusing his Sister's Authority, spoke and acted as if he had been Sovereign. Nor could he forbear shewing his Pride and Insolence at a public Assembly, where the Emperor himself was present; who offended at his Behavior, and looking at him with a threatning Countenance, said in a low Voice, yet loud enough to be heard, *That is an arrogant Person.*

Is poison'd by *Lyang-ki*;

These Words cost the Prince dear; for *Lyang-ki* finding that he had Reason one Day to fear this Emperor's Resentment for his ill Conduct, took care to get him poison'd; so that this young Prince reign'd but one Year, and his eldest Brother *Whan-ti* succeded him.

WHAN-TI, *Twenty third Emperor, reign'd Twenty one Years.*

Whan-ti, 23d Emp.

UNDER the Reign of this Emperor the Magistracy became Venal. He was a great Patron of the Sect of *Lyau-kyun*, and Eunuchs were his Chief Favorites, which made all the learned Men retire from his Palace; nor could the Emperor either by Invitation or rich Presents bring them back again: they preferring the Tranquillity of their Solitude to the Folly of a Court, where the whole Authority was in the Hands of Eunuchs.

Lyang-ki grows insolent,

However *Lyang-ki*, the Murderer of the late Emperor, was raised to the highest Employments of the Empire; and his Wife was honour'd with the Title of *Heroine*, besides a Yearly Revenue of five hundred thousand *Taëls.* These Smiles of Fortune made him excessive haughty, so that he thought he might do whatever he pleased. At the beginning of the *Chinese* Year, when all the Grandees pay their Duty to the Emperor, he had the Confidence to enter the Palace with his Sword by his Side, contrary to the Laws. Upon this, he was immediately disarm'd, and acknowledging his Crime, ask'd the Emperor's Pardon, which was granted him; but having made himself odious to every body, by his Insolence and Pride, he was shortly after, as it were, besieg'd by a Troop of Eunuchs, and finding he could not escape their Vengeance, he slew both his Wife and himself. His Relations and Friends were stript of all the important Places to which he had prefer'd them, and his Riches which were immense, confiscated.

and is reduc'd to kill himself.

Dreadful Famine.

In the twenty eighth Year of the Cycle there was such a dreadful Famine in several Parts of the Empire, that many of the *Chinese* were oblig'd to feed upon human Flesh. The Emperor dy'd the forty fourth Year of the Cycle, and in the thirty sixth Year of his Age, without Issue, notwithstanding he had a great many Concubines. *Ling-ti*, who was of the Family of *Chang-ti*, succeeded him.

LING-

DYN. V. HAN. Cyc. XLII. Year of *Chriſt* 124. *Ling-ti*, 24th Emp.

LING-TI, *Twenty fourth Emperor, reign'd Twenty two Years.*

THIS Prince, among other bad Qualities, is chiefly blam'd for his exceeding Fondneſs for Eunuchs, to whom he gave more Power than his Predeceſſors had done; his Averſion to thoſe who were able to give him good Counſel; his inſatiable Avarice, and ſharp Satirical Humour. He took a Fancy to eſtabliſh a Fair in his Palace, for ſelling all ſorts of Curioſities, where his Pleaſure was to ſee his Concubines outbid, wrangle, and abuſe one another.

One of his ordinary Diverſions, which was no leſs fantaſtical, was to take the Air in his Gardens in a Chariot drawn by Aſſes; whence, in imitation of the Court, Aſſes came to be preferr'd every where to Horſes.

The only good Action for which this Emperor is extoll'd, was the Care that he took to have the wiſe Inſtructions of the ancient Emperors, contained in the five Claſſical Books, engraven on Marble Tables, and publickly expoſed at the Entrance of the Academy.

Gives exorbitant Power to Eunuchs.

The Power of the Eunuchs became ſo very great, that they cauſed a great Number of the Nobility, who had conſpired their Ruin, to be put to Death. This Neglect or Abaſement of the Imperial Authority naturally produced Revolts. In a little time ſeveral great Armies appear'd in the Field, who ſtil'd themſelves *Yellow Caps*, under the Command of three Brothers call'd *Chang*, of the Sect of *Lyau-kyun*, who plunder'd divers Provinces; but at laſt they were defeated one after another, and ſlain.

Rebellion of the *Yellow Caps*.

The *Barbarians*, (for ſo the *Chineſe* call all Strangers) endeavour'd ſeveral times to make Conqueſts in the Empire, but were always defeated by an able *Chineſe* General, named *Twan-kyong*; who, as the Report goes, for ten Years that the War laſted, never went to Bed.

Cyc. XLIII. Year of *Chriſt* 184.

In the fifth Year of the Cycle ſome Remainders of the Rebel *Yellow Caps*, appear'd again, in order to create new Troubles.

The Emperor died the following Year, in the thirty fourth Year of his Age, without having nam'd a Succeſſor.

HYEN-TI, *Twenty fifth Emperor, reign'd Thirty one Years.*

Hyen-ti, 25th Emp.

HYEN-TI, the eldeſt Brother of this Monarch, who reign'd ſome Months, and then abdicated the Crown to *Hyen-ti*, who was but nine Years old, is not number'd among the Emperors. The Weakneſs and Indolence, or rather Stupidity of this young Prince, occaſion'd perpetual Wars at home as well as abroad.

Murder'd by his General.

China was divided firſt into three, and afterwards into four Parts, and had as many Sovereigns. The Eaſtern Part firſt conſpir'd againſt *Tong-cho*, General of the Imperial Army, who murder'd the Emperor and his eldeſt Brother; and having burnt the Palace, and open'd the Sepulchres of the Emperors, where he found immenſe Riches, he removed his Court into the Province of *Shen-ſi*. But his Crimes did not long go unpuniſh'd, for the next Year he was murder'd, and his Body hung on a Fork in the publick Market Place, and his Treaſures confiſcated. In the mean time the *Yellow Caps* took Advantage of theſe Diſorders to increaſe the Number of Rebels; but they were gradually deſtroy'd by *Tſau-ſau*, who uſurp'd the ſovereign Authority: of which he was ſtript the thirty ſeventh Year of the Cycle, by his own Son, *Tſau-poy*, and baniſh'd to a Principality, which he gave him, where he dy'd fourteen Years after, generally deſpiſed.

Yellow Caps deſtroy'd.

DYN. VI. HEW-HAN.

The Sixth DYNASTY, *call'd* HEW-HAN, *that is, the latter Family of* HAN; *which had two Emperors, in the Space of Forty four Years.*

CHAN-LYE-VANG, *Firſt Emperor, reign'd Three Years.*

Chau-Lye-wang, 1ſt Emperor.

CHAU-LYE-VANG was call'd before *Lyew-pi*, and was deſcended from *King-ti*, the fourth Emperor of the preceding *Dynaſty*. This Prince was very tall, and had an Air of Grandeur and Majeſty, which commanded Reſpect. His Courage correſponded to his Aſpect; he ſpoke but little, and in all Events, whether good or bad, was ſtill of an even Temper.

His laſt ſayings.

When he drew near his End, he ſpoke to thoſe that were about him in the following Manner: *When once a Man has attained to the Age of Fifty Years, he has no Reaſon to complain of the Shortneſs of his Life; why then ſhould I complain, who am more than ſixty Years of Age?*

Afterwards

Afterwards he ſent for his Son, whom he had appointed his Succeſſor, and his firſt Miniſter call'd *Ko-lyang*; *If*, ſaid he to the latter, *my Son ſhould refuſe to pay that Regard to your wiſe Counſel, which he ought, dethrone him, and reign in his ſtead.* Then turning to his Son, he ſaid, *How light ſoever a Fault may ſeem to you, beware of committing it; and how ſmall ſoever a virtuous Action may appear, neglect not to do it. Virtue alone deſerves our Attention, and Purſuit; I have had too little to ſerve you for an Example; but follow the Advice of* Ko-lyang, *and you will find in him a ſecond Father.* DYN. VI. *HEU-HAN.* Cyc. XLIII. Year of *Chriſt* 184.

This Prince dy'd in the ſixty third Year of his Age, and the fortieth of the Cycle, after he had nam'd his Son *Hew-ti* for his Succeſſor.

HEW-TI, *Second Emperor, reign'd Forty one Years.*

WHILST the Prime Miniſter liv'd, *Hew-ti* trod in the Steps of his Father; he kept his Court at *Ching-tû*, the Metropolis of the Province of *Se-chwen*. There were then in the Northern Provinces three Sovereigns of the Family of *Ghey*, and in the Southern Provinces the Family of *U* kept their Court at *Nan-king*. The Family of *Ghey*, which was the moſt powerful of the three, laſted but forty ſix Years; it was deſtroy'd by one of its Generals, whoſe Son became the Founder of the following *Dynaſty*. The Family of *U* had four Kings in the Space of fifty nine Years. *Hew-ti*, 2d Emperor. *China* divided among the Princes of 3 Families.

Theſe different Principalities neceſſarily occaſion'd Wars; in one of which the Emperor loſt two famous Generals, call'd *Chang-ſi* and *Quang-yu*. This latter is number'd among their Idols, and honour'd as the *Mars* of *China*.

The famous *Ko-lyang*, who ſtill remain'd, had divers Encounters with the King of *Ghey*, but was often overcome. He was admired for his extraordinary Skill in making a Retreat in preſence of the Enemy; which always prov'd no leſs to his Glory and Honour than if he had gain'd the Victory. The King of *Ghey* aſpires to the Empire.

The King of *Ghey*, being now grown ſo powerful, that he thought himſelf able to conquer the Kings both of *Han* and *U*, who were leagued together. In order to put his Deſign in Execution, march'd with a formidable Army to the ſide of the great River *Yang-tſe-kyang*, which he intended to have croſs'd; but ſeeing the Waves very rough and boiſterous, *Doubtleſs*, ſay'd he, *theſe are the Bounds which Heaven hath put to the Ambition of Mortals*, and immediately turn'd back.

Song-chau, who was General to the King of *Ghey*, being puft up with his Victories, and obſerving the Credit he had obtained in the Army, rebell'd againſt his Maſter, whom he overcame, and thereupon reſolved to make his Way to the Throne. The Son of *Hew-ti* ſeeing things in a deſperate State, went to his Father; *There is no Room to deliberate*, ſays he, *this Moment muſt decide your Fate, either to vanquiſh or die, with this Sword in your Hand, and Crown on your Head.* But the Emperor wanting Courage refuſed to give his Enemy Battle; at which the young Prince was ſo griev'd, that retiring into the Hall of his deceaſed Anceſtors, he deſperately ſlew his Wife, and then himſelf. Cyc. XLIV. Year of *Chriſt* 244. Which is ſeized by his General *Song chau*.

In the fortieth Year of the Cycle, the Imperial Army was cut in pieces, and the Palace plunder'd. The cowardly Emperor went and deliver'd himſelf into the Hands of the Conqueror, who gave him a ſmall Principality; where he lived ſeven Years an obſcure and contemptible Life, and dy'd in the ſixty fifth Year of his Age. Cowardice of the Emperor.

The Seventh DYNASTY, *call'd* TSIN, *which had Fifteen Emperors in the Space of One hundred and Fifty five Years.* DYN. VII. *TSIN.*

SHI-TSU-VU-TI, *Firſt Emperor, reign'd Twenty five Years.*

THIS Name was aſſum'd by the Son of the General *Song-chau*, Founder of this *Dynaſty* of the *Tſin*; which Denomination ſeems to be the ſame with that of the fourth, yet it is quite different, both as to the Character wherein it is written, and the Pronunciation. This new Emperor, who kept his Court in the Province of *Ho-nan*, was a magnanimous Prince, and of a quick Apprehenſion, and penetrating Judgment; his Integrity was ſo great, that he could not endure the leaſt Diſſimulation. *Shi-tû-vû-ti*, 1ſt Emperor.

His Reign was very much diſturb'd by the warlike Preparations of many petty Sovereigns, who aſpir'd to the Crown. But thoſe of the South were often overcome by thoſe of the North who, beſides being more inured to the Fatigues of the Camp, were aſſiſted by the *Tartars*, with whom they were in League. Wars among the petty Sovereigns.

DYN. VII. *TSIN.* Cyc. XLIV. Year of *Chriſt* 244.

The Emperor having in time ſubdued and pacify'd the Northern Provinces, march'd with his victorious Arms into the Southern Provinces; and having paſs'd the River *Yang-tſe-kyang* without Oppoſition, he enter'd the Kingdom of *U*, and beſieg'd the Metropolis. The King not daring to make any Reſiſtance, came out of the City, and ſurrender'd himſelf to the Emperor, who gave him a ſmall Principality, where he ended his Days.

Are all ſubdued by the Emperor.

In the ſeventeenth Year of his Reign, finding himſelf Maſter of the whole Empire, and that he had no more Enemies to fear, he reſolv'd to enjoy the Repoſe which his Victories had procur'd him. He was even ſo imprudent as to diſband his Army, and ſhutting himſelf up in his Palace, gave himſelf up to Idleneſs and Luxury. His ill Conduct revived the Ambition of the petty Sovereigns, whom the Terror of his Arms had before kept within the Bounds of their Duty. He dy'd in the fifty fifth Year of his Age, and the forty fifth of the Cycle, and left a numerous Poſterity, whereof *Whey-ti*, his eldeſt Son, ſucceeded him.

WHEY-TI, *Second Emperor, reign'd Seventeen Years.*

Whey-ti, 2d Emperor.

THIS Prince had no Spirit or Genius, and was altogether unfit for the high Station he poſſeſs'd. However, the Beginning of his Reign was ſucceſsful, thro' the Ability of four of his chief Miniſters, in whom he put Confidence; but a jealous and paſſionate Wife ſoon threw the Court and Empire into Confuſion. This Woman, who had the Title of Second Queen, got the Empreſs remov'd from Court, poiſon'd her only Son, and procur'd all the Nobles who were of her Party to be put to Death.

Troubles raiſed by the 2d Queen.

Theſe barbarous Actions occaſion'd ſeveral Battles, and a great deal of Blood-ſhed; the Second Queen was ſlain in her turn, with all that were of her Party, and the Emperor himſelf obliged to fly in order to ſave his Life.

The Regulo's aſpire to the Empire.

The Regulo's took Advantage of all theſe Diſorders. The King of the Principality of *Tſi* took the Field with an Army, and being ſwell'd with ſome Succeſs which he had at firſt, doubted not to make his Way to the Crown; and perhaps had obtain'd it, had he not been ſlain in a Battle. Another Prince of the Family of *Han*, who reign'd in the Northern Provinces, and had taken Arms, met with the ſame Fate. At that time there ſprang up a new Sect, (which was only a Branch of that of *Lau-kyun*) call'd *Vû-ghey-kyau*, that is to ſay, *The Doctrine of the Void, and of Nothing*. Theſe Sectaries taught the way how to attain to a certain Degree of Tranquillity, which bound up all the Faculties of the Soul, and ſuſpended the Functions of Senſe, in which they made Perfection to conſiſt.

Sect of *Quietiſts* in *China*.

Cyc. XLV. Year of *Chriſt* 304.

The third Year of the Cycle *Whey-ti* dy'd of Poiſon which was given him, in the forty eighth Year of his Age, leaving no Iſſue behind. The Grandees and Nobles choſe the twenty fifth Son of the Founder of this *Dynaſty*, for Emperor, call'd *Whay-ti*.

WHAY-TI, *Third Emperor, reign'd Six Years.*

Whay-ti, 3d Emperor.

THE Choice of this Emperor at firſt was generally approv'd, for he was endow'd with Qualities which promiſed a happy Reign; but the Ambition and Power of ſome of thoſe little Sovereigns, already mention'd, which increas'd daily thro' the Weakneſs of the Emperors, cauſed infinite Troubles in the Empire, for many Years, and rendred the Crown precarious.

Conquer'd and ſlain by one of the Regulo's.

One of theſe petty Kings, call'd *Lyew-ywen*, was ready to dethrone the Emperor, when Death interrupted the Courſe of his Victories. However, his Son *Lyew-tſong*, following the ſame Deſign with Succeſs, got Poſſeſſion of the Palace; which he plunder'd, ſlew the Emperor's Son, and after forcing the Emperor himſelf to wait on him at Table, in the Habit of a Slave, put him to Death, in the tenth Year of the Cycle, and the thirtieth Year of his Age. The Grandees choſe for his Succeſſor *Min-ti*, Grand-Son of the Founder of this *Dynaſty*.

MIN-TI, *Fourth Emperor, reign'd Four Years.*

Min ti, 4th Emperor.

THIS Prince had no better Fortune than his Predeceſſor. He had ſcarcely reign'd three Years, when *Lyew-yau* drove him from his Palace, which he plunder'd, and baniſh'd him, as it were, into a Principality, in the Province of *Shan-ſi*; where he had not liv'd a Year before he was ſlain by the King of *Han*. A Grand-Son of the Founder of this *Dynaſty* was choſen in his Room.

Conquer'd and ſlain.

YWEN-TI, *Fifth Emperor, reign'd Six Years.*

Ywen-ti, 5th Emperor.

THIS Emperor is commended for his Gravity, Frugality, Moderation, and Eſteem of wiſe and learned Men. Of this laſt he gave a ſingular Proof to *Vang-tau*, his Prime Miniſter, who had been *Ko-lau* to three Emperors, by preſſing him to ſit down by him; but that Miniſter modeſtly refuſed this Honour; *Prince*, ſays he, *how ſhould we ſee the Sun, which becomes viſible by being placed at a due Diſtance from us, ſhould he abaſe himſelf ſo far as to deſcend into theſe low Places which he enlightens?*

This

This Prince remov'd his Court from the Weſt to the Eaſt, and fix'd it in the City of *Nan-king*, whence his Family has been nam'd the *Eaſtern Family of* Tſin. In the ſixth Year of his Reign he fell into a deep Melancholy, which was the Cauſe of his Death in the forty ſixth Year of his Age. His Son ſucceeded him.

DYN. VII. *T S I N.*

Cyc. XLV. Year of *Chriſt* 304.

MING-TI, *Sixth Emperor, reign'd Three Years.*

THE *Chineſe* Hiſtory mentions nothing of this Prince, who after three Years Reign dy'd the twenty ſecond Year of the Cycle, in the twenty ſeventh Year of his Age, and was ſucceeded by his Son *Ching-ti*.

Ming-ti, 6th Emperor

CHING-TI, *Seventh Emperor, reign'd Seventeen Years.*

THIS Prince being but five Years old when he aſcended the Throne, the Empreſs, his Mother, was intruſted with the Government. The Imperial Authority was too weak to curb the petty Sovereigns, whoſe Ambition was boundleſs; ſome of the more powerful aiming to deſtroy each other, only to clear the Way to the Throne. This young Prince was but twenty one Years old when he dy'd; his Brother *Kang-ti* ſucceeding him.

Ching-ti, 7th Emperor.

The Regulo's aim at the Crown.

KANG-TI, *Eighth Emperor, reign'd Two Years.*

THIS Prince aſcended the Throne the fortieth Year of the Cycle, and dy'd the forty firſt, in the forty ſecond Year of his Age, leaving the Crown to his eldeſt Son *Mo-ti*.

Kang-ti, 8th Emperor.

MO-TI, *Ninth Emperor, reign'd Seventeen Years.*

THE Empreſs was declared Guardian of this young Prince, who was but two Years old when he came to the Crown. As ſoon as he had paſs'd his Infancy, he diſcover'd ſhining Marks of Wiſdom and Virtue far above his Age; he made good uſe of the Advice of his Miniſters, and recover'd ſeveral Provinces.

Mo-ti, 9th Emperor.

Whan-ven, who commanded the Imperial Army, march'd into the North, to puniſh a revolted petty King of the Family of *Han*, whoſe Palace he plunder'd and burnt to the Ground.

However, the Puniſhment of this Prince did not appeaſe the Troubles; the petty Sovereigns ſtill continued the War with each other, in order to increaſe their Power, and obtain the Empire. Had the Emperor liv'd, he would without doubt have reduced them to Obedience, but he dy'd in the nineteenth Year of his Age, and fifty eighth of the Cycle. The Nobles choſe *Ngai-ti*, who was the Son of *Ching-ti*, ſeventh Emperor of this *Dynaſty*.

Regulo's ſtill at War.

NGAI-TI, *Tenth Emperor, reign'd Four Years.*

Cyc. XLVI. Year of *Chriſt* 364.

THIS Prince dy'd in the ſecond Year of the Cycle, the twenty fifth of his Age, when *Ti-yê* his younger Brother was elected by the Grandees to ſucceed him.

Ngai-ti, 10th Emp.

TI-YE, *Eleventh Emperor, reign'd Five Years.*

THE Reign of this Prince was not much longer than that of his Predeceſſor, altho he lived much longer; for *Whan-ven*, his Prime Miniſter, after obtaining a great Victory in the North, over the King of *Ywen*, dethron'd the Emperor, and confin'd him in a Cittadel; where having lived an obſcure Life fifteen Years, he dy'd the forty third Year of his Age, and the Grandees choſe in his room *Kyen-ven-ti*, the laſt of the Children of *Ywen-ti*, fifth Emperor of this *Dynaſty*.

Ti-yê, 11th Emp. Dethroned by his prime Miniſter.

KYEN-VEN-TI, *Twelfth Emperor, reign'd Two Years.*

DURING his ſhort Reign of two Years, nothing remarkable is ſaid of him. He dy'd in the fifty third Year of his Age, and was ſucceeded by his Son *Vû-ti*.

Kyen-ven-ti, 12th Emp.

VU-

DYN. VII. T S I N.

VU-TI, *Thirteenth Emperor, reign'd Twenty four Years.*

Cyc. XLVI. Year of Christ 364. *Vû-ti*, 13th Emp.

VU-TI aſcended the Throne the tenth Year of the Cycle. *Fû-kyen*, who was Emperor in the North, reſolving to attack the Emperor, and conquer his Provinces, his Miniſters endeavour'd to diſſuade him from ſuch a dangerous Enterprize; by obſerving to him that the Family of the *Tſin* had been placed on the Throne by the Direction of Heaven, and that as yet they had neither incurred its Wrath, nor done any thing to render them unworthy of its Protection.

Defeats the Emperor of the North.

Theſe Remonſtrances proving ineffectual, *Fû-kyen*, who rely'd on the Number and Bravery of his Soldiers, march'd Southward with a formidable Army; which *Vû-ti* being inform'd of, haſten'd with a ſmall but ſelect Body of his Troops, and without giving his Enemy time to bring all his Forces together, attack'd him in his Camp, with ſuch Courage and Reſolution, that he intirely defeated him. The Generals of *Fo-kyen*'s Army being driven to Deſpair, ſeiz'd him in the Rout, and conducting him to a Temple, there ſtrangled him.

Suffers ſeveral Regulo's to revolt.

Notwithſtanding this great Succeſs of *Vû-ti*, ſo fatal to the Empire of the North, ſeveral of the ſmaller Sovereigns revolted; whom he might have eaſily ſubdued, had he made good Uſe of his Victory, and march'd with his Forces into the Northern Provinces; but he return'd to his Court, and gave himſelf up to all manner of Voluptuouſneſs and Senſualities. This Hero at laſt dy'd by the Hands of a Woman; for having by way of Raillery call'd the Second Queen an old Woman, who was but thirty Years of Age; this Princeſs being highly exaſperated with ſuch an ill-grounded Reproach, immediately revenged herſelf upon him, for the Emperor was found ſtifled in his Bed. *Ngan-ti* his Son ſucceeded him.

Is ſlain by the 2d Queen.

NGAN-TI, *Fourteenth Emperor, reign'd Twenty two Years.*

Ngan-ti, 14th Emp.

THE little Merit found in this Prince, his Indolence, and Want of Application, gave but ſmall Hopes of his reſtoring the Tranquillity of the Empire; and indeed we meet with nothing but Revolts and Wars among the Regulo's, during his Reign. A Grandſon of the King of *Tay*, the only remaining Branch of that Family, intirely defeated the King of *Yen*, with whom he was at War, and took his Principality from him; whereby he founded a Dominion, which was govern'd by thirteen Monarchs of his Family, in the Space of one hundred forty nine Years.

Revolts and Wars among the Regulo's.

Lyew-bû a Shoemaker, Founder of the following Dynaſty.

About this time there was a Man of mean Birth, call'd *Lyew-bû*, who got his Living at firſt by ſelling Shoes about the Country; but afterwards turning Soldier, he came to be General of a great Army, ſignaliz'd himſelf by ſeveral Exploits, and was ſo powerful as to uſurp the Imperial Throne, being the Founder of the following *Dynaſty*. He murder'd the Emperor at the Age of thirty ſeven, and *Kong-ti*, his Brother by the ſame Mother, ſucceeded him.

KONG-TI, *Fifteenth Emperor, reign'd Two Years.*

Kong-ti, 15th Emp.

THIS Prince aſcended the Throne in the fifty ſixth Year of the Cycle, and in the ſecond Year of his Reign was ſtifled or choak'd by *Lyew-yû*, who aſcended the Throne, and took the Name of *Kau-tſû-vû-ti*. Thus was the *Dynaſty* of *Tſin* extinguiſh'd, to make room for that of *Song*.

DYN. VIII. S O N G.

The Eighth DYNASTY, *call'd* SONG, *which had Eight Emperors, in the Space of Fifty nine Years.*

KAU-TSU-VU-TI, *Firſt Emperor, reign'd Two Years.*

Kau-tſû-vû-ti 1ſt Emperor.

THIS new Emperor fix'd his Court at *Nan-king*, which was his Native Place. His Air, his Gate, his Size, in ſhort his whole outward Deportment had ſomething in them inexpreſſibly Noble and Majeſtick; to a great natural Courage he join'd equal Moderation, which appear'd principally in his Cloaths, Train, and Dreſs, being in all of them remarkably frugal.

Dynaſties named *U-tay*.

This *Dynaſty* and the four following, which altogether go by the Name of *U-tay*, are accounted ſmall in compariſon of the others, becauſe they continued but very few Years. *China* was ſtill

Empire divided into Northern and Southern.

divided into two Empires, the Northern and the Southern, each of which had its proper Monarch.

In the fifty ninth Year of the Cycle *Kau-tſû-vû-ti* dy'd, at the Age of Sixty ſeven. *Shau-ti* his eldeſt Son ſucceeded him.

SHAU-

DYN. VIII. SONG. Cyc. XLVI. Year of *Chriſt* 364.

SHAU-TI, *Second Emperor, reign'd One Year.*

Shau-ti, 2d Emperor.

THO' this Emperor was ſeventeen Years old, when he aſcended the Throne, it was ſoon perceived that he wanted Underſtanding, becauſe he delighted to buſy himſelf in trifling Matters. *Tan-tau-tſi*, the *Ko-lau*, or Prime Miniſter, took away the Crown from him, and not long after his Life. He was but eighteen Years old when he dy'd, and was ſucceeded by *Ven-ti*, the third Son of the Founder of this new *Dynaſty*.

VEN-TI, *Third Emperor, reign'd Thirty Years.*

Ven-ti, 3d Emperor. Cyc. XLVII. Year of *Chriſt* 424.

THIS Prince was eſteem'd on Account of his good Nature, Moderation, Juſtice, and great Integrity; he was blam'd only for having too great an Affection for the Bonzas, whoſe Protector he openly declar'd himſelf. He ordain'd that no Magiſtrates ſhould continue in the ſame Poſt above ſix Years: and after ſome other Regulations of this ſort, for the good of his People, he declar'd War againſt the Emperor of the North, whoſe Power daily increaſed, having already ſixteen Regulo's in intire Subjection to him. *Ven-ti* loſt the firſt Battle, but afterwards obtain'd many Victories, by the Conduct and Bravery of *Tan-tau-tſi*, his Prime Miniſter, who by this extraordinary Succeſs gain'd no little Credit and Authority; but that Credit render'd his Fidelity ſuſpected to the Emperor, who fearing too powerful a Subject, procur'd him to be put to Death, which was the Reward of his Services.

Bloody War with the Emperor of the North.

The News of this great General's Death being ſpread abroad, the Northern Men took Courage, and boldly entred the Southern Provinces, renewing the War with more Fury than ever. *Ven-ti*'s Troops, no longer commanded by that able General, were defeated in ſeveral Battles; but in the twenty ſixth Year of his Reign there was ſuch a horrible Slaughter on both ſides, that the Fields were overflow'd with *Chineſe* Blood.

Tay-vû-ti, the Emperor of the North cauſed a General Maſſacre of the Bonzas, throughout his Dominions, and burnt all their Temples and Idols. *Ven-ti* was murder'd at the Age of thirty five, by his eldeſt Son, and the Parricide was kill'd in his turn, by his ſecond Brother, who immediately revenged his Father's Death.

Maſſacre of the Bonzas.

VOU-TI, *Fourth Emperor, reign'd Eleven Years.*

Vou-ti, 4th Emperor.

THIS Prince was much addicted to the *Chineſe* Sciences, and had the Reputation of being learn'd: he was likewiſe exceeding ſkilful in managing a Horſe, and drawing the Bow, which gave him a more than ordinary Inclination to Hunting. He is cenſur'd for Prodigality, and beſtowing Favours without Reaſon or Diſtinction. He treated thoſe about his Perſon with a Roughneſs little ſuitable to their Rank, for having no Command over his Tongue he often uſed ſharp and reviling Language.

He dy'd in the thirty fifth Year of his Age, and forty firſt of the Cycle, *Fi-ti* his eldeſt Son ſucceeding him.

FI-TI, *Fifth Emperor, reign'd One Year.*

Fi-ti, 5th Emperor.

HE was no ſooner on the Throne but he diſcover'd a cruel and bloody Diſpoſition; many innocent Perſons were put to Death by his Orders, and he was ſlain himſelf in the firſt Year of his Reign.

His Succeſſor was *Ming-ti*, the eleventh Son of *Ven-ti*, the third Emperor of this *Dynaſty*.

MING-TI, *Sixth Emperor, reign'd Eight Years.*

Ming-ti, 6th Emperor.

THIS Prince was as barbarous and cruel as his Predeceſſor. He put to Death thirteen young Princes of the Imperial Blood, who were his Nephews; and as he had no Children of his own, he introduc'd Men among his Wives, with a Deſign to have a Male Child, then to kill the Mother, and give it to the Empreſs, who was barren. He preferr'd *Syau-tau-ching* to the higheſt Dignity of the Empire, a Man exceeding ambitious, and who afterwards murder'd two Emperors to make way to the Throne. *Ming-ti* dy'd the forty ninth Year of the Cycle, being only thirty four Years old, and was ſucceeded by *Tſang-ngû-vang* his eldeſt Son.

DYN. VIII. SONG. Cyc. XLVII. Year of Christ 424.

Tsang-ngu-vang, 7th Emperor, murder'd.

TSANG-NGU-VANG, *Seventh Emperor, reign'd Four Years.*

THE rough and untractable Temper of this Prince serv'd to colour the Perfidiousness and Treason of *Syau-tau-ching*; who dipp'd his Hands in the Blood of his young Master, being yet but fifteen Years of Age when *Shun-ti*, the third Son of *Ming-ti*, was advanc'd in his room.

SHUN-TI, *Eighth Emperor, reign'd Two Years.*

Shun-ti, 8th Emperor, murdered.

THIS young Prince met with the same Fate as his Brother, falling a Sacrifice to the Ambition of his Prime Minister, who murder'd him in the second Year of his Reign, and fourteenth of his Age.

By this double Murder *Syau-tau-ching* put an End to the *Dynasty* of *Song*, and became the Founder of a new *Dynasty* call'd *Tsi*, under the Name of *Kau-ti*.

DYN IX. TSI.

The Ninth DYNASTY, *call'd* TSI, *which had five Emperors in the Space of Twenty three Years.*

KAU-TI, *First Emperor, reign'd four Years.*

Kau-ti, or *Kau tse* 1st Emperor.

HE fix'd his Court at *Nan-king* the Capital of the Province of *Kyang-nan*, but enjoy'd not long the Fruit of his Crimes. He was more remarkable for his Skill in the Sciences, than Military Exploits. He used to say, That if he liv'd to govern the Empire but ten Years, he would make Gold as cheap as Dirt. One Day being dress'd in a Habit set over with precious Stones, all of a sudden he order'd them to be beaten to Powder, saying they were good for nothing but to inspire Luxury and Covetousness. He dy'd in the fifty ninth Year of the Cycle, at the Age of fifty four, and was succeeded by his eldest Son *Vû-ti*.

VU-TI, *Second Emperor, reign'd Eleven Years.*

Vû-ti, 2d Emperor.

Cyc. XLVIII. Year of Christ 484.

HE began his Reign with publishing a Law, that the *Mandarins* should not hold their Employments longer than three Years; and revived an ancient Statute, which prohibited the Intermarriages of Families of the same Name.

Fan-chin, Author of a new Sect.

At this time there appear'd a pretended Philosopher, whose Name was *Fan-chin*, who taught most pernicious Tenets, hitherto unheard of, *viz.* "That all Events in this World are the Effects "of pure Chance; that after this Life the State of Mankind is the same with that of Beasts; "and that the Soul dies with the Body," which impious Doctrines were quickly oppos'd by several able Men, and learnedly refuted by them in their Writings.

Syau-ywen, famous for his Skill in Politicks and Military Affairs, was raised to the Dignity of *Ko-lau*; we shall see him presently tread in the Steps of his Predecessor, and shedding the Blood of his Masters to usurp their Crown.

Vû-ti dy'd the tenth Year of the Cycle, and forty fifth of his Age; *Ming-ti*, the Brother of the Founder of this *Dynasty*, being advanced in his Room.

MING-TI, *Third Emperor, reign'd Five Years.*

Ming-ti, 3d Emperor, a Murderer and Usurper.

KAU-TI, the Founder of the *Dynasty*, thought he could not do better, than to commit the Care and Education of two of his young Children to his Brother *Ming-ti*; who placed them successively upon the Throne, but cut them off one after another, in the short Space of four Months, and seiz'd the Crown.

The Northern Provinces enjoy'd a profound Peace, whose Emperor was so addicted to Study, that whether he was in a Chair or on Horseback he had always a Book in his Hand.

Ming-ti dy'd at forty Years of Age, the fifteenth of the Cycle, and left the Crown to his third Son *When-hew*.

WHEN-

WHEN-HEW, *Fourth Emperor, reign'd Two Years.*

DYN. IX. *TSI.* Cyc. XLVIII. Year of *Christ* 484. *When-hew*, 4th Emperor, murder'd by his Prime Minister.

THE Debaucheries and Cruelty of this Prince, his Averſion to thoſe who were capable of giving him wiſe Counſels, and the Credit into which he brought the Eunuchs, were ſo many Pretences for *Syau-ywen* under which to cloak his Paſſion for Reigning. He join'd the King of the Principality of *Lyang*, and having made himſelf Maſter of the Palace, ſet it on Fire, and after built another more magnificent. The Emperor was dethroned, and at nineteen Years old kill'd by the Hands of this traiterous Prime Miniſter, who plac'd *Ho-ti* the Brother of that unfortunate Prince on the Throne.

HO-TI, *Fifth Emperor, reign'd One Year.*

Ho-ti, 5th Emperor.

SYAU-YWEN, when he placed this young Prince on the Throne, did not deſign that he ſhould enjoy it long; for at the Year's End and Age of fifteen he depriv'd him both of his Life and Crown, which he ſeiz'd, and founded a new *Dynaſty*.

The Tenth DYNASTY, *call'd* LYANG, *which had Four Emperors, in the Space of Fifty five Years.*

DYN. X. *LYANG.*

KAU-TSU-VU-TI, *Firſt Emperor, reign'd Forty eight Years.*

Kau-tſû-vû-ti 1ſt Emperor.

SYAU-YWEN, who after his Acceſſion to the Throne, which he ſo traiterouſly obtained, aſſumed the Name of *Kau-tſû-vû-ti*, was deſcended from the ancient Family of *Syau-ho*, and endow'd with excellent Qualities, being active, laborious, and vigilant. He diſpatch'd all his Affairs, which always paſt thro' his own Hands, with ſurpriſing Readineſs, was ſkilful in almoſt all the Sciences, particularly the Military Art; was auſtere in whatever concern'd his own Perſon, and ſo ſaving, that the ſame Cap ſerved him three Years; but at laſt his Fondneſs for the Bonzas carry'd him ſo far, that he neglected intirely the Buſineſs of the State, and in effect became a Bonza himſelf. He put out an Edict forbidding to kill Oxen or Sheep, even for Sacrifices, appointing ground Corn to be offer'd inſtead of thoſe Animals.

Ruin'd by his Fondneſs for the Bonzas.

In the fifteenth Year of his Reign he laid Siege to the City of *Shew-yang* in the Province of *Shen-ſi*, which laſted ten Years; loſing before it an incredible Numer of Men either by Water, Sword or Famine.

Empire of the North deſtroy'd.

At this time happen'd the entire Ruin of the Empire of the North, call'd *Ghey*. This vaſt Dominion was divided between two Sovereigns, one of the Eaſtern, the other of the Weſtern Part, but at length was united under the King of *Tſi* and *Chew*. The Empreſs of the North, nam'd *Hû*, built a Monaſtery large enough to lodge a thouſand Bonzas, and gave it the Name of *Yong-ching*, that is, *Perpetual Peace*.

The Emperor turns Bonza or Pagan Monk.

For twenty ſix Years the Emperor govern'd with Succeſs, till the Fancy took him to leave the Court, and dwell in a Temple of the Bonzas, where he had his Head ſhaved, wore a coarſe Garment, and liv'd upon Herbs and Rice; and tho' the Grandees of the Empire brought him back againſt his Will, from the Place of his Retirement to his Palace, yet he obſtinately continued to live after the Manner of the Bonzas. According to their Doctrine of the Tranſmigation of Souls, he durſt not condemn any, even the greateſt Criminal, to Death; which open'd the Door to Licentiouſneſs, and occaſion'd infinite Murders and Robberies.

Kyen-wen, the *Ko-lau* of the Empire, griev'd that he was forc'd to ſerve an Uſurper, ſtarv'd himſelf to Death, which Practice is common enough among the *Chineſe*. When the Emperor heard of it, he cry'd out: *Do not I hold my Crown of Heaven? Am I beholden for it to the Grandees of the Empire? What Reaſon than had this miſerable Man to make himſelf away?*

Is ſeiz'd by the King of *Ho nan*, and ſtarved to Death.

Hew-king, who was King of *Ho-nan*, and the Emperor's Vaſſal, revolted ſuddenly, and making himſelf Maſter of *Nan-king*, ſeiz'd the Emperor; who appearing intrepid before his Conqueror, and without the leaſt Sign of Concern in his Countenance, the Rebel, tho' naturally fierce, was ſcarce able to look him in the Face; and felt ſuch Emotions, that the Sweat ran down in Drops; *I could not have believed*, ſaid he, *that it was ſo difficult to reſiſt a Power, which Heaven has eſtabliſh'd.* So that he durſt not imbrue his Hands in the Blood of the old Man, but contented

DYN. X. *I S I.*

Cyc XLVIII Year of *Chriſt* 424.

contented himſelf with putting him to a lingering Death, by retrenching part of his Suſtenance every Day.

Great Inſtance of Filial Piety.

There were great Encomiums made at this time on the filial Piety of a young Man fifteen Years of Age, call'd *Kye-ſwen*; whoſe Father being condemn'd to loſe his Head for ſeveral Offences committed by him, during his Magiſtracy; *Kye-ſwen*, as ſoon as he was inform'd thereof, went and threw himſelf at the Feet of the Prince, intreating him, with Tears, that he might be allow'd to ſuffer in his Father's Stead. The Prince after a ſtrict Examination, finding he was in Earneſt, and acted voluntarily, in Conſideration of ſuch remarkable Tenderneſs, pardon'd the Father, and rewarded the Son with a Title of Honour; which yet he conſtantly refuſed, becauſe it would continually put him in mind of his Father's Fault.

Cyc. XLIX. Year of *Chriſt* 544.

Kau-tſû-vû-ti being deny'd a little Honey which he call'd for, to take away a bitter Taſte he had in his Mouth, dy'd immediately in the ſixth Year of the Cycle, and fourſcore and ſixth of his Age, his third Son *Kyen-ven-ti* ſucceeding him.

KYEN-VEN-TI, *Second Emperor, reign'd Three Years.*

Kyen-ven-ti, 2d Emperor.

HEW-KING did not ſuffer this Emperor to remain long upon the Throne; for he ſeiz'd his Perſon in the ſecond Year of his Reign, and having put him to Death, aſſum'd the Title of Emperor, but preſerv'd it ſcarce one Year.

Kyen-ven-ti, when ſlain, was forty nine Years of Age, and was ſucceeded by *Ywen-ti*, the ſeventh Son of the Founder of the *Dynaſty*.

YWEN-TI, *Third Emperor, reign'd Three Years.*

Ywen-ti, 3d Emperor, devoted to the Sect of *Lau-kyun*,

CHIN-PA-SYEN who was Sovereign of a ſmall Dominion, and at the ſame time *Ko-lau* of the Empire, attack'd *Hew-king*, cut his Army in pieces, and cauſed him to be beheaded. But this *Ko-lau*, [or Prime Miniſter] alſo revolted in his turn, and beſieged *Nan-king*. The Emperor, who reſided there, and was wholly beſotted with the idle Conceits of the Sect of *Lau-kyun*, being by this Revolt rouſed to Arms, went round the Walls of the City; but ſeeing all was loſt, he broke his Sword, and burnt his Library, which conſiſted of a hundred and forty thouſand Volumes, ſaying, "There was an End, both of the Sciences and the Military "Art." After this, the Rebel having taken the City, *Ywen-ti* mounted on a white Horſe went and ſurrender'd himſelf into the Hands of the Conqueror, who ſlew him at the Age of forty ſeven, *King-ti* his ninth Son ſucceeding him.

is ſeized and murder'd by his Prime Miniſter.

KING-TI, *Fourth Emperor, reign'd Two Years.*

King-ti, 4th Emp. murder'd by the ſame Hand. Deſtruction the Bonzian Temples.

IN the thirteenth Year of the Cycle this Prince was advanced to the Imperial Dignity, which he held not above two Years, the Murderer of his Father diſpatching him likewiſe, in the ſixteenth Year of his Age. With this Prince expired the *Dynaſty* of *Lyang*; and *Chin-pa-ſyen*, the Founder of the *Dynaſty* of *Chin*, made himſelf Maſter of the Empire, taking the Name of *Kau-tſû-vû-ti*. In the ſame Year the Emperor of that part of the North, call'd *Chew*, cauſed all the Temples of the Bonzas and their Idols to be burnt.

DYN. XI. *CHIN.*

The Eleventh DYNASTY, *call'd* CHIN, *which had Five Emperors in the Space of Thirty three Years.*

KAU-TSU-VU-TI, *Firſt Emperor, reign'd Three Years.*

Kau-tſû-vû-ti, 1ſt Emperor.

THIS new Emperor was deſcended from *Chin-ſhe*, the famous General, diſtinguiſh'd by his glorious Actions, under the fifth Family of *Han*; he was a Lover of the Sciences, and very fond of Bonzas; but Death in a little time depriv'd him of that Crown which he had obtain'd by a double Crime, for he dy'd in the third Year of his Reign, which was the fifty ninth of his Age, and ſixth of the Cycle, his Brother *Ven-ti* ſucceeding him.

VEN-

DYN. XI. CHIN. Cyc. XLIX. Year of *Chriſt* 544.

VEN-TI, *Second Emperor, reign'd Seven Years.*

VEN-TI always lived privately, without concerning himſelf in Affairs, till the Moment he was made Emperor; but it ſoon appear'd that he had the proper Qualities of a great Prince, by the Affection he bore to his Subjects, and the Trouble he took to hear their Law-Suits himſelf, and bring them to a ſpeedy Iſſue. He order'd a Drum to beat within the Palace to diſtinguiſh the Hours of the Night, which Cuſtom is obſerv'd to this Day. Being ſenſible that his Son was a Perſon of no great Capacity, he reſolved to chooſe his Brother, the King of *Ngan-ching*, for his Succeſſor; but the *Ko-lau* and Nobles making a ſtrong Repreſentation againſt it, he alter'd his Intention.

Ven-ti, 2d Emperor. The Hours diſtinguiſh'd in the Palace by beat of Drum.

The Emperor of that part of the North call'd *Chew*, revived at this time an ancient Cuſtom, which was to maintain at the publick Charge all aged Perſons, who had done any important Service to the State.

Ven-ti was forty five Years old when he dy'd, in the twenty fourth of the Cycle, and his Son *Ling-hay-vang* ſucceeded him.

LING-HAY-VANG-, *Third Emperor, reign'd Two Years.*

THIS Prince was hardly ſeated on the Throne, before he was depoſed by his Uncle, the King of *Ngan-ching*; and dying ſoon after at Nineteen Years of Age; *Swen-ti*, Nephew to the Founder of this *Dynaſty*, ſeiz'd the Crown by Force.

Ling-hay-vang, or *Fi-ti*, 3d Emperor.

SWEN-TI, *Fourth Emperor, reign'd Fourteen Years.*

THIS Prince was of a ſweet and eaſy Temper, and his chief Delight was Muſic, to which he devoted part of his Time. The Sages, whom he lov'd and protected, had always an eaſy Acceſs to him. One of his Vaſſals having, out of ſome intereſted View, ſent him Preſents of great Value, he, to check his Ambition, order'd them to be burnt in his Preſence.

Swen-ti, or *Sivn-ti*, 4th Emperor.

The Emperor of the North, having promoted *Yang-kyen* to the Dignity of *Ko-lau*, and given his Daughter in Marriage to his Son, not long after made him Sovereign of the Principality of *Swi*, by which he became ſo powerful, that in a few Years he was in a Condition to ſubdue all *China*.

The Riſe of *Yang-kyen*.

Swen-ti dy'd in the forty ninth Year of the Cycle, and the forty ſecond of his Age, his Son *Chang-ching-kong* ſucceeding him.

CHANG-CHING-KONG, *Fifth Emperor, reign'd Seven Years.*

THIS Prince was no ſooner inveſted with the ſovereign Power, but he plung'd himſelf into the moſt criminal Exceſſes. *Yang-kyen*, who was become very powerful in the North, being inform'd of his debauch'd and effeminate way of living, aſſum'd the Title of Emperor; and advancing Southward, with a very numerous Army, croſs'd the River *Yang-tſe-kyang*, without the leaſt Oppoſition, and entred the Imperial City of *Nan-king* in Triumph. *Chang-ching-kong* chooſing Death rather than to fall into the Enemy's Hands, threw himſelf into a Well, from whence however he was taken out alive; but being dethron'd he ſpent the remaining four and twenty Years of his Life in a private Condition, dying at the Age of fifty two. *Yang-kyen* took the Name of *Kau-tſû-ven-ti*, and became the Founder of a new *Dynaſty*.

Chang-ching-kong, 5th Emp. dethron'd by *Yang-kyen*.

The Twelfth DYNASTY, *call'd* SWI, *which had Three Emperors in the Space of Twenty nine Years,*

DYN. XII. SWI.

KAU-TSU-VEN-TI, *Firſt Emperor, reign'd Fifteen Years,*

THIS Prince ſeiz'd the Throne in the forty ſeventh Year of the Cycle, and in the fifty fourth he re-united the Northern and Southern Empires; which had exiſted ſeparately for three hundred Years, the *Yang-tſe-kyang* being their common Boundary. He was deſcended from a noble Family, which had perform'd great Services to the fifth Race, call'd the *Han*, and kept his Reſidence in the Province of *Shen-ſi*. His ſolid and penetrating Judgment made Amends

Kau-tſû-ven-ti, 1ſt Emp. unites the Northern and Southern Empires.

DYN. XII. SUI.

for his want of Learning, while his admirable Temperance and Love of his Subjects gain'd him their Eſteem and Confidence. He reform'd the ancient Muſic, and commanded the Learned to make uſe of nothing but ſound Reaſoning in their Compoſitions, avoiding all Rhetorical Flouriſhes and vain Ornaments, as fit only to pleaſe the Ear, and enervate Eloquence; he cauſed alſo publick Granaries to be built in all Cities; and ordained that each Family, in proportion to its Subſtance, ſhould furniſh every Year a certain Quantity of Rice and Corn, for the Support of the Poor in time of Famine. He publiſh'd likewiſe an Edict making it Death to ſteal the Value of eight Sols; which afterwards, upon the Repreſentations that were made to him, he aboliſh'd, but was inexorable towards the Judges who received Bribes. Laſtly, he render'd Merchants and Mechanics incapable of enjoying publick Employments. Altho' he knew his eldeſt Son to be a Perſon of no Merit, yet he intended to make him his Heir; which Preference ſo exaſperated his ſecond Son *Yang-ti*, that he murdered his Father in the ſixty fourth Year of his Age, and the firſt of the Cycle. With the ſame Barbarity he treated his Brother, whom he look'd upon as his Rival, and by this double Parricide mounted the Throne.

Cyc. XLIX. Year of *Chriſt*, 544.

His Laws.

Cyc. XLIX. Year of *Chriſt* 604.

YANG-TI, *Second Emperor, reign'd Thirteen Years.*

Yang-ti, 2d Emperor.

THO' this Prince had valuable Qualities, yet he is generally blamed for his Luxury and Prodigality. Having removed his Court from the Province of *Shen-ſi* to that of *Ho-nan*, he cauſed two vaſtly large public Granaries to be built, and a Park to be made, fifteen Leagues in Compaſs, with ſtately Palaces and magnificent Gardens; where he took the Air on Horſeback, accompany'd by a Great number of his Wives, who perform'd Concerts of Vocal and Inſtrumental Muſic. His Fame drew ſeveral foreign Princes to his Court, in order to put themſelves under his Protection. He forbad his Subjects to carry Arms, a piece of Policy ſtill in Force. He alſo repaired the great Wall dividing *China* from *Tartary*, in which Work it is ſaid a Million of Men were employ'd. He was ſo intent upon the Advancement and Progreſs of the Sciences, that he commiſſion'd a hundred of the moſt learned Men to reviſe and re-print, after the Manner of thoſe Days, all Books treating of War, Politics, Phyſic, and Agriculture. He eſtabliſh'd the Degrees of Doctor, to qualify both Literary and Military Men for their reſpective Employments. He attack'd the *Koreans* both by Sea and Land; and tho' his firſt Attempt was without Succeſs, yet in a ſecond Expedition he forced them, in Quality of Vaſſals, to ſend Ambaſſadors to implore his Clemency.

Repairs the Great Wall.

Forces *Korea* to become tributary.

In viſiting the Southern Provinces, the thirteenth Year of the Cycle, he arriv'd at *Yang-chew*, a City of *Kyang-nan*, where he was aſſaſſinated at thirty nine Years of Age, by a mean Fellow, whoſe Name was *Wha-kyê*; on which *Li-ywen*, one of the Regulo's, having aſſembled an Army of one hundred and twenty thouſand Men, placed the Crown upon the Head of *Kong-ti*, Grandſon of the Emperor *Kau-tſû-ven-ti*.

Aſſaſſinated.

KONG-TI, *Third Emperor, reign'd One Year.*

Kong-ti, 3d Emperor, depoſed by *Ly ywen*.

THIS Prince was enthron'd and depoſed the ſame Year, by *Li-ywen*, whoſe ſecond Son, at the Head of an Army raiſed by his Father, made himſelf Maſter of the Palace. It is reported, that while he was viewing its Magnificence and Riches, he fetch'd a deep Sigh, and ſaid, "No, ſuch a ſtately Edifice muſt not be ſuffer'd to ſtand any longer, being good for nothing but "to ſoften the Spirit of a Prince, and cheriſh his vicious Inclinations," and ſo order'd it immediately to be burnt down. Thus ended the *Dynaſty* nam'd *Swi*, the laſt of five petty ones. *Li-ywen* was the Founder of the following Race, and reign'd by the Name of *Shin-yau-ti*.

DYN. XIII. TANG.

The Thirteenth DYNASTY, *call'd* TANG, *which had Twenty Emperors, in the Space of Two hundred eighty nine Years.*

SHIN-YAU-TI, *Firſt Emperor, reign'd Nine Years.*

Shin-yau-ti, 1ſt Emperor, favours the Sect of *Lau-kyun*.

HE began his Reign with an Act of Clemency, which preſaged the Mildneſs of his future Government, abating the Rigour of Penal Laws, and moderating the Taxes; but on the other hand he ſhew'd himſelf too favourable to the Doctrine of *Lau-kyun*, by erecting a Temple in Honour of the Chief of that Sect.

In

In the ſixteenth Year of the Cycle, he reduc'd all the Rebels, and thereby became the peaceable Poſſeſſor of this vaſt Monarchy. It was he who ordain'd that one Ounce of Copper ſhould be coined into ten Pieces of Money, with theſe Words, TONG PAU, impreſs'd on them. This was the only Money current in *China*, and is in uſe at this time. By the Advice of his *Ko-lau*, call'd *Fû-ywe*, he enjoin'd one hundred thouſand Bonzas to marry, in order to propagate Soldiers for his Army. In the twenty third Year of the Cycle he abdicated the Crown in favour of his ſecond Son call'd *Tay-tſong*, and dy'd nine Years after in the ſeventieth Year of his Age.

DYN. XIII. *TANG.* Cyc. XLIX. Year of *Chriſt* 604.

TAY-TSONG, *Second Emperor, reign'd Twenty three Years.*

THIS Prince, who began his Reign in the twenty fourth Year of the Cycle, is accounted by the *Chineſe* one of their greateſt Emperors; whom they praiſe eſpecially for his Wiſdom, and the favorable Reception all thoſe met with, who were capable of giving him prudent Counſels, or had Courage enough to tell him of his Faults. So great was his Temperance and Frugality, that he never ſuffer'd more than eight Diſhes of Meat to be ſerved up to his Table; and drove almoſt all the Concubines out of his Palace. In his Reign the *Chriſtian* Religion gained Footing in his Empire, as will be obſerv'd hereafter. He cauſed the beſt Books to be brought from all Parts; and became in ſome reſpect the Reſtorer of the Sciences, by the Care he took to re-eſtabliſh in his Palace an Academy for Literature, wherein were reckon'd eight thouſand Scholars, many of them Sons of foreign Princes; whom he provided with able Maſters, appointing eighteen of the moſt eminent, call'd *She-pa-hyo-tſe*, to ſuperintend their Studies. He founded likewiſe a Military Academy for Archery, where he often aſſiſted himſelf. This was not at all agreeable to the Miniſters, who repreſented to him the Indecency, as well as the Danger that might accrue to his Perſon, by frequenting this Academy; to which *Tay-tſong* anſwer'd, "I look upon myſelf in my "Empire as a Father in his Family, and I carry my Subjects in my Boſom, as if they were my "Children; What have I then to fear?".

Tay-tſong, 2d Emperor,

eſtabliſhes Academies for Literature and Archery.

This Affection for his Subjects made him ſay, "That he wiſh'd his People to have Plenty of "the common Neceſſaries of Life;" adding, "That the Welfare of the Empire depends on "the People; an Emperor who fleeces his People to enrich himſelf, is like a Man who cuts "his own Fleſh in pieces, to ſupply his Stomach, which is fill'd, it is true, but in a ſhort time "his Body muſt periſh. How many Emperors have ow'd their Ruin to their Luxury! What "Expences were they at to ſupport it? and what heavy Taxes did the poor People groan under "to ſupply thoſe Expences? When the People are rack'd and oppreſs'd, what becomes of the "Empire? Is it not then on the Brink of Deſtruction? And if the Empire periſh, what "Condition muſt the Emperor be in? Theſe are the Reflections, *continued he*, that ſerve as a "Curb to my Deſires."

His ſtrong Reaſons againſt Luxury and oppreſſing the Subject.

He forbad the Magiſtrates, under pain of Death, to receive Preſents; and that he might be ſatisfy'd whether his Orders were obey'd, he made a Trial upon a *Mandarin*, by ſuborning a Man to make him a Preſent, which the *Mandarin* receiving, the Emperor condemn'd him to Death. Upon this the Prime Miniſter addreſſing him, "Great Prince, *ſaid he*, your Sentence "is juſt, and the *Mandarin* deſerves to die; but are you who laid the Snare for him, to fall "into the Crime which he has committed, altogether innocent? and do you not partake of his Fault?" This Remonſtrance had its Effect, and the Emperor pardon'd the Offender.

Makes it Death in Magiſtrates to receive a Bribe; a Paſſage on that Occaſion,

In the Year following one of the great *Mandarins* of War, having in like manner received a ſilk Suit as a Preſent, the Emperor, who was inform'd of it, ſent him immediately a Quantity of Silks; upon which the Courtiers could not ſuppreſs their Reſentment, but cry'd out, "This "*Mandarin* deſerves the Puniſhment inflicted by the Law, and not a Reward." To which the Emperor anſwer'd, "The Confuſion wherewith he will be ſtruck, will give him a more ſen-"ſible Pain than the ſevereſt Puniſhment; for theſe Silks, which I ſend him, inſtead of redound-"ing to his Honour, will continually reproach him with his Fault." Whenever the Country was threaten'd with Scarcity, Drought, or immoderate Rains, after the Examples of the ancient Emperors, he publiſh'd an Edict, by which he order'd his Failings to be laid before him, that by reforming them he might appeaſe the Wrath of Heaven. He gave no Credit to Soothſayers; for one Day as the Storks were building their Neſts in his Preſence, they ſtood and clapped their Wings; whereat his Courtiers teſtify'd their Joy, as portending him ſome unexpected good Luck; upon which the Emperor ſmil'd, and ſaid, "*Shwi tſay te hyen*," which ſignifies "A happy "Preſage for me is to have wiſe Men about me," and immediately order'd the Neſt to be deſtroy'd.

another,

His Contempt of Auguries.

In the ſecond Year of his Reign the Fields were cover'd with Locuſts, which by the Havock they made threatened a terrible Famine. "Miſchievous Inſects," cry'd the Emperor with a deep Sigh, "in ruining the Harveſt, you deſtroy the Lives of my poor People. Alas! I had "much rather you would devour my own Bowels," and at theſe Words he ſwallow'd a Locuſt alive. In reading the Book of Phyſic, compoſed by the Emperor *Whang-ti*, he found that the Vital Parts are injur'd by a Blow or Bruiſe upon the Shoulder: from that time he made a Law, that none ſhould be baſtonado'd upon the Back, but upon the Lower Parts, after the Manner that it is now practiſed throughout the Empire. He uſed to ſay, "That an Emperor is like an Ar-"chitect. When a Fabrick is well built, and raiſed upon firm Foundations, if the Architect offers "to make any Alterations, he expoſes it to certain Ruin; it is the ſame with the Empire, when "per-

Extraordinary Inſtance of Affection for his People.

Changes the Method of giving the Baſtonado.

Compares the Emperor to an Architect.

DYN. XIII. TANG. Cyc. XLIX. Year of Chriſt 604.

" once it is well eſtabliſh'd, and govern'd by wiſe Laws, great Care muſt be taken not to intro-
" duce any Innovation. It is a common Proverb," ſaid he another time, " that an Emperor
" is fear'd by every body, and has nothing to be afraid of himſelf. This is not my Sentiment, I
" perpetually ſtand in Fear, both of the Providence of Heaven, whom nothing eſcapes, and of
" the Eyes of my Subjects, which are continually fix'd upon me. It is for this that I watch every
" Moment over my own Actions, that I may do nothing but what is agreeable to the Will of
" God, and to the Deſires of my People.

Aſſiduity to pleaſe his People.

To comfort his Subjects in a time of Drought, he releaſed the Priſoners, and granted a general Pardon; declaring nevertheleſs, that this was an Indulgence which a Prince ought to uſe very cautiouſly, for fear the Impunity of the Wicked might turn to the Prejudice of the Good; and that the Tares ought to be rooted out, leſt they ſhould damage the good Corn. In the ſeventh Year of his Reign, he went in Perſon to the publick Priſon, in which were three hundred and ninety capital Offenders, whom he order'd to be let out, with an Injunction to return thither after Harveſt, which they all did to a Man. The Emperor was ſo delighted as well as ſurpriſed at their Punctuality in keeping their Word, that he granted them both their Lives and Liberties.

Firſt Arrival of Chriſtians in *China*.

The *Chineſe* Annals report, that in the eighth Year of his Reign there came Ambaſſadors from foreign Nations, whoſe Air, Form, and Habit were altogether new to the *Chineſe*; and the Emperor himſelf rejoiced that in his time Men with fair Hair and blue Eyes arrived in the Empire. It is certain that theſe Strangers were thoſe, whoſe Names we read upon the Stone Monument, found in 1625, at *Si-ngan-fû*, in the Province of *Shen-ſi*; on which is the Figure of the Croſs, and an Abſtract of the *Chriſtian* Law, together with the Names of its Preachers, ingraven in *Syriac* Characters; and a Date, ſpecifying the eighth Year of the Reign of *Tay-tſong*. In the *French* King's Library is preſerved an old *Arabic* Manuſcript; wherein we read, that at this very time the Catholic Patriarch of the *Indies* ſent Preachers of the Goſpel into *China*, who were honourably received in the Imperial City, where they were introduced by *Fan-hiun-ling*, *Ko-lau* of the Empire.

About the ſame time the Emperor choſe out thirteen Perſons, the moſt eminent for their Merit and Integrity, to viſit all Parts of his Empire; giving them full Power to execute Juſtice, and to puniſh ſeverely the Governors of Cities and Vice-Roys of Provinces, whoſe Conduct was blameable. In the tenth Year of his Reign he was deeply affected for the Loſs of the Empreſs *Chang-ſun*, who was a Princeſs endow'd with great Prudence, and a Capacity not common among her Sex. It was obſerved, as a Circumſtance ſcarce to be parallell'd, that while ſhe lived, not one of the great Number of Officers, who ſerve, in the Palace, ſuffer'd any ſevere Puniſhment. The Emperor, tired with the frequent Admonitions of his *Ko-lau*, *Ghey-ching*, having forbad him his Preſence, the Empreſs, who was inform'd of it, immediately dreſs'd herſelf in her richeſt Apparel and went to her Huſband, to whom ſhe ſaid, " Prince, I have often heard that when an
" Emperor is endow'd with Wiſdom and Penetration, his Subjects are endow'd with Honeſty,
" and fear not to ſpeak the Truth. You have an honeſt *Ko-lau*, who is of an upright Mind and
" who knows not how to diſſemble; this is a Proof to me of your Wiſdom, and how much it
" deſerves to be applauded, therefore I am come to wiſh you Joy, and to expreſs my Satisfaction."

Excellent Character of the Empreſs *Chang-ſun*;

compoſes a Book relating to the Behaviour.

This Compliment appeaſed the Emperor, and reſtor'd the Miniſter to favour. The ſame Princeſs compoſed a Book divided into thirty Chapters, concerning the Manner of Behaving in the inner Apartments of the Women. The Emperor holding this Book in his Hand, and melting in Tears,
" See, *ſays he*, the Rules that ought to be obſerv'd in all Ages. I know, *added he*, that my Af-
" fliction comes from Heaven, and cannot be remedy'd; but when I reflect upon the Loſs of ſo
" faithful and accompliſh'd a Companion, and that I am for ever deprived of her wiſe Counſels,
" how is it poſſible for me to refrain from Tears?" Intending to leave a laſting Monument of his Grief, he cauſed a ſtately Tomb to be raiſed, far more magnificent than that which he had order'd for his Father, who dy'd the Year before. One Day being with his *Ko-lau*, [or Prime Miniſter] upon an Eminence, in View of this Tomb, which he was deſirous to have him take notice of, the *Ko-lau* pretending not to underſtand him, ſaid, " Prince, I thought you would
" ſhew me the Sepulchre of your Father, as for that of your Spouſe, I ſaw it long ago." At this Diſcourſe the Prince burſt into Tears; and ſtung with the ſecret Reproach of his Miniſter, order'd the Mauſoleum to be demoliſh'd.

The Emperor builds her a ſtately Tomb,

and deſtroys it again.

Takes the famous *Vû-ſhi* into his Palace.

In the eleventh Year of his Reign he admitted into his Palace a young Girl of fourteen, endow'd with extraordinary Beauty, heighten'd by an agreeable Wit, named *Vû-ſhi*; who in the next Reign uſurp'd the Sovereign Power, and tyranniſed over the Empire. In the twelfth Year the Emperor permitted the Chriſtian Law to be preach'd in his Dominions, and even granted a piece of Ground in the Imperial City for building a Temple to the true God.

Writes the Elogy of his faithful Miniſter.

Ghey-ching, *Ko-lau* of the Empire, dy'd in the ſeventeenth, extremely regretted by the Emperor, who wrote his Encomium, and cauſed it to be engraved on his Tomb. After which turning to his Courtiers, he ſaid, " We have three ſorts of Mirrors: one is of Steel, which ſerves the La-
" dies for dreſſing their Heads, and adjuſting their Cloaths; the ſecond is the Ancient Books,
" treating of the Riſe, Progreſs and Fall of Empires; the third are Men themſelves, by a little
" Obſervation of whoſe Actions we ſee what to ſhun, and what to practiſe. I had this laſt
" Mirror in the Perſon of my *Ko-lau*, whom to my Misfortune I have loſt without Hopes of
" finding ſuch another."

Another

Another Time discoursing with his Courtiers, he spoke thus, " A Prince has but one Heart, and " this Heart is continually besieg'd by those about him; some attack him by the Love of vain " Glory, which they endeavour to inspire into him; others by Luxury and Pleasure; some by " Caresses and Flattery; others have recourse to Artifice and Falshood, in order to impose on " him; and all these Engines are set at work, solely with a View to insinuate themselves into the " good Graces of the Prince, whereby they may be advanc'd to the high Offices and Dignities " of the Empire; for if a Prince ceases but for a Moment to watch over his Heart, what has he " not to fear?" At the Age of twenty one he marry'd the Daughter of his *Ko-lau*, call'd *Sin-whey*, and gave her the Title of *Wife*. This Princess was celebrated for her fine Genius, and Skill in the *Chinese* Sciences: it is said that when four Months old, she began to speak; that in her fourth Year she had learn'd the Books of *Confucius* by Heart; and in her eighth she made learned Compositions upon all sorts of Subjects; this at least is certain, that she imploy'd almost all her Time in Reading.

DYN. XIII. *TANG.* Cycle L. Year of *Christ* 604.

Great Character of the Empress *Sin Whey*.

The Emperor had Thoughts of sending a formidable Army to reduce the *Koreans*, who had revolted; but his Death intervening put a stop to that Expedition for the present.

The *Koreans* revolt.

It is scarcely credible how intent and careful this Prince was in the Education of his Children, every Object furnishing matter for his Instructions; if, for Instance, he was eating Rice, he made them sensible how much Toil and Sweat this Rice had cost the poor Husbandmen. One Day as he was taking the Air with them on the Water, he said, " You see, my Children, that this " Bark is supported by the Water, which at the same time can overwhelm it; consider that the " People resemble the Water, and the Emperor the Bark."

Emperor's Care in educating his Children.

Instance.

The Year before his Death he gave his Son, whom he had declar'd his Heir, the following Advice, consisting of twelve Maxims, which were express'd in twenty four Characters. " Get " the Command over your Heart and all its Inclinations; promote none to Places and Dignities but Persons of Merit; invite wise Men to your Court; watch over the Conduct of Magistrates; drive Slanderers from your Presence; be an Enemy to Pomp; keep good Oeconomy; let your Rewards and Punishments be proportion'd to the Merit and Crimes of Persons; take a particular Care to make Agriculture, the Military Art, Laws and Sciences flourish; search among the ancient Emperors for the Models of your Government, for I do not deserve your Notice, having committed too many Mistakes in my Administration; have an Eye always to that which is most perfect, otherwise you will never attain to that just Medium, wherein Virtue consists; lastly, take Care not to be puffed up with the Splendor of your Rank, nor to enervate yourself by the Pleasures of a voluptuous Life, for if you do not, you will ruin both the Empire and yourself."

Fine Maxims of Government given to his Heir.

Tay-tsong dy'd in the forty sixth Year of the Cycle, and the fifty third of his Age; and the Year following his Son *Kau-tsong* was acknowledg'd Emperor.

KAU-TSONG, *Third Emperor, reigned thirty-four Years.*

Kau-tsong, 3d Emperor.

WHEN he had reigned five Years he fell passionately in Love with *Vû-shi*, the young Girl mentioned before, whom *Tay-tsong* had placed in the Rank of his Wives; and who was now retired to a Monastery of *Bonzesses*, whither the Emperor went himself to fetch her out, and conduct her to his Palace. A little after, under Pretence that he had no male Issue, he put away the Empress and one of the Queens, malgre the Remonstrances and the strongest Opposition of his Ministers. *Vû-shi* was then placed upon the Throne; but perceiving that the Emperor did not forget the divorced Princesses, she in a Rage caused their Hands and Feet to be cut off, and a few Days after their Heads. She had scarce committed these horrid Cruelties, when she fancied herself pursued Day and Night by the Ghosts of these Princesses, who were as so many Furies ready to fall upon her: And the Fright it put her in made her shift her Place continually. Nevertheless the Emperor grew more and more enamoured with this Wretch; and was even infatuated to such a Degree, that he put the Government of the Empire into her Hands, giving her the Name of *Tyen-hew, i. e. The Queen of Heaven*; a Title of Honour till then unheard of in *China*.

Makes *Vû-shi* Empress.

Her horrid Cruelty.

This Monster was no sooner invested with Sovereign Power, but the first Use she made of it was to poison her eldest Son; that so the Crown falling to her Brother's Children, her paternal Family might be settled on the Throne: However she did not obtain that Satisfaction.

Poisons her eldest Son.

In the sixth Year of the new Cycle, the *Koreans* returned to their Obedience, and did Homage in the accustomed manner. This Emperor favoured the Christian Religion, as appears by the Stone Monument mention'd before. Churches were built for the Worship of the true God, and the Faith was preached in the Provinces: One of the Missionaries, whose Name was *O lo pwen*, had a Title of Honour conferred upon him. *Kau-tsong* died at the Age of Fifty-six, and in the twentieth Year of the Cycle, when the cruel *Vû-hew* seized on the Throne.

The *Koreans* return to their Duty.

Cycle L. Year of *Christ* 664.

VU-HEW, *an Usurper, reigned twenty-one Years.*

Vû-hew, an Usurper.

THIS Princess, who was as subtle as she was cruel, resolving to maintain herself in all the Power which the late Emperor had been so weak to entrust her with, drove away her second Son, who had been declared Heir of the Crown by *Kau-tsong*; and gave him a petty So-

DYN. XIII. TANG.

vereignty in the Province of *Hû-quang*; placing in his Room her third Son, who being very young had only the Name of Emperor. The firſt thing ſhe did was to get rid of all thoſe ſhe ſuſpected not to be in her Intereſt, and in one Day put to Death a great many Lords of the chief Families of the Empire.

Cyc. LI. Year of *Chriſt* 664.

In the fifteenth Year of her Reign, a Perſecution was raiſed againſt the Chriſtians, which laſted about fifteen Years. In the ſame Year the *Ko-lau*, *Tyê*, had the Courage to make vigorous Remonſtrances to her in Behalf of her Son, the rightful Heir, now baniſh'd fourteen Years. He urged as a Reaſon, that it would be a thing unprecedented to place in the Hall of Anceſtors a Name which did not belong to the Family, and which beſides Poſterity would never acknowledge. Hereupon the Prince was recall'd from Exile, and lived ſeven Years in the Eaſtern Palace till the Death of *Vû-hew* in the eighty firſt Year of her Age; after which he aſcended the Throne, in the forty firſt Year of the Cycle.

Perſecutes the Chriſtians.

CHUNG-TSONG, *Fourth Emperor, reign'd Five Years.*

Chung-tſong, 4th Emperor.

THIS Prince little deſerved the Crown, which he ow'd to his Birth, the Tenderneſs of his Father *Kau-tſong*, and the Courage of the Prime Miniſter. He gave himſelf up to Indolence and Debauchery; and that he might have nothing to think of but his Pleaſures, reſign'd his whole Authority into the Hands of the Empreſs *Ghey*, who had been the faithful Companion of his Exile. This Princeſs, by the Advice of *San-ſe*, Governor of the Palace, intended to place her Son *Shang* upon the Throne; but the Princes and petty Kings on all ſides took up Arms to oppoſe it.

Poiſoned.

Chung-tſong however dying of Poiſon in the fifty fifth Year of his Age, *Shang* was immediately proclaim'd Emperor. But his Uncle who poſſeſs'd a Principality, at the ſame time ſeiz'd the Palace, where the Empreſs was kill'd together with her Daughter; and young *Shang* ſaved his Life by ſurrendering himſelf to the Mercy of his Uncle *Zhwi-tſong*, the deceaſed Emperor's Brother, into whoſe Hands he deliver'd his Crown.

ZHWI-TSONG, *Fifth Emperor, reign'd Two Years.*

Zhwi-tſong, or *Jwi-tſong*, 5th Emperor, an Uſurper.

THE Shortneſs of this Prince's Reign ranks him amongſt thoſe of whom we find nothing farther than that he took Poſſeſſion of the Empire in the forty ſeventh Year of the Cycle, and dy'd in the forty eighth, aged fifty five. *Hivn-tſong*, his third Son, was declar'd his Succeſſor.

HIVN-TSONG, *Sixth Emperor, reign'd Forty four Years.*

Hivn-tſong, or *Hiven-tſong*, 6th Emperor.

THE good Nature of this Prince, his Moderation, ſingular Temperance, and Zeal for the Publick Good, gave preſently great Hopes of the Happineſs of his Reign. He was the Reſtorer of his Family, then upon the Brink of Ruin; but he committed one almoſt irreparable Fault, in promoting an Eunuch, call'd *Kau-lye-ſe*, to be Maſter of the Palace: without doubt becauſe he did not foreſee the Misfortunes which the Power of the Eunuchs would one Day bring upon him and his Succeſſors.

State of Chriſtianity in *China*.

The Chriſtian Religion began to recover and floriſh under this and the three ſucceeding Emperors.

Endeavours to ſuppreſs Luxury.

Hivn-tſong, looking on Luxury as the Bane of good Morals, declar'd open War againſt it, and publiſh'd an Edict forbidding to fiſh for Pearls. One Day he cauſed all his Gold and Silver Veſſels, and all his Cloaths embroider'd with Gold, to be burnt before the Palace Gate; in order to reſtrain by his own Example the Extravagance of his People, who ruin'd themſelves by ſuch coſtly Superfluities.

Cyc. LII. Year of *Chriſt* 724.

Eſtabliſhes the College of the *Han-Lin*.

He eſtabliſh'd a College in his Palace, conſiſting of forty of the moſt learned Doctors of the Empire, which ſtill bears the Name of *Han-lin-ywen*, and furniſhes Hiſtoriographers, Viſitors of Provinces, Governors, Vice-Roys, *&c.* He cauſed the ancient Books, which treated of the Military Science, to be ſought out, and new ones compoſed for the training up Soldiers. He one Day viſited the Houſe where *Confuçius* was born, and honour'd that great Man with the Title of the *King of Learning*. It could have been wiſh'd, that this Prince had ſhew'd more regard to the Counſels of *Ywen-chau*, his Prime Miniſter; who in a Memorial adviſed him, among other things, to confer no publick Employment upon the Eunuchs, to grant no Power to his Relations, to aboliſh the Idolatrous Sects of *Fo* and *Tau*, *&c.* but he gave no Ear to theſe wiſe Admonitions.

Honours *Confuçius* with the Title of King.

This Emperor was the firſt who honour'd with the Title of petty Kings or Sovereigns the Generals of his Armies, who had moſt diſtinguiſh'd themſelves by doing the greateſt Service to the State, tho' not of Imperial Blood. In a Progreſs he made over his Empire he divided it into fifteen Provinces.

Empire divided into fifteen Provinces.

Statue of *Lau kyun* ſet up in the Palace.

He cauſed the Statue of *Lau-kyun*, Author of one of the Sects which are found in *China*, to be placed with great Solemnity in his Palace. The Diſciples of this Sectary, as well as the Bonzas, uſed to burn ſilk Stuffs and Ingots of Silver at Funerals; but this Cuſtom the Emperor alter'd by Advice of his Brother *Van-yu*, commanding that for the future none but Stuffs or Cloaths made

of

of Paper, ſhould be burnt; which Law is ſtill obſerved among the Bonzas. The Empire had enjoy'd a profound Peace almoſt thirty Years, when it was diſturb'd by freſh Inſurrections, and the Imperial Army entirely defeated, with the Loſs of ſeventy thouſand Men; while the Emperor himſelf knew nothing of the matter, becauſe all the Avennes to his Throne were kept ſhut by the Eunuchs. The Chief of the Rebels was a foreign Prince, named *Ngan-lo-ſhan*, whom the Emperor againſt the Advice of his Miniſters had raiſed to the higheſt Employments, and even entruſted with the Command of his Army. This Traitor, imbolden'd by Succeſs, and ſeeing himſelf Maſter of a great Part of the North, had the Inſolence to aſſume the Title of Emperor. Mean time the Palace itſelf was in a Combuſtion, for the Emperor divorced his Wife, put three of his Children to Death without any juſt Cauſe, and marry'd his Daughter-in-Law. As one Misfortune often draws on another, theſe Diſaſters encouraged a Company of Robbers to attack the Imperial Army, which having routed, with the Slaughter of forty thouſand Men, the Emperor was oblig'd to fly into the Province of *Se-chwen*.

DYN. XIII. *TANG.* Cyc. LII. Year of *Chriſt* 724.

Ngan lo Shan rebels.

The Emperor flies.

SO-TSONG, *Seventh Emperor, reign'd Six Years.*

TOWARDS the end of the thirty third Year of the Cycle, *Hiun-tſong* made his ſhameful Retreat, and *So-tſong* took Poſſeſſion of the Government, tho' his Father was ſtill living; being a warlike Prince, he with the help of his *Ko-lau*, *Ko-tſû-i*, deſtroy'd the Army of the Robbers and diſperſed them. The publick Tranquillity was no ſooner ſettled, but he brought back his Father from the Province of *Se-chwen*, and conducted him into the Palace with all the Honours due to his Rank; but he did not long enjoy the Repoſe which his Son had procur'd him, for he dy'd the thirty eighth Year of the Cycle, and the ſeventy eighth of his Age. In the mean time *Ngan-lo-ſhan* had plunder'd the Palace of *Chang-ngan*, and along with the Riches, carry'd into the Province of *Ho-nan* an hundred Elephants and Horſes; which had been taught to dance to the Sound of Inſtruments, and to preſent the Emperor a Cup with their Mouths.

So-tſong, 7th Emperor.

Ngan lo Shan plunders the Palace.

Ngan-lo-ſhan wanted to have the ſame Diverſion, but as if theſe Beaſts had refuſed to acknowledge him Emperor, they could never be brought to do what he deſired, which ſo inraged him, that he ordered them to be kill'd on the Spot. The Treachery of this Wretch, who made uſe of his Maſter's Favours to deſtroy him, was not long unpuniſh'd, he being murder'd in Bed by his own Son. The Parricide was aſſaſſinated in his turn by *Se-mong*, General of the Army, who intending to make his youngeſt Son his Heir was likewiſe killed by his eldeſt Son. *So-tſong* dy'd in the Ninth Year of the Cycle, and left the Crown to his Son *Tay-tſong*.

Is murdered by his own Son.

TAY-TSONG, *Eighth Emperor, reign'd Seventeen Years.*

THE beginning of this Reign was tolerably proſperous, thro' the Care of able Miniſters, in whom the Emperor confided; the Rebels were forced to return to their Obedience, and Peace was reſtored in the Empire. But it did not continue long, for five of the moſt powerful Kings ſhook off the Yoke; and refuſing to acknowledge the Emperor as their Maſter pretended to reign in an abſolute Independency.

Tay-tſong, 8th Emperor.

Several Regulo's revolt.

A *Mandarin*, named *Fû-hû-tſyen*, finding himſelf at the Point of Death, order'd his Head to be ſhav'd, and his Corpſe to be interr'd after the Manner of the Bonzas, whoſe Protector he was; which Example, we ſhall ſee, was afterwards follow'd by many Grandees in the nineteenth *Dynaſty*.

In the eighth Year of this Reign, more than two hundred thouſand *Tartars* made an Irruption into the Empire, and forced the Emperor to fly; they plunder'd his Palace, and loaded with immenſe Treaſures retired into their own Country.

Irruption of the *Tartars*.

The Emperor return'd to his Palace with the Aſſiſtance of the famous General *Ko-tſû-i*, whoſe Elogy is to be ſeen upon the Stone Monument, which I have ſpoken of more than once. There his Liberality is applauded, and it is not to be doubted but that he employ'd both his Credit and Subſtance in erecting Temples to the true God; ſome even conjecture that he imbraced Chriſtianity. The ſame Monument relates, that on *Chriſtmaſs* Day the Emperor ſent rich Perfumes to the Church, and Fruits from his own Table to the Miniſters of the Goſpel.

Tay-tſong dy'd in the fifty third Year of his Age, and fifty firſt of the Cycle, *Te-tſong* his eldeſt Son ſucceeding him.

TE-TSONG, *Ninth Emperor, reign'd Twenty five Years.*

THE Empire found no great Support from this Prince, for he minded nothing but Trifles, was of a timorous Nature, extremely miſtruſtful, and ready to give ear to Flatterers. However he deſerves Applauſe for refuſing Preſents from Strangers, which was eſteem'd a happy Omen; "The beſt Augury I can have, *ſays he*, is to ſee Wiſe Men about me." He ſhew'd one Sign of Diſintereſtedneſs, which gain'd him great Encomiums; for a very conſiderable Sum of Money being preſented him, inſtead of receiving it he order'd it to be diſtributed among his Soldiers.

Te-tſong, 9th Emperor.

In

DYN. VIII. *TANG.* Cyc. LIII. Year of *Christ* 784.

In the third Year of his Reign the famous *Ko-tſiu-i*, who had render'd ſuch important Service to the Empire, dy'd in the eighty fifth Year of his Age; he had been Prime Miniſter under four Emperors, and got ſuch mighty Reputation for his Probity, that it was generally allow'd there had not been his Equal for many Ages. Such Confidence was placed in this Miniſter, that it may with truth be affirm'd that the Fate of the reigning Family was in his Hands. Tho' he attained to the higheſt Honours, and had acquired immenſe Riches, yet he was reſpected by Envy itſelf, whoſe Strokes he never felt; and notwithſtanding the Splendor he lived in, yet ſtill his Liberality exceeded his Magnificence. He left eight Children, who all acquired laſting Glory in the different Magiſtracies to which their Merit raiſed them. *China* mourned three Years for this great Man, whom ſhe bewailed as her Father.

Eloge of Ko-tſi-i.

Great Power of the Eunuchs.

The Power of the Eunuchs became ſo formidable, and their Inſolence grew to ſuch a Pitch, that there was nothing to be heard of but Inſurrections; this oblig'd the Emperor to augment his Army by a great Number of freſh Troops, to maintain which he was conſtrained to double the Taxes,. There was even a Duty laid on Tea itſelf, which is the common Drink of the *Chineſe*. Theſe extraordinary Impoſitions exaſperated all Perſons, and the extreme Miſery of the People occaſion'd infinite Thefts and Robberies. By good Fortune the Imperial Arms were victorious every where, and the Rebels being deſtroy'd, Peace was re-eſtabliſh'd, and the People relieved. The Emperor on a time attributing the Wars and Calamities to his own Deſtiny, added, "That this had been in part foretold him by the Aſtrologers," on which *Li-myé* his *Ko-lau* reply'd, "Prince, leave this kind of Talk to the Ignorant, and Vulgar, ſuch Language does not "become either you or me. It is ourſelves who render our Deſtiny happy or unhappy, accord-"ing as we govern the State well or ill." This Prince dy'd at the Age of ſixty four, in the twenty firſt Year of the Cycle, and was ſucceeded by his Son *Shun-tſong*.

Wiſe Saying of a *Ko-lau* about Deſtiny.

SHUN-TSONG, *Tenth Emperor, reign'd One Year.*

Shun-tſong, 10th Emp.

THERE was all the Reaſon imaginable to expect a happy Reign from this new Emperor; but being attack'd by a grievous and an incureable Diſtemper, he abdicated the Crown, and aſſign'd it to his Son *Hyen-tſong*.

HYEN-TSONG, *Eleventh Emperor, reign'd Fifteen Years.*

Hyen-tſong, 11th Emp.

THIS Prince was endow'd with wonderful Penetration and Dexterity in diſintangling as well as diſpatching the moſt intricate Affairs; he had alſo a Firmneſs of Mind, in purſuing the thing he had once reſolved on, which no Conſideration could ſhake. He gave ſolid Proofs of his Affection for his People in a time of Famine, by opening his Treaſures and the publick Granaries in favour of the afflicted Provinces; at the ſame time ſending the great Lords of his Court to inquire into the Peoples Diſtreſs, and to relieve them in proportion to their Indigence.

Care to relieve his People in Diſtreſs.

In the thirty ſixth Year of the Cycle, he order'd a Finger-bone of the Idol *Fo* to be brought with great Solemnity from the Province of *Shen-ſi*. The Chief Tribunal of Rites ſtrongly oppoſed this ſottiſh Reſolution of the Emperor, boldly alledging that the execrable Reliques of this Idol [or Impoſtor] ought to be burnt. As they firmly perſiſted in their Determination, without regarding the Diſpleaſure of the Emperor, ſeveral of them were degraded; which is a Puniſhment pretty commonly inflicted on great *Mandarins*. He fell into another Piece of Folly, which coſt him his Life; for having ſent every where in Queſt of the pretended Liquor of Immortality, promiſed by the Sect of *Tau*, to which he was greatly devoted; it was at length brought him by the Eunuchs, who it is not doubted mix'd it with Poiſon; for this unhappy Prince, after he had taken it, dy'd ſuddenly, at the Age of forty three, and his Son *Mo-tſong* ſucceeded him.

Honours a Finger-bone of *Fo*.

Poiſon'd with the Liquor of Immortality.

MO-TSONG, *Fifth Emperor, reign'd Four Years.*

Mo-tſong, 12th Emp.

THE Choice which the laſt Emperor made of his Son *Mo-tſong*, to ſucceed him, was at firſt thwarted by certain Lords, who had a Deſign to place another Prince on the Throne; but their Projects miſcarrying they were put to Death. Seeing himſelf in quiet Poſſeſſion of the Crown, he granted as uſual a General Amneſty, and was ſo ill adviſed as to diſband Part of his Troops; who being thereby reduced to great Straits went and took Refuge among the Robbers, whoſe Number they increaſed.

The Family of the *Tang* begins to decline.

It was under this Prince that the Imperial Family of the *Tang* began to decline from that State of Splendor which it had till then maintained, and the following Princes compleated its Ruin.

He dy'd at the Age of thirty, after he had taken a Medicine that had been prepared for him. His Son *King-tſong* ſucceeded him the Year following, which was the forty ſecond of the Cycle.

KING-

DYN. XII. *TANG.* Cyc. LIII. Year of *Chriſt* 784.

KING-TSONG *Thirteenth Emperor, reign'd Two Years.*

IT was by the Eunuchs, who were now become Maſters, that *King-tſong* was elected to the Throne; and by the ſame uſurped Authority, they deprived him of the Government not long after, in order to confer it on the Empreſs-Mother. The childiſh Behaviour of this young Prince, and his Irregularities, were Reaſons to them for diſpoſſeſſing him, and leaving him nothing but the Title of Emperor, in the forty fourth Year of the Cycle, and eighteenth of his Age.

King-tſong, 13th Emp.

This Prince returning from Hunting, went into his Apartment to change his Cloaths; when the Candles being ſuddenly put out, he was murdered by the Eunuchs, who placed his Brother *Ven-tſong* in his room.

Murdered by the Eunuchs.

VEN-TSONG, *Fourteenth Emperor, reign'd Fourteen Years.*

THIS Prince, who had a great Affection for the wiſe and learned Men of his Empire, being impatient at the Power of the Eunuchs, in the ninth Year of his Reign took Meaſures ſecretly to deſtroy them; but perceiving the Snares that were laid for them, they fell on a ſudden with ſo much Fury on the Miniſters, and Guards of the Palace, that they ſlew above a thouſand of them, and many Families were entirely deſtroy'd. Theſe Misfortunes, in Conjunction with others ſtill greater, which the Emperor foreſaw, ſo overwhelmed him with Grief; that, tho' he often endeavoured to divert it or drown it in Wine yet, it prey'd upon his Spirits, to ſuch a Degree, that he waſted away inſenſibly, and at laſt died of a Conſumption, in the fifty ſeventh Year of the Cycle. The Eunuchs, who now took upon them to nominate the Emperors, never thought of the Son of the Deceaſed, but choſe his Brother *Vu-tſong*, who was the fifth Son of the twelfth Emperor of this *Dynaſty*.

Ven tſong, 14th Emp.

Eunuchs riſe and ſlay the Miniſters.

Make the Emperors.

VU-TSONG, *the Fifteenth Emperor, reign'd ſix Years.*

THE ſuperior Qualifications of this Prince juſtified the Preference he met with, being of a warlike Inclination, and dreading neither Danger nor Fatigue. He drove the *Tartars* out of the Province of *Shen-ſi*, where they had fortify'd themſelves; and cleared ſeveral other Provinces of the Robbers, who march'd in Troops, and made great Havock. His Judgment was ſo excellent, that he was never deceived in his Choice of Miniſters. He eſtabliſhed, or rather revived a Law, ſtill obſerved, which is a Check upon the Mandarins of the Imperial City, (upon whom depend the Mandarins of the Provinces) enjoyning, that every five, or at leaſt every ſeven Years, the Conduct of the Chief Officers of the Empire ſhould be ſtrictly enquired into; and theſe Mandarins are obliged to commit to Writing, a ſincere and particular Account of all their Miſcarriages, and intreat the Emperor's Pardon; and if in this humble Confeſſion, they offer either to excuſe, diſguiſe, or extenuate their Faults, they have then no Favour to expect, and are inevitably deprived of their Employments.

Vu-tſong, 15th Emp.

Drives the *Tartars* of *Shen-ſi*.

Law to curb the *Mandarins*.

This Emperor did not live long enough for the Good of his People, (A) being but thirty three years old when he died, in the third Year of this new Cycle. The Eunuchs rejected his Son, and in his ſtead elected *Swen-tſong*, the Grand-ſon of the eleventh Emperor of this *Dynaſty*.

Cyc. LIV. Year of *Chriſt* 844.

SWEN-TSONG, *Sixteenth Emperor, reign'd Thirteen Years.*

'TIS probable, that the little Genius which this Prince diſcovered in his Infancy, induced the Eunuchs to prefer him to all others; rightly judging that nothing eſtabliſhed their Authority ſo much as the Incapacity of the Emperor. However they were deceived; for *Swen-tſong* was no ſooner upon the Throne but he appeared another Man, and was eminent for all the Qualities which conſtitute a great Prince. His Wiſdom, Judgment, Moderation, Equity, Application and Love for the Welfare of his People, made them conſider him as another *Tay-tſong*, the ſecond Emperor of this *Dynaſty*, whoſe Memory was ſtill revered thro'out the Empire: But notwithſtanding all this Prince's Merit, he could not reduce the Power of the Eunuchs. *Hû-tau*, his Prime Miniſter, in a Memorial adviſed him to be inexorable to the Eunuchs who ſhould commit any Fault, and not to ſupply the Places of thoſe who died; that their Number leſſening by Degrees, it might be more eaſy to deſtroy them. This Project, being diſcovered by the Eunuchs, occa-

Swen-tſong, or *Siun-tſong*, 16th Emp.

Power of the Eunuchs continues.

(A) The Chriſtians from *Ta-tſong*, or *Judea*, who had been favoured by ſome of the former Emperors, were ſuppreſſed by this; who in the fifth Year of his Reign, or of *Chriſt* 845, ordered that their *Bonzas*, as they are called, or Prieſts, then reckoned three thouſand, ſhould return to a ſecular Life. This appears by an Ordinance of the ſame Emperor, but without his Name, to be found hereafter among thoſe of *Tay-tſong* Second Emperor of the *Tang*.

DYN. XIII. *T'ANG.* Cyc. LIV. Year of *Chriſt* 844.

ſioned a mortal Enmity between them and the Miniſter, ſo that the Troubles grew greater than ever.

The *Chineſe* Hiſtorians blame this Prince for inviting to his Court the Sectaries of *Tau*, in order to procure by their Means the pretended Drink which renders People immortal. On this Occaſion one of his Miniſters repreſented to him, that the beſt way to procure himſelf a long and happy Life, was to get the Maſtery over his own Heart, to ſubdue his Paſſions, and practiſe Virtue: "Moſt of the Emperors who preceded you, added he, would have arrived to extream "old Age, if they had followed the Counſel which I give you." He had no ſooner taken the Drink which the Sectaries gave him, but he ſaw himſelf devoured by Worms, that ſwarm'd in his Body; and a few Days after he died, at the Age of fifty Years, being ſucceeded by his Son *I-tſong*, who was elected by the Eunuchs.

Takes the immortal Liquor and dies ſoon after.

I-TSONG, *Seventeenth Emperor, reign'd Fourteen Years.*

I-tſong, 17th Emperor.

THE Haughtineſs, Pride, Prodigality, Luxury and exceſſive Debaucheries of this Prince made him univerſally deteſted. In the fourteenth Year of his Reign he cauſed a Bone of the Idol *Fo* to be brought with Pomp into his Palace, and three Months after dy'd, at the Age of thirty one Years. The *Chineſe* Writers attribute both his Death, and the Troubles which enſued, to his ſtupid Devotion for the ſaid Idol. The Eunuchs placed his Son *Hi-tſong* in his room.

Scottiſh Reſpect for a Relique of *Fo*.

HI-TSONG, *Eighteenth Emperor, reign'd Fifteen Years.*

Hi-tſong, 18th Emperor.

THE Eunuchs, who were abſolute Maſters, ſettled this Prince upon the Throne, being but twelve Years old. He ſpent his Time wholly in Play and Muſic, in Riding and Shooting with the Bow; at the ſame time that there was nothing to be be ſeen on all Sides, eſpecially in the Northern Provinces, but Tumults and Revolts. The Taxes wherewith the People were over loaded, the Famine cauſed by the over-flowing of Rivers, and by the Locuſts which deſtroyed the Corn, encreaſed the Number of the Rebels. *Whan-tſyau*, a Native of the Province of *Shan-tong*, being at the Head of them, went and laid Siege to the Imperial City; and having driven his Sovereign from thence cauſed himſelf to be proclaimed Emperor, and gave to his Family the Name of *Tſi*.

Driven from his Capital by *Whan-tſyau*.

A young Man call'd *Li-ke-yong*, who was but twenty eight Years of Age, and having but one Eye, was nick-named *To-yen-long*, commanded the Imperial Troops, and attack'd the Captain of the Rebels. At firſt he was repulſed, but rallying his Soldiers, he renew'd the Battle with ſuch Vigour, that he obtained a compleat Victory, and brought the Emperor back in Triumph to his Palace. For theſe Services he was rewarded with the Principality of *Tſin*, and his Son became the Founder of the fifteenth *Dynaſty*.

Brought back by *Li-ke-yong*.

The Emperor did not enjoy the Fruit of this Victory above three Months, for he dy'd in the forty fifth Year of the Cycle, at the Age of twenty ſeven, and the Eunuchs ſet the Imperial Crown on the Head of *Chau-tſong*, who was the ſixth Son of the laſt Emperor.

CHAU-TSONG, *Nineteenth Emperor, reign'd Sixteen Years.*

Chau-tſong, 19th Emp.

THIS Prince, who wanted neither Parts nor Courage, ſhew'd great Marks of Eſteem for Men of Learning, and for his Principal Miniſters; propoſing by their Aſſiſtance to retrieve in time the Affairs of the Empire, which the uſurp'd Authority of the Eunuchs, and the rebellious Diſpoſition of the People had thrown into great Diſorder. To effect this Change, he judg'd it neceſſary to begin with the Deſtruction of the Eunuchs; but while he was conſidering of the Means, they ſuſpecting his Deſign, came ſuddenly upon him with their Soldiers, and ſeizing his Perſon, confined him in a remote Apartment, under a ſecure Guard, leaving only a Hole in the Wall, for conveying him Food. But the *Ko-lau*, *Tſu-yu*, having diſcover'd the Place, ſent thither a number of reſolute Fellows, well armed, who ſlew the Guards, releaſed the Emperor, and brought him back to his Palace.

Impriſon'd by the Eunuchs,

Chû-ven, Captain of the Robbers, invited by the *Ko-lau* to come to the Emperor's Aſſiſtance againſt the Eunuchs, arriv'd juſt at the Time that this Prince publiſh'd an Edict for extirpating them all, excepting thirty of the youngeſt to be reſerved for the moſt ſervile Offices of the Palace; and executed this Commiſſion with ſuch Zeal, that many hundreds of Eunuchs were put to the Sword. *Chû-ven*, who hitherto had appear'd loyal, being ſoon after ſeized with a Spirit of Ambition, cauſed the *Ko-lau*, who had been ſo faithful to his Prince, to be ſlain; and obliged the Emperor to remove his Court from the Province of *Shen-ſi* to that of *Ho-nan*. Which he had no ſooner done, but the Traitor put him to Death, in the thirty eighth Year of his Age, and firſt of the Cycle; placing the Imperial Crown on the Head of *Chau-ſwen-tſong*, Son of the murdered Emperor, till he could take it himſelf with Safety.

who are maſſacred, and the Emperor murdered by *Chû-ven*.

Cyc. LV. Year of *Chriſt* 904.

CHAU-

DYN. XIII. *TANG.* Cyc. LV. Year of *Chriſt* 904.

CHAU-SWEN-TSONG, *Twentieth Emperor, reign'd Two Years.*

THIS young Prince was ſcarce two Years upon the Throne, when ſeeing plainly that he ſhould be ſacrific'd, as well as his Father, to the Ambition of the perfidious *Chû-ven*, choſe voluntarily to reſign the Crown to him, to prevent his committing a freſh Crime, and to ſave his own Life. The Uſurper, who took the Name of *Tay-tſû*, gave him a Principality, which he poſſeſs'd no longer than three Years, being ſlain at the Age of ſeventeen; and with him ended the Family of *Tang*.

Chau-ſwen-tſong, or *Siun-tſong*, 20th Emp. reſigns to *Chû-ven*, and is ſlain.

The five following Succeſſions are call'd by the *Chineſe*, *Hew-û-tay*, that is, the *Five latter Dynaſties*, being accounted Petty Races, as well as the five which precede that of the *Tang*. They reſemble them alſo in Wars, Revolts, and Parricides, which ſo often ſtained the Throne with Blood; but they differ from each other in the Number of Princes, and in the Time of their Duration. The five former reckon twenty four Emperors, in the Space of one hundred and ninety eight Years, whereas theſe latter continued not one Cycle, and reckon no more than thirteen Emperors. The warlike Nation of the *Sye-tan*, inhabiting the Country now call'd *Lyau-tong*, being exceedingly increaſed by many Colonies, that came from *Korea*, gave much Uneaſineſs to the following Emperors.

The *Hew-û-tay*, that is the five latter *Dynaſties*.

Nation of *Sye-tan* or *Lyau* grow powerful.

DYN. XIV. *HEW-LYANG.*

The Fourteenth DYNASTY, *call'd* HEW-LYANG, *which had Two Emperors, in the Space of Sixteen Years.*

TAY-TSU, *Firſt Emperor, reign'd Six Years.*

DURING theſe troubleſome Times, many Principalities fell off by Degrees from the Body of the Empire, under the arbitrary Government of their reſpective Sovereigns, who ſtill did Homage to the Emperor. *Tay-tſû* fix'd his Court in the Province of *Ho-nan*, but did not long ſit on a Throne, to which he had mounted by ſo many Treaſons; being murder'd at the Age of ſixty two Years, by his eldeſt Son, tho' his third Son *Mo ti* ſucceeded him.

Tay-tſû, 1ſt Emperor.

Murder'd by his eldeſt Son.

MO TI, *Second Emperor, reign'd Ten Years.*

AS ſoon as this Prince, who was Sovereign of a petty State, heard of his Father's Death, he inſtantly march'd at the Head of his Army; and engaging that of his Brother, entirely defeated it, kill'd the Parricide, and aſcended the Throne the tenth Year of the Cycle.

Mo-ti, 2d Emperor.

Towards the thirteenth Year the Barbarians above-mention'd, changing their Name from that of *Sye-tan* to *Lyau*, laid the Foundation of their Government, which in the Space of two hundred and nine Years reckon'd a Succeſſion of nine Princes.

The Kingdom of *Lyau* founded.

Chwang-tſong, Son of the famous Warrior *Li-ke-yong* before-mention'd, who had done ſuch Service to the State under the eighteenth Emperor [of the *Tang*,] took Advantage of theſe Troubles to gain a Crown, which he was more worthy to wear, than the Uſurper; he commanded an Army accuſtom'd to conquer, and having taken ſeveral Cities, engaged and defeated *Mo-ti*'s Forces, who in Deſpair ſlew himſelf, and with him his Family became extinct.

Mo-ti defeated by *Chwang-tſong*, and ſlays himſelf.

DYN. XV. *HEW. TANG.*

The Fifteenth DYNASTY, *call'd* HEW-TANG, *comprizing Four Emperors in the Space of Thirteen Years.*

CHWANG-TSONG, *Firſt Emperor, reign'd Three Years.*

CHWANG-TSONG inherited the Martial Genius of his Father, being inur'd to the Fatigues of War from his Youth. In all his Campaigns he lay on the Ground, and for fear of ſleeping too long wore a Bell about his Neck to awaken him.

Chwang-tſong, 1ſt Emperor.

This Prince would have deſerved a Place among the Heroes of his Nation, had he not tarniſh'd the Glory of his earlier Years by Idleneſs, Luxury, aud a Love for publick Shews. He

turns Actor.

not

DYN. XV. *HE HI-TANG.* Cyc. LV. Year of *Christ* 904.

not only delighted in seeing Plays, but would descend so low as to act himself, to divert his Queens and Grand-Daughters; and employ'd his time in so many other Amusements unworthy of Majesty, that he became the contempt of all his Subjects. He was moreover so sordidly covetous, that tho' his Coffers were full of Gold and Silver, yet he could not find in his Heart to open them for the Relief of his People.

Slain in a Sedition.

At length a Sedition arising among the Soldiers, he was wounded by an Arrow, of which he dy'd, the twenty second Year of the Cycle, and thirty fifth of his Age; but it is not known whether the Stroke was given by Design or Accidentally. *Ming-tsong* was elected Emperor by the Grandees.

MING-TSONG, *Second Emperor, reign'd Eight Years.*

Ming-tsong, 2d Emperor.

THE Father of the late Emperor had adopted *Ming-tsong*, tho' he was not born in the Empire. This Prince had acquired a general Esteem, and proved himself perfectly worthy of the Choice that had been made of him. He is chiefly praised for his Liberality, Moderation, Love of Peace, and a particular Affection for his Subjects. Tho' he was illiterate, he gave frequent Marks of his Esteem for Learned Men. The Art of Printing was invented in his Reign.

Printing invented.

His usual Prayer.

The *Chinese* Historians also praise his Piety and Modesty, affirming that every Night he burnt Perfumes in Honour of the Lord of Heaven, and implored his Assistance in these Words, "I "was born a Barbarian, and in a Country of Barbarians, yet in the midst of the Troubles that "afflicted this Empire, they have chosen me to govern it. I make but one Request, which is, "that the Heavenly Majesty would condescend to watch over my Conduct, and send me wise "and experienced Men, whose Counsel may aid me to govern this State without falling into "Mistakes." Indeed he had always in his Palace a great Number of able Men, by whose Counsel he made many excellent Regulations, and among others one excluding Eunuchs from all Public Employments. The Birth of that illustrious Person, who was afterwards the Founder of the nineteenth *Dynasty*; the Profound Peace the Nation enjoy'd, all the while he was on the Throne, and the Plenty which reign'd throughout the Empire, are attributed by the same Writers to the Piety of this Prince.

Eunuchs excluded public Employment

Fong-tau's Observrtion on Government.

Among the many great Men who were about this Prince, a *Ko-lau*, named *Fong-tau*, is highly praised for his extraordinary Understanding and Integrity; he used to say, "That a State is to "be govern'd with the same Care and Circumspection that is required in riding a Horse. I have "often, *said he*, travell'd in very rough and mountainous Countries, and never got any Hurt, "because I always took Care to keep a stiff Rein; whereas in the smoothest Plains, thinking the "same Care needless, and giving my Horse the Bridle, I have fallen, and been in Danger of "hurting myself. It is just the same with the Government of a State; when it is in the most flou-"rishing Condition, a Prince ought not to abate any thing of his usual Vigilance and Attention."

Ming-tsong dy'd in the sixty seventh Year of his Age, and thirtieth of the Cycle, leaving the Crown to his Son *Min-tsong*.

MIN-TSONG, *Third Emperor, reign'd One Year.*

Min-tsong, 3d Emperor, slain by *She-king-tang*.

THIS Prince was scarce seated on the Throne, when *She-king-tang*, Son-in-Law of the late Emperor, with an Army of fifty thousand Men, furnish'd by the People of *Lyau-tong*, made himself Master of the Palace, and deprived *Min-tsong* of his Life and Crown, in the forty fifth Year of his Age; he was succeeded by *Fi-ti*, his adopted Son, before named *Lo-vang*.

FI-TI, *Fourth Emperor, reign'd One Year.*

Fi-ti, 4th Emperor, slain by the same Hand.

FI-TI, unable to resist the Murderer of his Father, fled to the City *Ghey-chew*, where not being safe he shut up himself and his Family in a Palace, with every thing he had of Value, and then setting it on Fire, perish'd in the Flames. By the Extinction of this *Dynasty*, *She-king-tang* became Emperor, and took the Name of *Kau-tsu*.

DYN. XVI. *HEW-TSIN.*

The Sixteenth DYNASTY, *call'd* HEW-TSIN, *which contains Two Emperors in the Space of Eleven Years.*

KAU-TSU, *First Emperor, reign'd Seven Years.*

Kau-tsu, 1st Emperor.

THE General of the Auxiliary Forces of *Lyau-tsong*, who had so much contributed to the Advancement of *Kau-tsu*, refused to acknowledge him for Emperor, having an Inclination to assume that Title himself; so that *Kau-tsu*, not caring to undertake a new War, purchased a Peace at the Expence of the Honour of his Country, yielding up to the *Tartarian*

tarian Chief, in recompence of his Service, ſixteen Cities of the Province of *Pe-che-li*, which were neareſt to *Lyau-tong*, and engaged to give him annually three hundred thouſand Pieces of Silk. This imprudent Donation exceedingly augmented the Force and Power of a warlike and turbulent People; and was the Occaſion of numberleſs Wars, which ravaged *China* for more than four hundred Years.

DYN. XVI. *HEW-TSIN.* Cyc. LV. Year of *Chriſt* 904.

Kau-tſu dy'd in the thirty ninth Year of the Cycle, aged fifty one Years, and his Nephew *Tſi-vang* was elected by the Grandees of the Empire.

TSI-VANG, *Second Emperor, reign'd Four Years.*

THE barbarous People of *Lyau-tong*, ſoon breaking the Treaty made with *Kau-tſu*, invaded the Empire when leaſt expected. *Tſi-vang* oppoſed them with an Army ſufficient to have given them a Repulſe, under the Command of *Lyew-chi-ywen*; but this General concealing a violent Ambition under an Appearance of Zeal, made ſhort Marches, and by affected Delays gave the Barbarians time to make the Emperor Priſoner; who, being dethron'd, was contented to accept of a ſmall Sovereignty, where he ended his Days.

Tſi-vang, 2d Emperor. The *Lyau* invade the Empire, and take the Emperor Priſoner.

Lyew-chi-ywen took Poſſeſſion of the Crown by the Name of *Kau-tſu*, and founded the following *Dynaſty*.

The Seventeenth DYNASTY, *call'd* HEW-HAN, *which reckons only Two Emperors in the Space of Four Years.*

DYN. XVII. *HEW-HAN.*

KAU-TSU, *First Emperor, reign'd Two Years.*

THE Army of *Lyau-tong* finding no Reſiſtance, ravag'd all the Northern Provinces, after which they march'd into the Southern, but were ſtopp'd by conſiderable Bodies of Troops, that oppoſed their Paſſage; which occaſion'd the General of the Barbarians to ſay, "He could not have believed the Conqueſt of *China* would have "prov'd ſo difficult;" wherefore contenting himſelf with a rich Booty, he retired to his own Country. During theſe Tranſactions, *Kau-tſu* dy'd at the Age of fifty four, and the next Year, which was the forty ſixth of the Cycle, his Son *In-ti* ſucceeded him.

Kau-tſu, 1ſt Emperor. The *Lyau* ravage *China*, and return.

IN-TI, *Second Emperor, reign'd Two Years.*

THE Youth of this Prince gave Opportunity to the Eunuchs to raiſe Commotions, in order to regain their Authority; eſpecially as the Army was employ'd at a Diſtance from the Court, in oppoſing the Invaſions of the *Tartars* of *Lyau-tong*.

In-ti, 2d Emperor.

This Army was commanded by *Ko-ghey*, who fought ſeveral ſucceſsful Battles with the Barbarians, and thereby reſtored Peace to the Northern Provinces; but at the ſame time the Palace was in Confuſion, the Intrigues of the Eunuchs having raiſed a Sedition, in which the Emperor was ſlain at the Age of twenty Years.

The *Lyau* often defeated by *Ko-ghey*, and the Emperor ſlain by the Eunuchs.

The Empreſs placed his Brother on the Throne, but he was ſcarcely ſeated before *Ko-ghey* returning with Triumph from his glorious Expedition, the Army cover'd him with the Banners of the Empire, and proclaim'd him Emperor; which the Empreſs ſeeing, ſhe abandon'd the Prince ſhe had ſet up, and ſubmitted to the General as her Sovereign, who in acknowledgment always reſpected her as his Mother. He took the Name of *Tay-tſu*.

Ko-ghey the General uſurps the Throne.

The Eighteenth DYNASTY, *call'd* HEW-CHEW, *which contains Three Emperors, in the Space of Nine Years.*

DYN. XVIII. *HEW-CHEW.*

TAY-TSU, *First Emperor, reign'd Three Years.*

THE new Emperor fix'd his Court in the Capital of the Province of *Ho-nan*, he viſited the Sepulchre of *Confuçius* in Perſon, and to honour his Memory gave him the Title of *King*.

Tay-tſu, 1ſt Emperor. Gives *Kong-fu-tſe* the Title of *King*.

Some of his Courtiers repreſenting to him that this Honour did not ſuit a Man who had always been a Subject, not only to the Emperor, but alſo to a petty King: "You are miſta-"ken, *reply'd he*, we cannot give too much Honour to a Man, who has been the Maſter to Kings "and

Mohammedans enter *China*.

DYN. XVIII. *H E W.* *C H E W.*

Cyc. LV. Year of *Chriſt*, 904.

" and Emperors." Some believe that about this time the *Mohammedans* firſt ſettled in this Country; but other Authors place their Eſtabliſhment here much ſooner, *viz.* under the thirteenth *Dynaſty* of the *Tang*.

Tay-tſii dy'd at the Age of fifty three, in the fiftieth Year of the Cycle, leaving no Iſſue, and was ſucceeded by *Shi-tſong*, his adopted Son.

SHI-TSONG, *Second Emperor, reign'd Six Years.*

Shi-tſong, 2d Emperor.

His Humility, and Compaſſion for the Poor.

THE Love of the Sciences, and the Proofs which this Prince had given of his Bravery and Skill in the Art of War, were the Steps by which he aſcended the Throne; but in the hight of his Grandeur he was always ſo modeſt, as to keep a Plough and a Loom in his Palace, to remind him of the Station and hard Labour of his Anceſtors.

In a time of Scarcety he order'd the publick Granaries to be open'd, and the Rice to be ſold at a very low Rate, which the People were to pay when they were able; but the Surveyors of the Proviſions repreſenting, that the Poor would never be in a Condition to pay it; " How, *ſays the* " *Emperor*, don't you know that they are my Children, and that I am their Father? Was a Fa- " ther ever known to let his Son periſh for Hunger, becauſe he ſaw no Proſpect of ever being " repay'd what he lent him?" At the ſame time he cauſed all the Statues of Idols to be melted down, and coin'd into Money, which was become very ſcarce.

Coins the *Benzar* Images into Money.

Several Petty Sovereigns, who had for a long time ſhaken off their Dependance on the Emperor, were ſo charm'd with the Fame of this Prince's Virtue, that they voluntarily ſubmitted to his Authority, and return'd to their Allegiance. A Memorial was preſented him, propoſing Methods for recovering the Provinces and Principalities, which the Empire had loſt during the late Troubles; but while he was conſidering how to put it in Execution, Death interrupted him in the fifty ſixth Year of the Cycle, and the thirty ninth of his Age; and his Son *Kong-ti*, who was but ſeven Years old, ſucceeded him.

Several Regulo's return to their Allegiance.

KONG-TI, *Third Emperor, reign'd ſome Months.*

Kong-ti, 3d Emperor, dethrond and his *Kolau* made Emperor.

WHEN *Shi-tſong* declar'd *Kong-ti* Heir to the Crown, he put him under the Guardianſhip of his *Ko-lau*, *Chau-quang-yu*, who had diſtinguiſh'd himſelf in the Wars, and done great Services to the State; but this Prince's Nonage made the Grandees of the Empire, and Generals of the Army reſolve to ſet him aſide, and enthrone the Guardian, on account of his extraordinary Merit. They went therefore to his Palace, and finding him in Bed, ſaluted him Emperor, and cloathed him in a yellow Habit, which is the Imperial Colour, giving a Principality to the young Prince; and thus ended this *Dynaſty*. *Chau-quang-yu* took the Name of *Tay-tſu*, and accepted the Crown, on Condition that his Mother ſhould take Place of him on all Occaſions.

DYN. XIX. *S O N G.*

The Nineteenth DYNASTY, *call'd* SONG, *which contains Eighteen Emperors, in the Space of Three hundred and nineteen Years.*

TAY-TSU, *Firſt Emperor, reign'd Seventeen Years.*

Tay-tſu, 1ſt Emperor.

The Empire recovers itſelf.

NINE Emperors of this *Dynaſty* kept their Court for one hundred and ſixty Years in the Northern Provinces of *China*, the other nine reſided one hundred fifty two Years in the Southern Provinces.

Under this *Dynaſty* the Empire began to take Breath, after the many Commotions, Wars, and other Misfortunes, which afflicted it. Theſe continual Storms were ſucceeded by a long Calm; and the Bleſſing which uſually accompanies Peace had been more laſting, had all the Princes of this Family been as much addicted to Arms as Learning.

Tay-tſu was endow'd with all the Qualities which the *Chineſe* require in their Emperors; being a Prince of ſolid Judgment, attentive to the Affairs of State, wiſe, prudent, liberal, and tender of his People; modeſt, frugal, exceeding good-natur'd, and naturally inclin'd to Clemency; which appear'd from the moderate Puniſhments he inflicted on Criminals, as well as by his mild and affable Behaviour to the Vanquiſh'd. He order'd the four Gates of his Palace, which fronted the four Quarters of the World, to be left always open, being willing, he ſaid, " That his Houſe ſhould " be as his Heart, open to all his Subjects." By this Character of Goodneſs and Condeſcenſion he regained the Obedience of ten Petty Sovereigns, and eſtabliſh'd Peace, which ſeem'd by their continual

Ten Regulo's ſubmit.

continual Wars to have been baniſh'd for ever from their Dominions. Intending to root Luxury out of the Empire, he began by reforming himſelf and the Court; to which end he always appear'd in a plain and modeſt Habit, and forbad his Daughters to wear Pearls and precious Stones. DYN. XIX. SONG. Cyc. LVI. Year of *Chriſt* 964.

To honour the Memory of his Anceſtors, he gave the Title of Emperor to his Father, Grand-Father, and Great-Grand-Father's Father; and made his Mother (who was reckon'd a Pattern of Prudence and Modeſty) an Empreſs. When the Nobles came to congratulate her on the Advancement of her Son, ſhe did not ſhew the leaſt Sign of Joy; at which they being ſurprized, ſhe ſaid, "I have been told that the Art of ruling well is very difficult; if my Son governs his "Subjects with Wiſdom, I ſhall receive your Compliments with Pleaſure; if not, I ſhall con-"tentedly reſign theſe Honours to finiſh my Days in my former Condition." Noble Sentiments of the Empreſs-Mother.

A Year before her Death ſhe conjur'd the Emperor not to be ſway'd by Affection for his Children, in the Choice of an Heir, but rather to nominate his Brother; "for in ſhort, *added ſhe*, "remember, my Son, that you are beholden for the Throne you ſit on, much leſs to your own "Merit, than to the Infancy of the Prince of the preceding Family." Another Inſtance.

The Emperor, during a ſevere Winter, reflecting on the Hardſhip his Army, (which was oppoſing the *Tartars* of *Lyau-tong* in the Northern Provinces) was like to ſuffer from the Rigour of the Seaſon; pull'd off his Garment, lin'd with Furrs, and ſent it to the General, telling him, "That "he wiſh'd it was in his Power to do the like to each of his Soldiers." It is incredible what a vaſt effect this generous Act of the Emperor had upon the Courage and Ardour of his Troops. Generous Act of the Emperor.

This Prince ordained an Examination for the Military Men like that for the *Literati*, which thoſe who aſpire to Poſts in the Army are oblig'd to paſs; nor can they riſe to the Chief Employments till they have given Proofs of their Capacity, by their writing on the Art of War, as well as by their Skill in Horſemanſhip and Archery. He inſtitutes an Examination for the Soldiery.

Among the illuſtrious Men who flouriſh'd during his Reign, two are particularly diſtinguiſh'd, one in the Magiſtracy, the other in the Army; the firſt was call'd *Chau-pû*, the ſecond *Kau-pin*. Rewards the *Chau-pû* for his uncommon Reſolution.

Chau-pû, who was of the Emperor's Council, was continually preſenting ſome Petition or Memorial to put him in mind of his Duty, or other Matters relating to the publick Welfare. The Emperor being tir'd with ſo many Remonſtrances, one Day took his Petition and tore it before him; *Chau-pû*, without being concern'd, gather'd up the Pieces, and having on his Return home join'd them together in the beſt Manner he could, the very next Day appear'd before the Emperor in the moſt reſpectful Poſture, and preſented him the ſame Petition; who far from being angry with his Miniſter, admired his Conſtancy and Reſolution, and to reward ſuch uncommon Virtue made him Chief *Ko-lau*.

He gave on another Occaſion an extraordinary Proof of his Tenderneſs for his People; the Town of *Nan-king* being beſieged by *Kau-pin*, and reduced to the laſt Extremity, the Emperor, who foreſaw the Slaughter which would happen on the taking this Place, feign'd himſelf ſick; whereat the great Officers were alarm'd, and ſurrounding his Bed, every one was propoſing ſome Remedy: "The moſt effectual Remedy, *reply'd the Emperor*, and from which I expect a Cure, "depends only on you; aſſure me by your Oath, that you will not ſhed the Blood of the Ci-"tizens." They all ſwore accordingly, and the Emperor immediately appear'd to be well. The Generals took ſuch wiſe Precautions to reſtrain the Soldiers, that very few of the Inhabitants were ſlain; yet even this drew Tears from the Emperor: "Alas! *ſaid he*, what a dreadful thing is War, "which cannot be carry'd on without deſtroying innocent Perſons!" And as the City had ſuffer'd by Famine, during a long Siege, the inſtant it was taken he ſent one hundred thouſand Meaſures of Rice to be diſtributed among the People. Great Inſtance of Tenderneſs for his People.

To excite Emulation and a greater Inclination for Learning, he viſited the Birth Place of the celebrated *Confuçius*, and compoſed a Panegyric on him. He alſo conferr'd on one of his Deſcendants a Title of Honour, which raiſed him to a conſiderable Rank in the Empire. *Tay-tſû* dy'd the thirteenth Year of the Cycle, having nam'd for his Succeſſor his Brother *Tay-tſong*, purſuant to the Recommendation of his Mother on her Death-Bed. Viſits the Birth Place of *Kong-fû-tſe*.

TAY-TSONG, *Second Emperor, reign'd Twenty one Years.*

THIS Prince was endow'd with great Moderation, and was a famous Protector of Learned Men. Being learned himſelf, he employ'd part of the Day in Reading, and erected a very rich Library, which contain'd, as they affirm, eighty thouſand Volumes. *Tay-tſong*, 2d Emperor.

In an Expedition which he undertook, to reduce one of the petty Kingdoms, and make it a Province of the Empire, while he beſieg'd the principal City, there happen'd one Night a great Tumult in the Camp, which was commanded by *Chau* the Emperor's Brother; occaſion'd, as was reported the next Day, by a Deſign of the Soldiers to ſet that General on the Throne. The Emperor concealing his Reſentment, employ'd himſelf wholly to reduce the Town; but a few Days after it was taken, his Brother diſcourſing familiarly with him, intimated his Surprize that he had ſo long deferr'd to reward thoſe who had diſtinguiſh'd themſelves in the Siege. "I expected, *an-ſwer'd the Emperor*, that you would have rewarded them." *Chau* was ſo ſtung at this Anſwer, that he kill'd himſelf before Night; but when the Emperor heard of his Death, he fainted, and ſhed a Flood of Tears, often embraced his Corps, and cauſed the greateſt Honours to be render'd him at his Funeral. Modeſtly rebukes his Brother, who kills himſelf.

He

DYN. XIX SONG. Cyc. XLVI Year of Chriſt 604.

He paſſionately wiſh'd to recover the Cities which his Anceſtors had yielded to the *Tartars* of *Lyau-tong*; but *Chang-tſi-hyen*, the General of his Army, always diſſuaded him from that Undertaking, "Becauſe, *ſaid he*, it is more proper firſt to ſettle the Empire in Peace, and when that "is well eſtabliſh'd, we ſhall have more Leiſure and leſs Difficulty to reduce thoſe Barbarians." The Emperor being of a different Opinion, ſeveral Battles were fought, in which ſometimes the *Chineſe* and ſometimes the *Tartars* were victorious.

The General *Chang-tſi-hyen* made uſe of a remarkable Stratagem, to raiſe the Siege of a City: he detach'd three hundred Soldiers, carrying each a lighted Torch, with orders to approach as near as poſſible the Enemy's Camp; who being ſurpriſed at ſuch a Number of Lights, and imagining that the whole *Chineſe* Army was coming upon them, immediately fled, and falling into the Ambuſcades, which the General had placed in all the Paſſages, very few of them eſcaped Slaughter.

This Prince dy'd in the thirty fourth Year of the Cycle, at the Age of fifty nine, and was ſucceeded by his third Son *Ching-tſong*.

CHING-TSONG, *Third Emperor, reign'd Twenty five Years.*

Chin-tſong, 3d Emperor. Good Effects of a Comet.

THE manner in which this Prince began his Reign prognoſticated a happy Government. Upon the Appearance of a Comet, which was deemed the Fore-runner of ſome Calamity, he publiſhed an Edict, enjoyning his Subjects to let him know his Faults, that he might amend them, in order to avert the Evils which threatened the Empire; and at the ſame time remitted ten Millions of the Taxes, and ſet thirteen thouſand Priſoners at Liberty. As he had an Heir born at this Juncture, he own'd his Obligation to the Lord of Heaven, whom he had long importun'd for that Bleſſing.

He makes the *Lyau* fly,

The *Tartars* of *Lyau-tong* having beſieged a City in the Province of *Pe-che-li*, the Emperor came upon them ſuddenly with his Army, which ſo terrified the Barbarians, that they inſtantly raiſed the Siege. He was adviſed to take Advantage of their Conſternation, to recover the Country which had been yielded to them; and is blam'd not only for neglecting to purſue his Victory, but alſo for making a Treaty, after their ſhameful Flight, as diſadvantageous as if he had been defeated himſelf: for he bought the Peace at the Price of an hundred thouſand *Taël* and two hundred thouſand Pieces of Silk, to be paid annually.

and then buys a Peace of them.

His Simple Credulity.

He is blamed alſo for his Credulity, whereby Magic, and many other Superſtitions gained Ground during his Reign. In the eleventh Year of the Cycle, being told that a choice Book had fallen from Heaven, near one of the Gates of the Imperial City, he immediately took it in his Head to go in Perſon, to receive this Celeſtial Gift. The *Ko-lau's*, to prevent his taking ſuch an imprudent Step, endeavouring to convince him, that it was only an Impoſture of ſome Flatterers and idle People, and that the Book ought to be burnt, he remain'd a while in Suſpenſe; but at laſt reſolved to follow his firſt Deſign, becauſe, as he ſaid, "a Spirit had appeared to him "in a Dream, about a Year before, and promiſed him this wonderful Book." He ſet out immediately on Foot, with ſeveral of his Courtiers, to receive this miraculous Book with the more profound Reſpect; and even built a Temple on the Place where it fell. Upon Examination it appeared full of Sorcery, and to contain all the Principles of the abominable Sect of *Tau*; concerning which an Interpreter, named *Hû-ſin-ngan*, obſerves, that from this fatal Time the Reſpect due to the Sovereign Lord of Heaven much decreaſed amongſt great Numbers of the *Chineſe*.

Occaſions Superſtition to gain Ground in *China*.

Number of Huſbandmen in *China* in his time.

In the ſixteenth Year of his Reign he cauſed all the People employed in Agriculture to be numbered, who were found to be 21,976,965 able Perſons; excluſive of the Magiſtrates, the *Literati*, the Eunuchs, the Soldiers, the *Bonzas*, and thoſe who live in Barks, and form floating Cities on the Rivers, of whom the Number is incredible.

Van-tan's Penance.

Van-tan, one of the *Ko-lau's* of the Empire, being at the Point of Death, call'd his Children, and ſpake to them in this manner: "My Conſcience does not reproach me with having done "any thing againſt the Intereſt of the Emperor or the Good of the State; but there is one thing "for which I cannot forgive my ſelf, and that is my not having counſelled his Majeſty to burn "that pernicious Book which he received with ſo much Reſpect. For this Neglect I deſire "to be puniſhed after my Death; wherefore, my Children, I command you as ſoon as I am "dead to ſhave my Head and Face, and bury me without either Cap or Girdle, as if I was a "wretched *Bonza*."

Ancient Books re-printed.

The Emperor having re-printed the ancient Books, to diſperſe them through the Empire, died the fifty ninth Year of the Cycle, aged fifty five; and was ſucceeded by *Jin-tſong*, his ſixth Son by his ſecond Queen.

JIN-TSONG, *Fourth Emperor, reign'd Forty one Years.*

Jin-tſong. 4th Emp.

JIN-TSONG was but thirteen Years old when he was proclaimed Emperor. The Empreſs took the Government in her Hands during his Minority, and held it till her Death; which happened eleven Years after the Acceſſion of this Prince, who always paid her the ſame Reſpect as if ſhe had been his own Mother. As ſoon he began to govern by himſelf, his whole Em-

Employment was to preſerve Tranquillity in his Dominions, and to make his Subjects taſte the Sweets of it. This pacifick Diſpoſition revived the Courage and Ambition of the *Tartars* of *Lyau-tong*, who had renewed the War, if the Emperor had not bought a Peace on moſt ſhameful Terms.

DYN. XIX. *SONG.* Cyc. LVII. Year of *Chriſt* 1024.

The beſt thing he did, was baniſhing all the Images with their Worſhippers out of the Palace, and commanding that none ſhould offer him any Preſent which came from foreign Countries. In the twenty ſixth Year of his Reign the Empire was afflicted with a great Drought; but abundance of Rain ſucceeding cauſed a general Rejoycing, when all the great Officers being aſſembled on this Occaſion to congratulate the Emperor, " All the Time, ſaid this Prince, " that my People ſuffered by the Scarcity, I never failed to burn Incenſe, and lift up my Hands " to Heaven. Hearing the Noiſe of Thunder in the Night, I roſe haſtily out of Bed and went " into my Garden; and, as ſoon as I ſaw the Rain fall, proſtrated my ſelf on theEarth, to " return Thanks to the Lord of Heaven. The Favour I ask of you is to tell me, without Reſerve, " what you have obſerved amiſs in my Conduct. Perhaps I have only the empty Title of Empe- " ror, and am blind to my own Defects, being dazled by the Splendor of my Greatneſs. I am " ſenſible of what Importance it is for one to addreſs his Prayers to Heaven Morning and E- " vening, with a pure Heart".

Clears the Palace of Idols and their Worſhippers

His extreme Deſire of having a Son led him to put away the Empreſs, whereby he ſuffered ſomewhat in his Reputation; for tho' ſome approved this Conduct, the greater Number blamed it. But he was univerſally applauded for the Succour he ſent his Subjects, by the Counſel and Care of one of his *Ko-lau's* named *Fû-pyê*; which ſav'd the Lives of 500,000 People, who were ready to periſh with Hunger and Diſtreſs. About the ſame time he had another Vexation; *Hyen-tſong*, ſeventh King of the *Lyau-tong Tartars*, having ſent Embaſſadors to demand the Reſtitution of ten Cities in the Province of *Pe-che-li*, which had been re-taken by the Founder of the eighteenth *Dynaſty*; the Emperor, who loved Peace, diſpatched *Kû-pyê* to the *Tartar* Prince, and engaged to pay him yearly 200,000 *Taels*, and 300,000 Pieces of Silk, inſtead of thoſe Cities; and, what was moſt ſhameful of all, made Uſe of the Character *Na* in the Treaty, which ſignifies a Penſion by way of Tribute.

Repudiates the Empreſs

Relieves 500,000 People in Diſtreſs.

becomes tributary to the *Lyau*.

After he had divorced the Empreſs, he married the Grand-Daughter of *Kau-pin*, the famous *Chineſe* General ſpoken of before, but had no Heirs by this Princeſs: So that being near his End, he was obliged to name *Ing-tſong* the thirteenth Son of his Brother, for his Succeſſor; he died at the Age of fifty four, in the fortieth Year of the Cycle.

ING-TSONG, *Fifth Emperor, reigned Four Years.*

Ing-tſong, 5th Emp.

IN the firſt Year of his Reign he was ſo vexed at ſome Miſunderſtanding which happened between him and the Empreſs, who had a Share in the Government, that it threw him into a Fit of Sickneſs: But upon his Recovery, his *Ko-lau*, *Han-ki*, managed it ſo that he paid her a Viſit.

happy in a prudent Miſter.

This wiſe Miniſter, having ſhew'd them the Misfortunes which ſuch a Diſſenſion might produce, exhorted the Emperor in particular to pay the Empreſs the Reſpects and Duty of a Son, tho' ſhe was not his Mother, and gave frequent Inſtances of a diſagreeable Temper. He repreſented to him, that Virtue was eaſily practiſed where Love and Complaiſance engage our Affections, but that it does not deſerve that Name till it has been tried, and ſtood the Shock of Oppoſition; that he ſhould have always before his Eyes the Example of *Shun*, that ancient Emperor, who had been revered for ſo many Ages, becauſe his Reſpect and Obedience could never be diminiſhed, either by the harſh Uſage of a barbarous Father, or a cruel Step-Mother. By the Care of this Miniſter ſo perfect a Reconciliation was wrought between the Emperor and Empreſs, that ſhortly after ſhe entirely reſigned her Part of the Government.

Sû-ma-quang, the Hiſtorian flouriſhed.

The *Ko-lau*, *Sû-ma-quang*, one of their beſt Hiſtorians, flouriſh'd about this Time. He is the Author of Annals, compiled from above two thouſand Volumes, beginning with *Whang-ti*, the third Emperor of *China*.

Ing-tſong died the forty fourth Year of the Cycle, aged thirty ſix, and was ſucceeded by his Son *Shin-tſong*.

SHIN-TSONG, *Sixth Emperor, reign'd Eighteen Years.*

Shin-tſong, 6th Emp.

THIS Prince had more Courage and Magnanimity than Wiſdom and Conduct. He paſſionately deſired to deliver the Northern Provinces from the Yoke of the Barbarians; but was diverted from it, by calling to mind the Counſel his Mother gave him at her Death, to ſacrifice every thing to preſerve Peace.

creates *Mengtſe* a Duke.

Learned Men had a great Share in his Favour; and he gave the Title of Duke to *Mençius*, who is reckoned the greateſt Philoſopher after *Confuçius* his Maſter, who had been declared a King by a former Emperor.

Authors of a New Philoſophy.

In his Reign flouriſhed ſeveral Authors of a New Philoſophy, who undertook to explain the ancient Books; their Names were *Chew*, *Ching*, *Chang*, *Shau*, &c. The Emperor diſtinguiſh'd them by Titles of Honour, both while they lived, and after their Death. *Van-ngan-ſhe*, a Diſciple

DYN. XIX. SONG. Cyc. LVII. Year of *Christ* 1024.

ciple of the New Philoſophy, which now began to degenerate into Atheiſm, obſerving that the Emperor appeared ſad in a time of Drought, and endeavoured to appeaſe the Anger of Heaven by Faſting and Prayer; "To what Purpoſe do you afflict yourſelf thus, ſays he, and what "have you to fear from Heaven? Know, O Prince, that whatever happens is the Effect of "Chance, and that you torment yourſelf in vain". *Fû-pye*, one of the moſt eminent *Ko-lau's*, not able to bear ſuch Language, "How dare you teach ſuch Doctrine?" ſays he in a reſolute Tone; "if an Emperor ſhould once come to loſe all Reſpect and Fear of Heaven, what "Crimes would he not be capable of committing?

The only Check on Monarchs.

The ſame *Van-ngan-ſhe* ſtrove to introduce many other Novelties; but the celebrated *Sû-ma-quang*, who was in the higheſt Eſteem, vigorouſly oppoſed all the Attempts of this raſh and ſubtile Genius.

Cyc. LVIII. Year of *Chriſt* 1084.

Shin-tſong died in the ſecond Year of the Cycle, at thirty eight of his Age, and was ſucceeded by his Son *Che-tſong*.

CHE-TSONG, *Seventh Emperor, reign'd Fifteen Years.*

Che-tſong, 7th Emp.

CHE-TSONG being but ten Years old when he aſcended the Throne, the Empreſs his Grandmother governed the State with great Prudence during the eight Years that ſhe lived. A few Moments before her Death ſhe ſent for the *Ko-lau's*, and ordered them to clear the Palace of that great Number of Miniſters, who were of no Uſe but to corrupt the Inclinations of the young Prince; but as ſhe ought to have done this herſelf when the Power was in her own Hands, her Orders were now too late. *Lyu-kong-chu*, being raiſed to the Dignity of *Ko-lau*, preſented a Memorial to the Emperor, which contained the ten following Inſtructions, expreſſed in twenty Characters. 1. Fear Heaven. 2. Love your Subjects. 3. Labour to be perfect. 4. Apply yourſelf to the Sciences. 5. Beſtow Employments on Perſons of Merit. 6. Be ready to hear Advice. 7. Leſſen the Taxes. 8. Mitigate the Severity of Puniſhments. 9. Shun Prodigality. 10. Deteſt Debauchery.

10 Inſtructions of his *Ko-lau*.

The Emperor having divorced his Wife, one of the Miniſters preſented a Petition containing Remonſtrances on that Occaſion; the Prince told him he had followed the Example of ſome of his Anceſtors: *You had better* (reply'd the Miniſter) *imitate their Virtues than their Faults*. The Emperor was ſo ſtung with this Reply, that he threw down the Petition, trampled upon it, and deprived him, who gave him that Counſel, of his Dignity.

bold Saying of a Miniſter.

Che-tſong was but twenty five years of Age when he died, in the ſeventeenth Year of the Cycle. He was ſucceeded by *Whey-tſong*, the eleventh Son of *Shin-tſong*, who was the ſixth Emperor of that *Dynaſty*.

WHEY-TSONG, *Eighth Emperor, reign'd Twenty-five Years.*

Whey-tſong, 8th Emperor

THIS Prince divided his Authority with the Empreſs his Grand-Mother, and was more addicted to the Luxury and Pleaſures of his Palace, than to the Buſineſs of the State; yet he loved Literature, and had made a conſiderable Progreſs in it.

In one thing he is inexcuſable; that tho' he could not be ignorant of the Troubles occaſioned in former Times by the Authority of the Eunuchs, yet he honoured them with his Favour and Protection, ſo far as to beſtow Sovereignties on ſome of them; a Honour never granted to any but Princes of the Imperial Family, or (which was ſeldom practiſed) to Great Men who had done ſignal Services to the Empire. His Reputation ſuffered ſtill more by his Folly, in adhering to the abominable Superſtitions of the Sect of *Tau*; for he carefully collected all the Books which contained their Doctrine, and was ſo infatuated, as to give the Title of *Shang-ti*, or *Supreme Lord*, to a famous Diſciple among them, named *Chang-i*, who lived under the *Dynaſty* of the *Han*; nay, he went farther, for he declar'd himſelf Head of this impious Sect.

Encourages the Eunuchs.

Favours the Sect of *Tau*.

The Authors of this Time cannot forbear inveighing againſt his Conduct, and make no Difficulty to aſcribe all the ſucceeding Misfortunes, and even the Deſtruction of the Empire to a Blaſphemy ſo diſhonourable to the true Sovereign of Heaven.

The Emperor, contrary to the Advice of the King of *Korea* and moſt of his Miniſters, joined Forces with the *Nyu-che* or *Eaſtern Tartars*, whom he called in to deſtroy the Kingdom of *Lyau-tong*. The *Nyu-che* joyfully entered into this Confederacy, and ſeveral Battles were fought, in which the Army of *Lyau-tong* was always defeated, and reduced at laſt to ſuch Extremity, that thoſe who remained were obliged to quit their Country, and fly for Safety to the Mountains in the Weſt (A). Thus ended the Kingdom of *Lyau*, which had ſtood for the Space of two hundred

The Deſtruction of the Kingdom of *Lyau*.

(A) The Remainder of the *Lyau* flying into the Weſt founded a Kingdom, which a hundred Years after was deſtroyed by the Weſtern *Tartars* (1), that is *Tenghiz Khân*; but I don't find where this Kingdom was.

(1) *Couplet. Monarch. Sinic. Tab. Chron.* p. 72.

dred and nine Years, under nine Princes. The *Tartar* grew so elated with this Conquest, that he determin'd to found an Empire, and give it the Name of *Kin*. (B) Soon after extending his Views of aggrandizing himself, he openly broke his Treaties with the Emperor of *China*, and invading the Provinces of *Pe-che-li* and *Shen-si*, made himself Master of them, more by the Treachery of some *Chinese* Malecontents, than by Force of Arms. The Emperor, in Danger of losing the greater Part of his Dominions, made several advantageous Propofals to the *Tartar*, who invited *Whey-tsong* to come in Person, and settle the Limits of the two Empires; which he did, and new Articles of Peace were agreed on between them. But on the Emperor's Return to his Capital City, his Ministers made him change his Mind, telling him, that the Treaty could not subsist, and that the most cruel War was preferable to so shameful a Peace. The *Tartar*, who was inform'd of this Resolution, had immediately recourse to Arms, and taking several Towns, entred the Province of *Shan-si* in Triumph, where he invited the Emperor once more to come and settle their Limits. This unhappy Prince, who dreaded nothing so much as War, was weak enough to go a second time to his Enemy; who presently after his Arrival seized his Person, and having stript him of all the Marks of his Dignity kept him Prisoner. A faithful Minister, nam'd *Li-so-shin*, who accompany'd the Emperor, enraged at such Treachery, cry'd out with a deep Sigh, "Heaven cannot have two Suns, nor can I obey two Masters." The Endeavours of the *Tartars* to appease him only enraged him the more, and in the hight of his Fury he cut off his Lips and his Tongue, and then kill'd himself.

DYN. XIX. *S G N G.* Cyc. LVIII. Year of *Christ* 1084. The King of the *Nyu-che* or *Kin Tartars* founds the Empire of *Ka-tay*. Seizes the Emperor.

Whey-tsong dy'd in the Desart of *Sha-mo*, where he was confin'd under a strong Guard, the forty second Year of the Cycle, and fifty fourth of his Age; having before his Death named *Kin-tsong*, his eldest Son, to succeed him. who dies in *Tartary*.

KIN-TSONG, *Ninth Emperor, reign'd One Year.*

KIN-TSONG began his Reign by executing the Orders of his Father, which enjoin'd him to put to Death six of his Ministers, who had basely betray'd him to the *Tartars*. In the mean time they pursued their Conquests, invading the Province of *Ho-nan*, and passing the *Yellow River* without Opposition; which made them wonder at the Indolence of the *Chinese*, who with a Handful of Men could have prevented it. Then they marched directly to the Imperial City, which they took and plunder'd, carrying away the Emperor and his Queen Prisoners; but the Principal Lords and several of the Ministers, preferring Death before so ignominious a Bondage, slew themselves. The *Tartars* being informed by the Empress *Meng*, that she had been divorced, and had no Hand in the Management of Affairs, they left that Princess behind; who preserved the Empire by her Wisdom and Conduct, in getting the Crown placed on the Head of *Kau-tsong*, Brother of the late Emperor, and ninth Son of *Whey-tsong* by his divorced Empress.

Kin-tsong, 9th Emperor. The *Kin Tartars* pass the *Yellow River*, and seize the Empire.

KAU-TSONG, *Tenth Emperor, reign'd Thirty six Years.*

KAU-TSONG fix'd his Court first at *Nan-king*, but shortly after was oblig'd to remove it to *Hang-chew*, Capital of the Province of *Che-kyang*. Tho' he was of a peaceable Disposition, and a Lover of Learning, yet he gain'd some Victories, both over the *Tartars*, and certain Chiefs of the Rebels; who took Advantage of the present Troubles to enrich themselves by plundering the Provinces. *Kong-ye*, who commanded his Army, had several times repulsed the *Tartars*, but to no great Purpose, since none of the conquer'd Countries were recover'd from them.

Kau-tsong, 10th Emp.

This Prince is blamed for two things; first, for slighting his Ministers of greatest Experience and Integrity, and placing his whole Confidence in two or three Parasites, who had neither Honesty nor Honour. Secondly for being so much devoted to the Sect of the Bonzas, as to abandon the Government to his adopted Son, that he might have the more Time to spare for his superstitious Contemplations.

Fond of Parasites and the *Bonzas*.

Hi-tsong, the *Tartar* King, to gain the Love of his new Subjects, gave public Proofs of his Esteem for Learning and learned Men; he also visited the Hall of *Confucius*, and in imitation of the *Chinese* paid him regal Honours. The Courtiers being displeased that a Man, who was far from being Noble by Birth, should receive such Honours, discover'd their Surprize to the King, who reply'd: "If he does not merit those Honours by his Birth, he merits them for the "excellent Doctrine he has taught." He fell afterwards on the Town of *Nan-king*, from whence the Emperor was retired, and took it.

Hi-tsong, King of *Kin*, honours *Kong-fu-tse*, and takes the Imperial City.

The Fidelity of a *Chinese* General, named *Yang-pang*, is highly commended. Having been taken Prisoner by the *Tartars*, he was greatly importuned to side with them; but he not only refused the most advantageous Offers, but wrote with his Blood on his Robe, "That he had rather die, "and meet again the Spirit of the Imperial Family of *Song*, than live to serve Barbarians." Which resolute Behaviour cost him his Life, for he was kill'd that Instant.

Fidelity of a *Chinese* General.

(B) The Dominion founded by this Nation was the famous Empire of *Katay*; which Name came to us from the *Mongl's* or *Mogols* (1). It contain'd, as appears from this History, the Northern Provinces of *China*, with part of *Tartary*, particularly the Country of the *Mancheuus*, whose Progenitors, these *Kin* were. *Kin* signifies Gold; whence the Emperor of *Katay*, in the Histories of *Jenghiz-khân*, is called *Altân-khân*, or the *Golden King*.

(1) See p. 1.

Mean

DYN. XIX. *SONG.*

Cyc. LIX. Year of *Chriſt* 1144.

Mean time *Yo-fi*, another *Chineſe* General, was advancing by long Marches to relieve the City of *Nan-king*; of which the *Tartars* having Intelligence, they ſet Fire to the Palace, and retir'd towards the North. However *Yo-fi* arrived time enough to fall upon their Rear-Guard, which ſuffer'd very much, and from that time they never durſt croſs the *Kyang*.

The Emperor by a ſhameful Peace makes himſelf the Subject and Tributary of the *Kin*.

A few Years after the Emperor made Peace with the *Tartar* King on very diſhonourable Conditions; for in ſigning this Treaty he made no Scruple to uſe the Word *Chin*, that is *Subject*, and *Kong*, which ſignifies *Tributary*. The *Tartar*, in Conſideration of theſe ſubmiſſive Terms, engaged to ſend the Emperor the Bodies of eight of his Relations, who had died within eight Years. When theſe Bodies arrived at the Imperial City, they were received with great Demonſtrations of Joy; the Priſon Doors were ſet open, and a general Pardon granted thro' the whole Empire. The *Chineſe* Authors, far from blaming this Action of the Emperor, highly praiſe it as a rare Example of Filial Piety.

The King of *Kin* breaks the Peace,

is kill'd by his own Soldiers.

In the thirteenth Year of his Reign the *Tartar* King broke the Peace, and at the Head of a very formidable Army invaded the Southern Provinces, and took *Yang-chew*. Afterwards approaching the *Yang-tſe-kyang*, which is not far from that City, he order'd his Troops to paſs over near the Mouth of the River, where it is wideſt and moſt rapid; upon which the whole Army mutinied, and the King being kill'd in the beginning of the Tumult, they immediately retir'd towards the North, where ſeveral Diſturbances and Inſurrections began to appear.

The Emperor abdicates the Crown.

In the Nineteenth Year of the Cycle, *Kau-tſong* reſign'd his Crown to his adopted Son *Hyau-tſong*, but lived twenty five Years longer, and dy'd without Children at the Age of eighty four.

HYAU-TSONG, *Eleventh Emperor, reign'd Twenty ſeven Years.*

Hyau-tſong, 11th Emp.

THIS Prince, who was deſcended from the Founder of this *Dynaſty*, enjoy'd a peaceful Reign; becauſe the *Tartar* King, named *She-tſong*, very different from his Predeceſſor, was of a mild and pacifick Temper.

Chu-hi fleriſhes.

Chu-hi, one of the moſt celebrated Interpreters of the ancient Books, flouriſh'd at this time, and diſcharg'd with Honour the higheſt Functions in the State under four Emperors.

Hyau-tſong dy'd in the forty ſixth Year of the Cycle, and ſixty eighth of his Age, being ſucceeded by his third Son *Quang-tſong*.

QUANG-TSONG, *Twelfth Emperor, riegn'd Five Years.*

Quang-tſong, 12th Emp.

THIS Prince was taken ſuddenly with an Apoplexy, in the fifty firſt Year of the Cycle; and in Spight of all Remedies dy'd a few Days after, at the Age of fifty four, his third Son *Ning-tſong* ſucceeding him.

NING-TSONG, *Thirteenth Emperor, reign'd Thirty Years.*

Ning-tſong, 13th Emp.

THIS Prince was with Difficulty perſuaded to accept of the Crown. He was ſober, and of a gentle Diſpoſition, but withal of ſuch a ſlender Capacity, that his Courtiers govern'd him as they pleaſed; or rather continually abuſed his Credulity and Confidence. He publiſh'd an Edict, which forbid all private Perſons to print or even to write Annals of the Empire, without an expreſs Licence.

Chu-hi created Prince of Literature.

About this time dy'd the famous *Chu-hi*, who was honour'd after his Death with the Title of *Ven-kong*, which ſignifies *Prince of Literature*, and his Tablett was order'd to be placed in the Hall of *Confuçius*, in the Rank of his Diſciples. It is an eſtabliſh'd Cuſtom in *China* that when any Perſon has remarkably diſtinguiſh'd himſelf by his Virtue, or Knowledge in the Art of Government, the Emperors rank him among the Diſciples of *Confuçius*; that he may partake of the Honours which the *Mandarins* and learned Men pay to that Philoſopher on certain Days in the Year.

The Palace having been ſet on Fire, continued burning four Days before it could be extinguiſh'd. And ſome Years after a Fire happen'd in the Imperial City, which was *Hang-chew*, whereby five hundred and thirty thouſand Houſes were conſum'd.

Cyc. LX. Year of *Chriſt* 1204.

Empire of the Weſtern *Tartars* founded by *Jenghiz-khân*.

The Twelfth Year of this Reign the (*) Chief of the Weſtern *Tartars* laid the Foundation of his Empire, and gave his Family the Name of *Ywen*. Theſe *Tartars* poſſeſs'd the Country which extends from the Province of *Shen-ſi* to *Tibet* and *Samarkand*. Ever ſince the time that they had been intirely defeated by the fifth Emperor of the *Dynaſty* named *Han*, about a hundred Years before *Chriſt*, they never made any Attempt againſt the *Chineſe*; either becauſe the Weſtern People of *Aſia* found them Employment, or their Forces being divided among many Petty Sovereigns, they were diſabled by their frequent Quarrels with each other.

They relate, what has much the Air of Fiction, *viz.* that theſe *Tartars*, having deſtroy'd the

(*) This Chief is ſaid to be [the Author might have ſaid *was*] the famous *Jenghiz-khân*.

the Kingdom of *Matena* (c), and push'd their Conquests to the *Indies* and *Samarkand*, advanced to *Tyê-mwen* (d), that is, the *Iron Gate*, which was the Name of a Cittadel; that in this Place their General was stopt by a Monster resembling a Stag, he was cover'd with green Hair, had a Horn in the middle of his Forehead, and a Tail like a Horse; that this Monster spoke to the Prince of the *Tartars*, and ask'd him, if he was not satisfy'd with so many horrid Slaughters, and if he would set no Bounds to his Fury? That this so frighted the *Tartar*, that without proceeding farther he return'd to his own Country, and sometime afterwards invaded *China*.

DYN. XIX. *SONG.* Cyc. LX. Year of *Christ* 1204.

Mean time the Eastern *Tartars*, named *Kin*, broke the Peace, and invading the *Chinese* Territories afresh, the Emperor enter'd into a League with the Prince of the Western *Tartars*, to destroy them; in order to rid himself of an Enemy, who made a Jest of the Faith of Treaties, and continually gave him Disturbance. The Eastern *Tartars*, in a great Consternation, immediately sued for Peace, and made very advdntageous Proposals; but the Emperor, incensed by their Breach of so many solemn Treaties, and depending more on the Integrity of the Western *Tartars*, rejected these Conditions with Scorn (e). *Ning-tsong* dy'd without Issue, the twenty first Year of the Cycle, and fifty seventh of his Age. He was succeeded by *Li-tsong*, who descended from the Founder of this *Dynasty*.

The Emperor leagues with the *Mongols* against the *Kin*.

LI-TSONG, *Fourteenth Emperor, reign'd Forty Years.*

THE present Juncture required a warlike Prince, but *Li-tsong* was wholly addicted to the Sciences, and very much attach'd to the idle Whimsies of the Sect of *Tau*. In the second Year of his Reign he gave the Title of Duke in Perpetuity to the eldest Son of the Family of *Confucius*; which is the only Family in the Empire exempted from paying Tribute.

Li-tsong, 14th Emp. dignifies the Family of *Kong-fu-tse*.

Mean time the War was carry'd on vigorously against the *Tartars*; who, being attack'd on one side by the *Chinese*, and on the other by the Western *Tartars*, commanded by an able General nam'd *Pe-yen*, were defeated in several Battles. The City of *Ho-nan* was taken, where the King of the Eastern *Tartars* kept his Court; and tho' the Capital of the Province of *Shan-tong* held out a long time (the Besieged defending the Place so obstinately, that they were driven for want of other Victuals to feed on human Flesh) yet at lenth *Ngai-ti*, the *Tartar* Prince, despairing of Relief, hang'd himself: whose Death put an end to the Empire of the Eastern *Tartars*, which continued under nine Princes in the Space of one hundred and seventeen Years. Nevertheless the small Remains of these People, who were almost intirely destroy'd, gave Rise to the Family, which at present possesses the Empire of *China*, and governs it with so much Glory, as we shall see in the sequel.

The Empire of *Kin* destroy'd;

Whilst *Li-tsong* had only the Southern Provinces of *China* under his Dominion, the Western *Tartars* possessed the Empire of the North. Their King *Ho-pi-lyê* (f), who was skill'd in the Sciences, gain'd the Good Will of his Subjects by the Esteem he shew'd for learned Men, and by the Honour he did to the Memory of *Confucius*.

and succeeded by that of the *Mongols*.

Li-tsong dy'd without Issue, the first Year of the Cycle, aged sixty two, and *Tû-tsong* his Nephew succeeded him.

Cyc. LXI. Year of *Christ* 1264.

TU-TSONG, *Fifteenth Emperor, reign'd Ten Years.*

THE vicious Counsels which this Prince fell into, prov'd fatal to himself and the Empire. He had the Misfortune to be encouraged in his Excesses by a treacherous *Ko-lau*, [nam'd *Hya-su-tau*] who was equally a Slave to the most infamous Passions. The Ministers presented Memorials to disingage the Emperor from this Monster, but without Success; so that many of them, seeing no Remedy for the Misfortunes, which were ready to fall on the Imperial Family, retired to the Western *Tartars*, who were pursuing their Conquests (g). Their Army having overrun the Provinces of *Yun-nan*, *Se-chwen*, and *Shen-si*, enter'd that of *Hû-quang*; most of whose Cities open'd their Gates to the Conqueror, whilst the wretched *Tû-tsong*, drown'd in Pleasures, was stripp'd of his Dominons by Degrees without knowing any thing of the Matter (*).

Tû-tsong, 15th Emp. loses all to the *Mongols*.

Tû-tsong dy'd the eleventh Year of the Cycle, at the Age of twenty five, leaving three young Children, who were born to be the Sports of Fortune. *Kong-tsong*, his second Son, was placed on the tottering Throne.

(c) Here the *Chinese* Historians speak very confusedly. *Matena*, which, as we observ'd before, p. 46, seems to be the City of *Medina*, is in this place supposed to be a Country lying between *Samarkand* and *China*.

(d) This seems to be *Darbend* in the Province of *Shirwân* in *Persia*, call'd by the *Turks* (whose Language is the same originally with that of the *Mogols* or *Mongols*) *Demir kapi*, or *Iron Gate*.

(e) When their Refusal of Peace was told the Emperor of *Kin*, "To Day, *said he*, the Western *Tartar* will take my Empire from me; to Morrow he will take yours from you (1)," meaning *Ning-tsong*; which accordingly came to pass.

(1) Couplet, *Monarch. Sinic. Tab. Chron.* p. 74.

(f) This is the *Chinese* Name for *Kublay* or *Koplay Khân*, fifth Emperor of the *Mongols*, Founder of the next *Dynasty*.

(g) Here we find the *Mongols* at War with the *Chinese*, who but a while ago were their Friends. Neither P. *du Halde* nor P. *Couplet* in his Chronological Table informs us when or how this Change happen'd.

(*) *About this time* Marco Polo or Mark Paul, a Venetian *Gentleman, came into* China, *and travell'd thro' the finest Provinces of it; whereof he afterwards publish'd a Relation, which gained but little Credit in* Europe.

DYN. XIX. SONG. Cyc. LXI. Year of Christ 1264. *Kong-tsong*, 16th Emp.

KONG-TSONG, *Sixteenth Emperor, reign'd Two Years.*

THE Empreſs, who govern'd the Empire for her Son, who was but an Infant, ſent Ambaſſadors to the *Tartar* King, to demand Peace, offering to ſubmit to the moſt hard and abject Terms; but (H) that inexorable Monarch anſwer'd, "Your Family owes its Riſe to the Infancy "of the laſt Prince of the preceding *Dynaſty*; It is therefore but juſt that the remaining Princes "of the Family of *Song*, who are Infants alſo, ſhould give Place to another Family."

Tartar General his great Character,

Mean time *Pe-yen* advanced with a numerous Army of *Tartars*, ſubduing all before him. This General is highly praiſed, both for his Prudence in conducting two hundred thouſand Men with as much Eaſe as a ſingle Soldier; and for his Modeſty, which was ſo extraordinary, that in the midſt of all his Victories he never dropt the leaſt Word in his own Praiſe. The thirteenth Year of the Cycle he took the Emperor Priſoner, who dy'd in the Deſart of *Tartary*, nam'd *Ko-bi*, or [as the *Chineſe* call it] *Sha-mo*; and was ſucceeded by his eldeſt Brother *Twan-tſong*, in his Misfortunes as well as his Throne.

who takes the Emperor Priſoner.

TWAN-TSONG, *Seventeenth Emperor, reign'd Two Years.*

Twan-tſong, 17th Emp.

THE victorious March of the *Tartar*, who met with no Reſiſtance, obliged the Emperor to go on Board his Fleet, with the Lords of his Court, and one hundred and thirty thouſand Soldiers, which remain'd with him, deſigning to have retired to the Province of *Fo-kyen*; but being cloſely purſued by the *Tartars*, both by Sea and Land, he was oblig'd to fly to the Coaſt of *Quang-tong*, the moſt Southern Province of *China*, where he dy'd of a Diſeaſe, aged eleven Years. His younger Brother *Ti-ping*, the only Remains of the Family of *Song*, ſucceeded him.

TI-PING, *Eighteenth Emperor, reign'd Two Years.*

Ti-ping, 18th Emperor.

THE *Chineſe* Fleet, being overtaken by that of the *Tartars*, could not avoid an Engagement, which was very bloody, and deciſive in Favour of the *Tartars*, who gain'd a compleat Victory. The *Ko-lau*, *Lo-ſyew-ſe*, to whoſe Care the Emperor had been intruſted, ſeeing his Ship ſurrounded by the *Tartarian* Veſſels, took the young Prince, who was but eight Years of Age, in his Arms, and threw himſelf into the Sea. The reſt of the Lords and Miniſters follow'd his Example. The Empreſs, quite diſtracted, with dreadful Shrieks threw herſelf alſo in. This terrible Cataſtrophe happen'd near an Iſland dependant on *Quang-chew-fû*, Capital of the Province of *Quang-tong*. Another General, who commanded a part of the *Chineſe* Fleet, having forced his Way thro' the Enemy, and eſcaped their Fury with ſome of his Veſſels, endeavour'd to make to Shore, but was driven off by a ſtrong Wind, which blew from the Land; and a violent Storm ariſing at the ſame time, he was ſunk at once with all his Followers. It is affirm'd that above one hundred thouſand *Chineſe* periſh'd in this Fight, either by the Sword or the Water, into which the greater part threw themſelves in Deſpair.

Sad Cataſtrophe of the Family of the *Song*.

Thus ended the *Dynaſty* of the *Song*, and with it the Dominion of the *Chineſe*; for *Shi-tſû*, before call'd *Ho-pi-lyê*, (the fourth Son of *Tay-tſû*, [or *Jenghiz Khân*] who founded the Empire of the Weſtern *Tartars*,) took Poſſeſſion of his Conqueſt, and was the Firſt Emperor of this new *Dynaſty*.

DYN. XX. YWEN.

The Twentieth DYNASTY, *call'd* YWEN, *which contains Nine Emperors in the Space of Eighty nine Years.*

SHI-TSU (I), *Firſt Emperor, reign'd Fifteen Years.*

Shi-tſû, or *Ho-pi-lyê*, 1ſt Emperor.

THE *Chineſe* Nation, which for ſo many Ages had been govern'd by its Natural Princes, now firſt became ſubject to a Foreign Power; if indeed this Emperor ought to be call'd a Foreigner, who in his Manners was more of a *Chineſe* than a *Tartar*. At his coming to the Crown, he made no Alteration, either in the Miniſtry or in the Laws and Cuſtoms; he was ſo conformable to the Humour of his Subjects, and won them ſo much by his ſincere Conduct, by his Equity, by the Protection he gave to Men of Letters, and by his tender Affection

(H) P. *Couplet* reports this as ſpoken by the famous *Pe-yen*, the *Tartar* General above mention'd. (1)

(I) *Shi-tſû*, or *Ho pi lyê*, that is *Koplay* or *Kublay Khân*, was the fifth *Mongol* or *Mogol* Emperor, who reign'd in *Katay*, which included the Northern Provinces of *China*; but the firſt who made a Conqueſt of the whole. It is to be wiſh'd the Miſſionary, who made this Extract, had given us the *Mongol* Names of the Succeſſors of *Koplay* in *China*, to compare with thoſe of his Succeſſors in *Tartary*, as given us by the *Oriental* Authors.

(1) *Monarch. Sin. Tabl. p.* 75.

Affection for the People, that, even at preſent, the Adminiſtration of this *Tartar* Family is call'd *The wiſe Government.*

DYN. XX. *YUEN.* Cyc. LXI. Year of *Chriſt* 1264.

He firſt eſtabliſh'd his Court at *Tay-ywen-fû*, Capital of the Province of *Shan-ſi*, and afterwards remov'd it to *Pe-king* (*). He cauſed it to be publiſh'd that all Perſons ſhould continue in the Employments and Dignities which they poſſeſs'd in the preceding Reign; but many refuſed that Bounty, and preferr'd a voluntary Death to an Honourable Servitude. Among the reſt was a *Ko-lau*, named *Ven-tyen-ſyan*, who had been taken Priſoner in the Sea-Fight; in vain was he told, that there were no Hopes of reſtoring the Family of *Song*, which was extinct; that a wiſe Man ought to comply with the Times, eſpecially when there was no Remedy; that the Emperor knew his Merit, and that he might be aſſured of his Eſteem and Confidence. "A faithful Mi-"niſter, *reply'd he*, is attach'd to his Prince as a Son to his Father; if his Father is ſick he em-"ploys all ſorts of Remedies to cure him; if the Strength of the Diſeaſe prevails over the Reme-"dies, yet he does not ceaſe to continue his Endeavours to give him Eaſe, becauſe he ought never "to ceaſe diſcharging the Duties of Filial Piety, and is withal ſenſible that Heaven is the So-"vereign Arbiter of Life and Death." This was all the Anſwer they could get from his invincible Obſtinacy.

Loyalty of a *Ko-lau.*

After his Death theſe two Sentences were found written by himſelf on his Girdle; the firſt is from *Confuçius*, "Let the Body periſh, provided Filial Piety is brought to Perfection." The other from *Mençius*, "The Loſs of Life is a Trifle, when in the ſupport of Juſtice." This *Ko-lau* dy'd, being forty ſeven Years of Age, greatly lamented.

Unfortunate Expedition againſt *Japon*

The Emperor, in the third Year of his Reign, form'd a Deſign againſt *Japon*, and ſent one hundred thouſand Men to invade it. But the Expedition prov'd very unfortunate, not above three or four Perſons returning home with the News; all the reſt were either ſhipwrack'd, or periſh'd in the neighbouring Iſlands.

The ſame Year he cauſed all the Books of the Sect of *Tau* to be burnt; and ordain'd that there ſhould be but one Kalendar for the whole Empire, which ſhould be made at Court, and publiſh'd every Year: forbidding all private Perſons under pain of Death to undertake any Work of this kind. Four Years after, his only Son, whom he had nam'd his Heir, dy'd, and tho' he left Children, yet the Emperor was inconſolable for his Loſs. Some *Mohammedans* having offer'd the Emperor a precious Stone of great Value, he forbid it to be bought, "Becauſe, *ſaid he*, the Money "that it would coſt, might be much more uſefully employ'd, in relieving the Neceſſities of the "Poor."

Death of the Emperor's only Son.

Being inform'd, that the Barks which brought to Court the Tribute of the Southern Provinces, or carry'd on the Trade of the Empire, were oblig'd to come by Sea, and often ſuffer'd Shipwrack; he cauſed the Great Canal to be made, which is at preſent one of the Wonders of *China*. It is three hundred Leagues in Length, and forms a great Road of Water; by which above nine thouſand Imperial Barks tranſport with Eaſe, and at a ſmall Expence, the Tribute of Grain, Stuffs, *&c.* which is annually paid to the Emperor.

The Great Canal made, 300 Leagues in Length.

Had this been the only Advantage this Prince procured for *China*, he would have been worthy of the high Praiſes which the *Chineſe* give him (K). He dy'd at the Age of eigthty, and in the thirty firſt Year of the Cycle, ſucceeded by his Grandſon *Ching-tſong*.

CHING-TSONG, *Second Emperor, reign'd Thirteen Years.*

Ching-tſong, 2d Emperor.

THIS Prince is praiſed for his Clemency and Love to his Subjects. He mitigated the Severity of Puniſhments, and leſſen'd the Taxes with which ſeveral of the Petty Sovereigns began to burthen the People; but his ill State of Health, and almoſt continual Diſorders, hindred his applying himſelf as diligently as he inclined to the Affairs of Government.

He dy'd at the Age of forty two, in the forty fourth Year of the Cycle, and *Vû-tſong* his Nephew ſucceeded him.

VU-TSONG, *Third Emperor, reign'd Four Years.*

Vû-tſong, 3d Emperor, honours *Kong-fû-tſe.*

THE People thought the Reign of this Emperor too ſhort, being charm'd with the Affection he bore them, and the great Inclination he ſhew'd to make them happy. He was naturally liberal, but beſtow'd his Bounties only on thoſe who did ſome real Service to the State, on which Occaſions he rewarded them with a Generoſity truly Royal.

To give a Luſtre to Learning, and excite Emulation among the *Literati*, he gave to *Confucius*, who is look'd on as the Maſter of the Empire, the ſame Titles with which the Regulo's are

(*) *This City is call'd* Kambalu, *inſtead of* Hampalu, *by* Marco Polo; *for in the* Tartar *Language* Ham *ſignifies* King, *and* Palu *a* Court *or* Seat of the Emperor. *It is eaſy for a Stranger to miſtake the Pronunciation of Words, which is not readily attained, and hence it is that Author has vary'd the Names of ſeveral other* Chineſe *Cities.* [*But this Etymology may be queſtion'd, for not* Ham *but* Hân, *or perhaps rather* Khân *ſignifies* King *in the* Mongol *Language, which is originally the ſame with the* Turkiſh; *ſo poſſibly* Palu *is a Miſtake for* Balik *or* Baluk, *which in the ſame Language ſignifies a* City.]

(K) We are told by another *Jeſuit* Miſſionary, who has given us a very curious Abſtract from the *Chineſe* Hiſtory of the five firſt *Mongol* Emperors, (which I have prepared for the Preſs, with Notes,) that the *Chineſe* Hiſtorians exaggerate the Faults of *Hû-pi-lyê*, but ſay nothing of his Virtues. They reproach him particularly for his Fondneſs for the Superſtitions of the *Lama's.* (1)

(1) *Voy. P. Souciet Obſ. Math.* Vol. I. p. 201.

DYN. XIX. SONG. Cyc. LXI. Year of *Chriſt* 1264.

are honour'd; and being inform'd that Gold, Silver, Grain, and Silk, were carry'd out of the Empire, he forbad the Exportation of them under very ſevere Penalties.

This Prince was but thirty one when he dy'd, in the forty eighth Year of the Cycle, and *Jin-tſong*, his Brother, by the ſame Venter, was his Succeſſor.

JIN-TSONG, *Fourth Emperor, reign'd nine Years.*

Jin-tſong, 4th Emperor.

THE People had no Reaſon to grieve for the Loſs of the late Emperor, ſince they found ſtill more excellent Qualities in his Succeſſor; who, beſides a lively and penetrating Genius, was indued with great Equity, Mildneſs and Moderation. The way to obtain his good Graces was to give him ſage Advice, eſpecially if it tended to the Eaſe and Happineſs of his Subjects. He puniſhed with Reluctance, but rewarded with Generoſity; in ſhort he applied himſelf wholly to govern his Dominions well.

makes a Law againſt Hunting.

He publiſh'd an Edict, forbidding all the Princes and Petty Sovereigns to hunt, from the fifth Month of the Year to the tenth, for fear of doing Damage to the Country. He uſed to ſay that the *Mohammedans* were extreamly fond of Jewels; but that he ſet a much greater Value on wiſe

His Wiſdom.

Men, and that he always endeavoured to have them near his Perſon; *for in ſhort* ſaid he, *if by their Advice I can procure my People Tranquillity, and the Conveniencies of Life, what Riches can be comparable to this Happineſs?*

His Compaſſion.

Being inform'd that five Brethren were guilty of Crimes, for which they were condemn'd to die, "Let one at leaſt be pardoned, ſaid the Emperor, that their unfortunate Parents may have "ſomebody to feed and comfort them." In the time of a great Drought, when the Harveſt was in Danger of being deſtroyed for want of Rain, *'Tis I*, cry'd he ſighing, *'tis I who bring this Calamity upon my People:* and repeating often theſe Words, he offered Incenſe, and implor'd the Aſſiſtance of Heaven; and it was obſerv'd that next Day abundance of Rain fell, which revived the parch'd and languiſhing Fields.

This Prince died the fifty ſeventh Year of the Cycle, aged thirty ſix, and was ſucceeded by his Son *Ing-tſong*.

ING-TSONG, *Fifth Emperor, reign'd Three Years.*

Ing-tſong, 5th Emperor.

AS all the Virtues of the Father were poſſeſſed by the Son, his Subjects expected the Continuation of their happy Government, when he was aſſaſſinated, (in the laſt Year of the Cycle, as he was entring his Tent with one of his moſt faithful *Ko-lau's*,) by ſome wicked Villains; who were

Aſſaſſinated.

conſcious of having committed the moſt enormous Crimes, and dreaded the Puniſhment they deſerved.

This Prince lived but thirty Years, and had for his Succeſſor *Tay-ting*, eldeſt Son of King *Hyen tſong*.

TAY-TING, *Sixth Emperor, reign'd Five Years.*

Tay-ting, 6th Emperor. Cyc. LVII. Year of *Chriſt* 1324.

A Month after *Tay-ting* aſcended the Throne he condemned the Murderers of his Predeceſſor to the moſt tormenting Death; and extirpated their Families, by executing their Children and Grand-Children.

Publick Calamities.

In this Reign, as in the former, *China* was afflicted with various Calamities, as Earthquakes, falling of Mountains, overflowing of Rivers, Droughts, Conflagrations, and many other Misfortunes; on which Occaſion both Emperors gave Proofs of their Love for their Subjects, by the Care they took to ſuccour them.

Prieſts of *Tibet* forbidden to enter *China*.

Tay-ting ordered that the Entrance into his Dominions ſhould be denied to the *Bonzas* of *Tibet*, called *Lamas*; who uſed to come in Swarms to *China*, and wandering from Houſe to Houſe were very burdenſome to the People.

Great Self-denial in a Prince.

This Prince dying the fifth Year of the Circle, aged thirty ſix Years, the States aſſembled and elected his ſecond Son; but he refuſed to accept a Crown, which he ſaid belonged of Right to his eldeſt Brother *Ming-tſong*, who thereupon was ſent for out of *Tartary* where he then was, and proclaimed Emperor.

MING-TSONG, *Seventh Emperor, reign'd one Year.*

Ming-tſong, 7th Emperor.

SIX Months after this Prince was made Emperor he gave a great Entertainment to all the Lords of his Courts, but in the Height of their Mirth he died ſuddenly; and ſome ſuſpect he was poiſon'd. His younger Brother *Ven-tſong*, who had before refuſed the Crown, was his Succeſſor.

VEN-

DYN. XVI. *YWEN.*

Cyc. LXII. Year of *Chriſt*, 1324.

VEN-TSONG, *Eighth Emperor, reign'd Three Years.*

Ven-tſong, 8th Emperor.

THIS Prince ſeemed to deſerve the Crown by ſhewing ſo much Indifferency for it; and indeed the Care he took to chooſe good Miniſters, and his readineſs to follow their Counſels, are worthy of Praiſe. He is blamed only for one thing, and that is, for receiving the Great *Lama*, who is chief of the *Bonza's* of *Tibet*, into his Palace, with the moſt diſtinguiſhing Honours, and commanding his Courtiers to pay him the profoundeſt Reſpect.

Honours the Great *Lama*.

The Great Lords were ſeen to ſalute this *Bonza* on their Knees, and preſent him Wine in this humble Poſture; whilſt he did not offer in the leaſt to ſtir from his Seat, nor ſhew any Token of Civility. Whereupon one of the principal Courtiers being extremely piqu'd at this Haughtineſs, " Honeſt Man (ſays he) I know that you are the Diſciple of *Fo*, and Maſter of " the *Bonzas*; but perhaps you are ignorant that I am a Diſciple of *Confuçius*, and one of the chief " among the *Literati* in the Empire; it's fit you ſhould be acquainted with it, therefore let us " lay aſide all Ceremony". And at the ſame time ſtanding up he offered him the Cup, when the great *Lama* riſing from his Seat, took it with a Smile and drank it.

Whoſe Pride is mortified by a *Mandarine*.

Ven-tſong died the ninth Year of the Cycle, aged twenty nine Years; and *Ning-tſong*, who was the Son of the ſeventh Emperor ſucceeded him. But as he lived only two Months, he is not reckoned among the Emperors: His eldeſt Brother *Shun-ti* was fetch'd from the Province of *Quang-ſi*, and placed on the Throne, being thirteen Years old.

SHUN-TI, *Ninth Emperor, reign'd Thirty five Years.*

Shun-ti, 9th Emperor.

SHUN-TTI was the laſt of this *Tartar Dynaſty* who govern'd *China*. Theſe Princes, enervated by the Pleaſures of ſo fine and fruitful a Climate, by degrees degenerated from the Courage and Bravery of their Anceſtors; while the *Chineſe* whom they ſubdued, growing a warlike People, deprived them of the Fruits of their Conqueſt, and drove them for ever out of the Empire.

His Indolence and Effeminacy.

Shun-ti, tho' a Prince of great Parts, drew on himſelf this Diſgrace by his effeminate Indolence and love of Pleaſure, which made him wholly neglect the Affairs of the State; leaving the Government to his *Ko-lau*, *Pe-yew-ha-ma*, who was become abſolute Maſter, and had all Favours at his Diſpoſal.

is addicted to the *Lamas*.

To compleat his Misfortunes he ſent for the *Lama's* of *Tartary*, who introduced Idolatry and Magic; and as they ſtudy'd only to indulge his vicious Inclinations, they ſettled in the Palace a Company of young Female Dancers, who intirely enervated the little Courage that remained in him.

Dynaſty of *Ywen*, or of the *Mongols*, extinguiſhed by *Hong-vû*.

In the twenty third Year of the Cycle, a *Chineſe* named *Chû*; who had been a Servant in a Monaſtery of *Bonzas*, taking Part with a numerous Company of Revolters, became their Leader, and made a ſurprizing Advantage of the preſent Juncture of Affairs; for after ſeizing by degrees ſeveral Cities, he made himſelf Maſter of ſome Provinces, and in a celebrated Battle defeated the Emperor's Troops ſent to oppoſe his victorious March. Theſe great Succeſſes ſoon encreas'd his Army, and the *Chineſe* flocking to him from all Parts, *Chû* having croſs'd the Yellow River, and finding no Reſiſtance, eaſily got Poſſeſſion of all the Cities in his way; when at length meeting the Imperial Army, he immediately fought and cut it to Pieces. The Emperor, who had nothing to do but to fly, retired towards the North, where he died two Years after; and with him ended the *Tartar* Family of *Ywen*, which was ſucceedeed by the *Dynaſty* of the *Ming*, founded by *Chû*, who was called before *Hong-vû*, and afterwards took the Name of *Tay-tſû*.

DYN. XXI. *MING.*

The twenty firſt DYNASTY, *nam'd* MING, *which contains Sixteen Emperors in the Space of Two hundred and ſeventy ſix Years.*

TAY-TSU, *or* HONG-VU, *Firſt Emperor, reign'd Thirty one Years.*

Tay-tſû, or *Hong-vû*, 1ſt Emperor.

TAY-TSU took Poſſeſſion of the Empire with the general Applauſe, in the forty ſixth Year of the Cycle, and fix'd his Cout at *Nanking*, the Capital of the Province of *Kyang-nan*; the Year following he became Maſter of *Pe-king*, after one Day's Siege; erecting that Country in-

DYN. XXI. *MING.* Cyc. LXII. Year of *Christ* 1324. his Laws.

to a Sovereignty, which he gave to his fourth Son. Afterwards he honoured, with the Title of Emperor, his Father, Grand-father, Great Grand-father, and Great Grand-father's Father.

He made several Laws to preserve the national Tranquillity, by which he ordain'd,

I. That those who possessed Sovereignites should not extend their Power beyond their respective Territories, nor meddle with publick Affairs.

II. That the Eunuchs should not enjoy any Employments civil or military.

III. That Women should never be suffered to become *Bonzesses*, nor Men to put themselves into a Monastery in order to commence *Bonzas* before the Age of forty Years.

IV. That the ancient and modern Laws should be reduced into a Body of three hundred Volumes. It was a whole Age before this Work appeared.

V. That the twenty seven Months of Mourning for the Death of Parents should be reduced to twenty seven Days.

Receives Ambassadors from several Countries.

His Court was soon crouded with Ambassadors from all Parts, who came to congratulate him on his Accession to the Crown. Among other Presents made him, one was a Lyon, which was the first that the *Chinese* had ever seen; *Korea*, *Japan*, the Island of *Formosa*, the Kingdom of *Siam*, and the Southern Isles distinguished themselves by celebrated Embassies.

The Joy which reigned at the Court of this Prince was very much allay'd by the Death of the Emperor's Wife, named *Ma*; who ascended the Throne with him, and whom he highly esteemed, openly declaring that he ow'd the Crown to her wise Counsels. His Grief for the Loss of her was so great, that he could never think of creating another Empress.

Cyc. LXIII. Year of *Christ* 1384.

As it was one of his chief Cares to encourage Learning, he granted extraordinary Privileges to the Imperial College, and us'd to be present himself at the Examinations for attaining the Degree of Doctor. However he would not suffer *Confucius* to be honoured like a King, as some of his Predecessors had done, but only in quality of *Syen-tsé*, that is, *Master of the Empire*.

Degrades *Kong fu-tsé*. Some of his Sayings.

Among the various Sayings reported of this Prince, there are two which were very familiar to him: "When there are any Commotions and Disturbances in the Empire, said he, never "act precipitately." And again, "If every thing is quiet, beware of treating your People "with too much Severity, and of insisting upon Niceties." He used to say also, "That as "Heaven and Earth produce all things necessary for the Support of Men, so a wise Emperor "should only study how to provide for the Want of his People; and tho' with this View he "should lessen the Taxes, and moderate publick Expences, yet he ought always to fear his "Subjects might want Necessaries".

Mourns in a time of Drought. Fine Lesson to his eldest Son.

In a time of great Drought he put on Mourning, and going up a high Mountain, staid there three Days, to implore the Clemency of Heaven; and the abundance of Rain which ensued, was deemed the Effect of his Prayers.

When he visited the Provinces of the Empire, accompanied by his eldest Son, one Day he stopp'd his Chariot in the midst of the Fields, and turning to him, said, "I took you with me, that you "might be an Eye-Witness of the Sweat and Labour of the poor Husbandmen; and that the "Compassion which so toilsome a Condition must excite in your Heart, might hinder you from "overloading them with Taxes." The unexpected Death of this Son, which happen'd soon after, overwhelm'd the Emperor with Grief; he mourn'd for three Years, contrary to the Custom, [rather to his own Law] and named his Grandson Heir to the Throne.

Great Instance of filial Piety and conjugal Fidelity.

A young Man named *Swi*, travelling with his Father and his Wife, fell unfortunately into the Hands of Robbers; who going to murder the good old Man, his Son stept between, and beseeched them with Tears to kill him instead of his Father. As they offer'd Violence to his Wife, *Can you be guilty*, says she, *of such an infamous Action while my Husband is living*? Whereupon they took and threw the young Man into a great Fire that was hard by; but the Wife cast herself instantly into the Flames, and closely embracing her Husband they were both burnt to Ashes. To preserve the Memory of their Piety and Fidelity, the Emperor caused a fine Monument to be erected in their Honour; but at the same time he severely punished another young Man, who had sacrificed his Son to an Idol, in hopes of recovering the Health of his dying Mother.

This Prince dyed the fifteenth Year of the Cycle, aged seventy one, and his Grandson *Kyen-ven-ti*, who was but thirteen Years old, succeeded him.

KYEN-VEN-TI, *Second Emperor, reign'd Four Years.*

Kyen-ven-ti, 2d Emperor.

THIS Prince, tho' so young, began his Reign with an Action of Clemency, for which he had the Blessing of his Subjects, by remitting the third Part of the Imposts; and gave other Marks of his good Nature, and Compassion for the Unfortunate, which promised one of the most happy Reigns. But it was disturbed from the Beginning by the ambitious Pretensions of his Uncles, who were the late Emperor's Sons, and could not bear to see a Child preferr'd to so many Princes of riper Years, and capable of governing by themselves. They attributed their Father's Choice to the secret Management of the *Ko-lau's*, whose Intrigues they had partly discovered.

Opposed by his Uncle *Yong-lo*.

Yong-lo, King of *Pe-king*, (the fourth Son of *Tay-tsu*,) appeared the most incensed, and took up Arms

Arms to punish the Authors of this Injustice, as he called it. The Court having sent a great Army to oppose his Designs, a Battle ensued, which was long and bloody, and produced Offers of Peace; but *Yong-lo* would hearken to no Accommodation, unless the Emperor's Ministers were first delivered to him. Which being refused, he continued his March to the Imperial City, the Gates of which being open'd to him by a Traytor, named *Li-king-long*, a great Slaughter was made in the Town, and the Imperial Palace reduced to Ashes. The Body of the young Emperor, half consumed by the Flames, being brought before the Conqueror, he could not refrain from Tears at the Sight, and gave Orders for his Obsequies suitable to his Dignity. But the Conqueror's Fury fell chiefly on the Ministers, Numbers of whom were put to cruel Deaths; many prevented the Torments to which they were doomed by killing themselves, while others shaved their Heads, and escaped his Vengeance in the Habit of *Bonzas*.

DYN. XXI. *MING.* Cyc. LXIII. Year of *Christ* 1384. Is burnt in Palace,

Thus perished the Emperor in the seventeenth Year of his Age, the fourth of his Reign, and the twentieth of the Cycle. When *Yong-lo*, who took the Name of *Ching-tsu*, seized on his Nephew's Throne

and *Yong-lo* succeeds.

CHING-TSU, *or* YONG-LO, *Third Emperor, reign'd Twenty three Years.*

THIS Prince was endued with a great Soul and uncommon Wisdom; but he made himself dreaded at first by the cruel Examples he gave of his Severity. He restored his Brothers to their Dignities, and continued them in Possession of their Revenues; rewarding with the same Liberality all those who had assisted him to ascend the Throne, except the Traitor *Li-king-long*.

Ching-tsu, or *Yong-lo*, 3d Emperor.

This Miscreant committed a fresh Crime, and being condemned to die, insolently reproach'd *Ching-tsu* with Ingratitude to the Man to whom he owed his Crown: "Would you be now "reigning, says he, if I had not opened you the Gates of the City? Traitor, reply'd the Empe- "ror, I owe the Crown to my own good Fortune, and not to your Treachery: Would not "you have opened the Gates to any other Person who had appeared with the same Forces"?

Answer to a Traitor.

A great Number of young Men having been consecrated *Bonzas* before the Age of forty, against the Law made by his Father, he obliged them all to quit their Monasteries; and burn'd all the Books of Chemistry which treated of the pretended Art to become immortal.

The seventh Year of his Reign he removed his Court to *Pe-king* from *Nan-king*, where he left his Son and Heir with several Tribunals and *Mandarins*, like those established at *Pe-king*. One Day some precious Stones, which were found in a Mine discovered in the Province of *Shan-si*, having been presented to him, he gave immediate Orders to shut the Mine: *Because he would not*, he said, *fatigue his People with a fruitless Toil, in regard those Stones, however valuable they might be thought, could neither feed nor cloath his People in a time of Scarcity*. He caused five Bells of Brass to be cast, each of which weighed 120,000 Pounds.

Removes his Court to *Pe-king*.

Causes five huge Bells to be cast,

The thirtieth Year of the Cycle he appointed forty two Doctors of the Court, called *Han-lin*, to explain more fully the ancient Classical Books, and therein confine themselves to the Opinions of the two Authors, named *Ching-tse* and *Chu-tse*; who had interpreted them in their own Way about three hundred Years before, under the *Dynasty* of the *Song*. These Doctors composed another Work, intitled, *Sing-li-ta-tswen*, which signifies *Natural Philosophy*; wherein, seeming not to deviate from the ancient Doctrine, they endeavour to reconcile it with the Fictions of an empty System, which intirely overthrow it.

and the ancient Books to be explained anew.

As this Work was printed by the Emperor's Authority, and the Authors held a considerable Rank in the State; as there are also some who are fond of every thing that has the Air of Novelty, it is not surprising that some of the *Literati* have embraced a Doctrine, whose Principles are as inconsistent with Reason as dangerous to Morality.

Yong-lo, or *Ching-tsu*, dy'd in the forty first Year of the Cycle, at the Age of sixty three, and was succeeded by his Son *Jin-tsong*.

JIN-TSONG, *Fourth Emperor, reign'd a few Months.*

AT his coming to the Crown he gave a signal Instance of his great Affection for his Subjects; for the Province of *Shan-tong* being afflicted with a general Famine he resolved to send thither the *Ko-lau*, *Yang-tse-kye*. But the *Ko-lau* representing that it would be proper to consult the Tribunals about the Means of relieving such numbers of People, "Let me not have so many "Consultations, *reply'd the Emperor*; when my People are distress'd, we must fly to their Succour "with as much Speed and Readiness, as if it was to extinguish a Fire, or stop a sudden Inun- "dation." Some others remonstrating, That a Distinction ought to be made between those who stood more or less in need of Assistance: "With all my Heart, *reply'd the Prince*, but let them be "very careful not to be too nice in their Scrutiny, nor be afraid of exceeding my Intentions by "being too liberal."

Jin-tsong, 4th Emperor, quick in relieving his distressed Subjects.

He gave much Credit to Astrology; having spent a whole Night observing the Stars, and perceiving some Change in the Heavens, he sent for two of his *Ko-lau's*, to whom he said: "My "Life is at an End, You have been Witnesses of all I have suffer'd from my Enemies during "the

addicted to Astrology.

DYN. XIX. *MING.* Cyc. LXIII. Year of *Christ* 1384.

" the twenty Years I have reſided in the Eaſtern Palace; you have ſupported me by your Fi-" delity and Union, take therefore this Token of my Friendſhip." Speaking theſe Words, he gave each of them a Seal, on which were ingraven theſe two Characters, *Chong-ching*, which ſignifies *Faithful and upright Miniſter*; they received this Mark of Diſtinction, with Tears in their Eyes, and ever after ſealed their Diſpatches with this Seal. From that time the Emperor languiſh'd continually, and a Courier was diſpatch'd in haſte to his Son *Swen-tſong*, who kept his Court at *Nan-king*, with an Account of it; but he had not the Comfort to hear the laſt Words of his Father, who dy'd before his Arrival. This Prince dy'd at the Age of forty eight, in the forty ſecond Year of the Cycle. This Year is reckon'd to the Reign of his Son, contrary to the Cuſtom of *China*, which includes that of the Emperor's Death in the Years of his Reign.

SWEN-TSONG, *Fifth Emperor, reign'd Ten Years.*

Swen-tſong, 5th Emperor, Defeats the *Tartars* who invade the Empire.

SWEN-TSONG publiſh'd an Edict in the beginning of his Reign, forbidding to confer the Degree of Licentiate on any of the *Literati*, who had not attained the Age of twenty five Years. Soon after, his Uncle revolted, and being taken Priſoner in an Engagement, he condemn'd him to perpetual Impriſonment. The *Tartars* were alſo puniſh'd for invading the Empire; for *Swen-tſong* at the Head of his Army gave them Battle, and intirely defeated them. The King of *Cochin-china*, who had been nominated by the Emperor, being ſlain three Years after by a Company of Rebels, they immediately ſent Embaſſadors to beg Pardon, and to implore the Emperor's Clemency. The Emperor was inclinable enough to puniſh this Treaſon; but ſince it would have oblig'd him to ſend an Army into a diſtant Country, which could not be done without great Inconveniency to his Subjects, he alter'd his Reſolution, and even ſent back the Ambaſſadors with Titles of Honour.

The Palace burnt.

About this time the Palace took Fire, which continued ſeveral Days; whereby a prodigious Quantity of Copper, Gold and Pewter being melted together, form'd a Maſs of mixt Metal, of which a great Number of Veſſels were made, that are ſtill much eſteem'd in *China*, and bear a very great Price. (A)

Swen-tſong dy'd the fifty ſecond Year of the Cycle, at the Age of thirty eight, and was ſucceeded by his eldeſt Son *Ing-tſong*.

ING-TSONG, *Sixth Emperor, reign'd Fourteen Years.*

Ing-tſong, 6th Emperor.

BEING only nine Years old, he was put under the Guardianſhip of the Empreſs and the principal Eunuchs. He began his Reign with rebuilding the nine Gates of the Imperial City; and in the third Year he publiſh'd an Edict, forbidding any Honours to be paid to *Confucius* in the Idol Temples.

Cyc. LXIV. Year of *Chriſt* 1444. Defeated and taken Priſoner by the *Tartars*.

In the mean time the *Tartars*, taking Advantage of the Emperor's Youth, made continual Irruptions into the Provinces of *China* which lay neareſt their Country, and committed all ſorts of Rapine; againſt whom the young Emperor in the ſixth Year of the Cycle, and fourteenth of his Reign, march'd beyond the Great Wall, at the Head of a numerous Army. But his Troops being weaken'd by want of Proviſions, and unable to ſtand the Shock of the Enemy were intirely defeated; the Emperor himſelf being taken Priſoner, and carry'd into the remoteſt Part of *Tartary*. This News putting the Court in a Conſternation, they placed his Son, an Infant of two Years old, on the Throne, under the Guardianſhip of *King-ti* (the eldeſt Brother of the Captive Emperor) who ſoon uſurp'd the Imperial Title and Authority.

Mean while the Empreſs ſending a great Quantity of Gold, Silver, and Silks for the Emperor's Ranſom, the *Tartar* King received the Preſents, and conducted his Priſoner to the Borders of *China*, as if he intended to releaſe him; but there reflecting that the Randſom was too ſmall for ſo great a Prince, he in a few Days carry'd him back into *Tartary*.

KING-TI, *Seventh Emperor, reign'd Seven Years, in his Brother's ſtead.*

King-ti, 7th Emperor. *Ing-tſong* is releaſed and renounces the Empire.

THE ſeventh Year of the Cycle, *King-ti* took Poſſeſſion of his Brother's Throne; nevertheleſs, a new Agreement being made for the Releaſe of the captive Prince, ſome of the Grandees were ſent to receive him. But the *Tartar* thought they were not of a Rank conſiderable enough to accompany ſo mighty an Emperor, and that all the Chief Men of the Empire ought to have come out to meet him with the greateſt Pomp. He was conducted by a numerous Retinue to the Frontiers of *China*, near the Mountain *Tang-kya-lin*; from which Place he wrote to acquaint the Court that he renounc'd the Empire, intending to paſs the reſt of his Days in an eaſy Solitude, and that therefore no Preparation ſhould be made for his Reception; moreover, to avoid all Ceremony he entred the City by a private Gate. The two Brothers met, and

(A) The like happen'd at the Sack of *Corinth*, under *L. Mummius*; when all the Metals in the Town being melted into one Maſs, formed the famous *Æs Corinthium*, which was more valued than Silver by the *Romans*.

and after they had tenderly embraced each other with Tears in their Eyes, *King-ti*, follow'd by all his Courtiers, conducted his Brother to the South Palace, which he had chosen for his Retirement. DYN. XXI. *MING.*

King-ti therefore continuing to govern, intended also to declare his Son Heir to the Empire, and had fix'd the Birth-Day of the young Prince for that Ceremony. Mean time, conversing one Day with his *Ko-lau*, he said, "The Birth-Day of the Prince, my Heir, happens the second "Day of the seventh Moon;" Give me Leave to tell you, (reply'd the *Ko-lau*) that it is the "first Day of the eleventh Moon." Intimating thereby the Birth Day of *Ing-tsong*, who was the lawful Emperor. These Words silenced *King-ti*, and there was no more Talk of declaring his Son Heir, who lived but a Year; and *King-ti* himself being seized with a mortal Distemper, *Ing-tsong* was brought out of the Southern Palace, and re-ascended the Throne a Year before the Death of *King-ti*. Cyc. LXIV. Year of *Christ* 1444.

ING-TSONG, *Eighth Emperor, re-ascended the Throne, and reign'd Eight Years.*

AS soon as *King-ti* was dead, the Emperor was petition'd to stigmatize his Memory, and to erase his Name from all public Acts, as a Punishment for having usurp'd the Crown; but he rejected this Proposal, being content with ordering his Funeral to be perform'd with the Honours due only to a Prince of the Blood, and the Emperor's Brother. *Ing-tsong*, 8th Empeeor.

Ing-tsong dy'd at the Age of thirty one, the twenty first Year of the Cycle, and was succeeded by his eldest Son *Hyen-tsong*.

HYEN-TSONG, *Ninth Emperor, reign'd Twenty three Years.*

HYEN-TSONG, who was the Son of the second Queen, ow'd the Crown to the Empress's being barren. All that is related of him is that he was greatly attach'd to the Sect of the Bonzas; that the twenty third Year of the Cycle he defeated an Army of Rebels in the Province of *Hû-quang*; that he cut in Pieces the Army of the *Tartars*, who from time to time came and plunder'd the Provinces; and that the next Year the King of *Korea* having proposed a more short and easy Way of paying his Homage, than by an Embassy, he would never consent to it. *Hyen-tsong*, 9th Emperor, addicted to the *Bonzas*.

He dy'd at the Age of forty one Years, the forty fourth of the Cycle, and was succeeded by his eldest Son, *Hyau-tsong*, who was before call'd *Hong-chi*.

HYAU-TSONG, *or* HONG-CHI, *Tenth Emperor, reign'd Eighteen Years.*

IN the fifth Year of his Reign *Hyau-tsong* declar'd the Prince, whom he had chosen Heir to the Crown, with great Solemnity. He is blam'd for his Attachment to the ridiculous Superstitions of the Bonzas, his Infatuation for Chemistry, and for the Love of Flattery. The fifty second Year of the Cycle, the most considerable among the Bonzas, having been the Ring-Leader of a Rebellion, was taken Prisoner in an Engagement, brought to Court, and beheaded, notwithstanding his Function. *Hyau-tsong*, or *Hong-chi*, 10th Emp. Chief of the *Bonzas*, beheaded.

China was afflicted in his Reign with many Calamities; the Famine was so great in the Western Provinces, that Fathers were known to eat their own Children. The Plague, which is an Evil scarce heard of in *China*, laid waste the Eastern part of the Southern Provinces; and there happen'd such terrible Earthquakes, that several thousands of People were buried alive. *China* afflicted with Famine, and the Plague.

The first Year of this Cycle was remarkable for the Grief caused by the Death of the Empress, for the Irruptions of the *Tartars*, and the great Booty they carry'd away. The next Year was still more remarkable for the Death of the Emperor himself, who was succeeded by his Son *Vû-tsong*. Cyc. LXV. Year of *Christ* 1504.

VU-TSONG, *Eleventh Emperor, reign'd Sixteen Years.*

SEVERAL new Calamities render'd the beginning of this Reign unhappy, and gave Occasion to the *Ko-lau*, named *Tau*, to present a Memorial to the Emperor: in which he advised him to apply himself seriously to the Affairs of State; to repress the Sallies of his Passion; to moderate his Fondness for Hunting; to banish Flatterers from his Court, as well as the debauch'd young People, who prevail'd too much there, and to supply their Places with Men of Wisdom and Zeal for the Public Welfare. This he urged as the Means of appeasing the Anger of Heaven for the present, and deserving its Protection for the future. *Vû-tsong*, 11th Emperor, is admonish'd by his *Ko-lau*.

DYN. XXI. *MING.* Cyc. LXV. Year of *Chriſt* 1504.

The ſixth Year of the Cycle, the *Tartars* renew'd their Ravages; and the next Year a Petty Sovereign of the Blood Royal, having revolted, was taken Priſoner in a Battle, and puniſh'd with Death.

Rebellion of the *Lyew-tſe.*

Mean time the Famine, which laid waſte the Provinces of *Shan-tong* and *Ho-nan*, join'd to the heavy Taxes, had reduc'd the People to ſuch Miſery, that they took up Arms in Deſpair; and forming ſeveral Bodies, advanc'd to the Territories of *Pe-king*. They were call'd *Lyew-tſe*, becauſe they ſuddenly overſpread the Provinces, like an impetuous Torrent, deſtroying all before them. Several Forces were ſent againſt them, which only put a ſtop to their Attempts, and ſtifled their Rebellion for a Time, for it appear'd again upon the firſt favourable Opportunity.

Inſtance of Courage and Fidelity, in a *Ko-lau.*

The fifteenth Year of the Cycle *Vû-tſong* having form'd a Deſign of marching againſt the *Tartars* incognito, in Quality of Generaliſſimo; his Miniſters earneſtly repreſented to him, that ſuch a Diſguiſe could not but greatly endanger his Perſon, and occaſion Revolts. Theſe Remonſtrances ſo enrag'd him, that he drew his Sword to ſtrike thoſe who oppoſed his Reſolution; at the ſame Inſtant, one of his *Ko-lau's* offer'd his Head to receive the Stroke, which reſolute Behaviour appeaſed the Prince's Fury, and made him change his Deſign.

Emperor prepares to retire Southward.

The next Yearas, he was preparing to retire into the Southern Provinces, that is, either *Kyang-nan*, or *Che-kyang*, his *Ko-lau's* preſented freſh Memorials; wherein they obſerved, that as the *Tartars* would certainly look upon this Journey as a ſhameful Flight, they would grow more haughty and inſolent, and that his Abſence would expoſe the Northern Provinces to their Irruptions. Theſe prudent Counſels only incenſed him the more; and to puniſh their Raſhneſs, he left them expoſed to the Weather five whole Days, on their Knees, before the Gate of his Palace, and impriſoned ſome of them. But a ſudden Inundation at this time, which he took for a bad Omen, having appeaſed him, he ſent home his Miniſters, and laid aſide all Thoughts of going into the Provinces of the South. This Prince finding himſelf very ill the eighteenth Year of the Cycle, ſent for the Grandees of his Court; and in their Preſence appointed the Empreſs Guardian of his ſecond Son, who was thirteen Years old, and whom he had nominated his Succeſſor. He dy'd at the Age of thirty one Years.

Diſſuaded in vain by his *Ko-laus*, is diverted by an Omen.

SHI-TSONG, *or* KYA-TSING, *Twelfth Emperor, reign'd Forty five Years.*

Shi-tſong, or *Kya-tſing*, 12th Emp.

THE Conduct of this Prince at firſt ſeem'd to promiſe a wiſe Government, but the End was not ſuitable to ſuch hopeful Beginnings. He examin'd himſelf the Petitions which were preſented to him; and in a time of Scarcity was willing to be told of the Failings he was ſubject to, and gave large Sums out of the Imperial Treaſury for Relief of his People. He repair'd the Great Wall, which ſeparates *China* from *Tartary*; and renew'd the Law, made by the Founder of this *Dynaſty*, that only the Title of *Syen-tſe*, or *Maſter of the Empire*, ſhould be given to *Confuçius*. Two young Maids, who perceived that their Father's Indigence inclin'd him to ſell them for Proſtitutes, having, to eſcape that Diſgrace, drown'd themſelves, *Shi-tſong* erected a fine Monument to their Memory, with this Inſcription: *The two illuſtrious Virgins.*

Repairs the Great Wall.

Honours Chaſtity.

This Prince is blam'd for his Paſſion for Poetry; for his Credulity in believing the Superſtitions of the Bonzas; and for the diligent Search which he cauſed to be made thro' the Empire for the Liquor of Immortality, promiſed by the Sect of *Tau*.

Seeks for the Liquor of Immortality.

Preſſed to extirpate the Sect of *Fo* and *Lau-kyun*.

The eighteenth Year of his Reign he had thoughts of reſigning the Crown to his Son, but was diſſuaded by the Grandees of the Court; who in ſeveral Memorials preſs'd him, but in vain, to extirpate the Sect of *Fo* and *Lau-kyun*.

Tartars invade the Empire and are repulſed.

The forty ſeventh Year of the Cycle the *Tartars* drew near *Pe-king* with an Army of ſixty thouſand Men; but it was intirely cut to pieces by the *Chineſe*, and above two hundred Officers taken Priſoners. The next Year the *Tartar* King ſent an Ambaſſador to the Court, to aſk the Emperor Pardon, with Leave for his Subjects to come into his Dominions to ſell Horſes. The Emperor readily conſented; but finding afterwards that this Permiſſion was the Ground of continual Quarrels between the *Mandarins* and the Merchants, and often occaſion'd Revolts, he abſolutely prohibited this Trade. (*)

Japaneſe invade *China* ſeveral times, but are repulſed.

The fiftieth Year of the Cycle ſome Pirates, commanded by one *Whang-che*, infeſted the Coaſt of *China* with a Fleet of a Hundred Barks and *Chineſe* Veſſels of Burden. And in the fifty ſecond Year the *Japaneſe*, who before uſed to bring Preſents as Vaſſals of the Empire, began to ſhake off the Yoke, waged open War with the *Chineſe*, and made a Deſcent, to the Number of four thouſand, upon the Coaſt of the Province of *Che-kyang*. But they were received ſo very roughly, that eighteen hundred of them were kill'd, and the reſt, flying to their Ships, periſh'd in the Sea. The next Year returning ten thouſand ſtrong, *Kau-ling*, a *Chineſe* Captain, at the Head only of nine hundred Men, gave them a notable Repulſe; by which, Time being gained for the Army to come to his Aſſiſtance, the *Japaneſe* were ſurrounded, and not a Man eſcaped to carry home the News of their Defeat. Theſe Loſſes did not abate the Eagerneſs of the *Japaneſe*, who ſome Years after made a Deſcent with freſh Forces on the Coaſt of *Fo-kyen*, but with ſmall Succeſs; for the *Chineſe* Commander, nam'd *Tſyé*, fell upon them unexpectedly, and made a great Slaughter.

(*) [In the 49th Year of the Cycle, and 31ſt of this Reign, in the Year of *Chriſt* 1552, dy'd St. *Francis Xavier*, Apoſtle of the Eaſt, the 2d of *December*, in the Iſland *Shang-chowen-ſhan*, commonly call'd *Sanſian*, aged 46.] *See Vol. II. p. 4.*

At

DYN. XXI. *MING.* Cyc. LXVI. Year of *Chriſt* 1564.

At the ſame time, *Lycou-kun*, General of the *Chineſe* Army, marching beyond the Great Wall; the *Tartars*, upon the Report of his Arrival in their Territories, fled, and hid themſelves in their Foreſts: ſo that there were but twenty eight *Tartars* kill'd in this Expedition, and the whole Booty was only one hundred and ſeventy Camels.

The third Year of this Cycle, a Memorial was preſented to the Emperor, in which he was counſell'd to be more watchful over his Conduct, and the Public Affairs. It repreſented that for above twenty Years paſt the Laws had inſenſibly loſt their Authority, and that the Empire was going to Ruin; that he ſeldom converſed with the Prince his Heir; that his moſt faithful and honeſt Vaſſals were either deſpiſed or ill-uſed without Cauſe, and on the ſlighteſt Suſpicions; that he ſpent his Time in Pleaſure and Idleneſs, amidſt a Company of Concubines, deſpiſing the Empreſs, his lawful Spouſe; that he gave the Command of his Army to Men who were unſkill'd in the Art of War, and fonder of Gold and Silver than of Honour and Glory; that the Treaſury was daily exhauſted by his ridiculous Expences, either in building Palaces, or making Gardens, or in defraying the Charges of the extravagant Ceremonies of the Bonzas, and ſeeking after the Liquor of Immortality, which thoſe Impoſtors pretended came down from Heaven: as if, ſince the happy Times of the Emperors *Yau* and *Shun*, any Perſon whatever had been exempted from the fatal Neceſſity of dying. The Emperor, on reading this Memorial, unable to reſtrain his Rage, threw it on the Ground; but ſoon took it up again, and diſcover'd Signs of a ſincere Repentance. However, he had not time to reap the Benefit of it, for a few Days after he fell ſick; and had no ſooner drank the pretended Liquor of Immortality, but he expir'd, at the Age of fifty eight, and was ſucceeded by his Son, nam'd *Mo-tſong*.

A bold Memorial preſented the Emperor,

who dies after drinking the Liquor of Immortality.

MO-TSONG, *Thirteenth Emperor, reign'd Six Years.*

MO-TSONG began his Reign with Acts of Clemency, releaſing thoſe whom his Father had impriſon'd upon ſlight Grounds; and conferring Titles of Honour on others, who had been put to Death, by way of Conſolation to their Families. For the reſt, he could never bear the Advice of his Miniſters; and ſome of them having taken this Liberty, were degraded to an inferior Rank.

Mo-tſong, 13th Emperor.

As the Laws of *China* forbid that any Perſon ſhould poſſeſs an Employment in the Magiſtracy of his native Province, the Emperor qualify'd this Law; and at the requeſt of a *Ko-lau* permitted the inferior *Mandarins*, ſuch as the Officers who have Inſpection over *Literature*, and over thoſe who collect the Taxes, to enjoy theſe Employments in their native Country.

Law in Favour of inferior *Mandarins*.

The ninth Year of the Cycle this Prince falling ſick, declar'd his Son, who was but ten Years old, Heir to the Crown; putting him under the Tuition of the Empreſs, and of *Chang-kyu-ching*, a *Ko-lau*. This Prince was named *Van-lye*, but from his Acceſſion to the Throne he was call'd *Shin-tſong*.

SHIN-TSONG, *or* VAN-LYE, *Fourteenth Emperor, reign'd Forty eight Years.*

THO' *Shin-tſong* was but ten Years old, there appeared in all his Actions a Prudence, much above his Years. He paid ſo much Reſpect to his Tutor and Maſter *Chang-kyu-ching*, that every time he came to give him a Leſſon, if it was in the Summer, he order'd a Servant to fan him, and in the Winter he cauſed a double Carpet to be ſpread upon the Floor; he alſo viſited him when he was ſick, and gave him Broths and Medicines with his own Hands. This *Ko-lau* had a Son, who, in the Examination for the Doctor's Degree, had obtained the firſt Rank of the ſecond Order, and the Emperor his Maſter raiſed him to the ſecond Rank of the firſt Order. This excellent Diſpoſition was ſupported by a great Stock of Uprightneſs and of Juſtice; he had withal a lively and penetrating Genius, and a ſtrong Inclination to make himſelf Maſter of the *Chineſe* Sciences. He ordain'd that for the future the Emperor ſhould defray the Expences of the Licentiates, in their Journey from any of the fifteen Provinces to the Imperial City, when they came to paſs their Examinations for the Degree of Doctor, at which he aſſiſted himſelf. Every Day, at four in the Morning, he examined and anſwer'd the Petitions preſented the Day before; and order'd a Book to be printed every three Months, for the Conveniency of the Publick, containing the Names, Rank, Degree, and Country of every *Mandarin* in the Empire: which Cuſtom ſtill continues.

Shin-tſong, or *Van-lye*, 14th Emp.

His great Character.

Application to Buſineſs.

The eleventh Year of the Cycle, the *Tartars*, who had made an Irruption into *Lyau-tong*, were entirely routed. The Emperor, at his Mother's requeſt, who had a great Affection for Images, intended to grant a general Amneſty, but was diſſuaded from it by his *Ko-lau*; who repreſented, that the Hope of eſcaping Puniſhment would open the Door to all manner of Crimes, and that he ought to imitate the Lord of Heaven, who ſooner or later never fails to puniſh wicked Villains.

Tartars invading *Lyau-tong* are repulſed.

The Emperor was marry'd the ſixteenth Year of the Cycle, and immediately after created his Wife Empreſs.† The nineteenth Year there was ſo great a Dearth in the Province of *Shan-ſi*, that numberleſs People dy'd of Hunger; ſo that ſixty great Pits were dug in ſeveral Places, each of which held a thouſand Bodies, and on this account were call'd *Van jin keng*. A Woman

Dreadful Famine.

† *The eighteenth Year of the Cycle* P. Michael Roger *landed in* China, *being the firſt Miſſionary of the* Jeſuits *in that Country.* See Vol. II. p. 4.

DYN. XXI. *MYNG.* Cyc. LXVI. Year of *Chriſt* 1564.

Woman ſeeing her Huſband, who was famiſh'd to Death, thrown into one of theſe Pits, threw herſelf in alſo; and tho' ſhe was taken out by Order of the *Mandarin*, it was to no Purpoſe, for not being able to ſurvive her Loſs, ſhe dy'd three Days after.

Tartars defeated.

This ſame Year was remarkable for two great Events; one was the Defeat of the *Tartars*, of whom ten thouſand were ſlain by the *Chineſe* General *Li-chin*; the other was the Loſs which the Emperor had in the Death of *Chang-kyu-ching*, his *Ko-lau* and Maſter; whom he honour'd after his Death with the Title of *Ven-chong*, that is, *A Man remarkable for Knowledge and Fidelity*, and his Corps was carry'd in a pompous manner to his Sepulchre in the Province of *Hû-quang*. But theſe Honours laſted not long, for two Years were ſcarce at an end, when his Enemies having laid heavy Accuſations to his Charge, he and his Poſterity were depriv'd of their Titles, and his Eſtate was confiſcated; while his Son thro' Grief or Fear of Puniſhment kill'd himſelf.

His *Ko-lau* firſt honoured then diſgraced after his Death.

Tartars ſwarm into *China*.

The twentieth Year the Rivers were frozen, which facilitated the Irruptions of the *Tartars* into the Empire, who came in Swarms, but were cut to pieces by the *Chineſe* Troops. ‖ The twenty ſecond Year was fatal to the Empire, on account of a terrible Famine, when the Emperor gave ſtronger Proofs than ever of his Affection for his Subjects; he often implored the Aſſiſtance of Heaven, remitted a great Part of the Taxes, and ſent *Mandarins* into all the Provinces, to examine the Conduct of the Governors, and relieve the Miſeries of the People. The twenty ninth Year of the Cycle a Comet appear'd towards the Eaſt; upon which Occaſion a *Ko-lau*, named *Fong-ngen*, preſented a Petition to the Emperor, ſetting forth that the Figure of this Meteor warned him to rid his Palace of certain Miniſters, who took Bribes, and preſerved their Employments by the baſeſt Flattery. The Emperor being incenſed at his Admonitions, order'd him to be impriſoned, and condemned him to Death; but his Son coming to offer his own Life to ſave his Father's, *Shin-tſong* relented, and changed the Sentence to that of Baniſhment.

Great Famine.

A Comet.

A Son offers his own Life to ſave his Father's.

Terrible Famine in *Honan*.

The thirtieth Year of the Cycle the Inhabitants of the Province of *Ho-nan* were reduced to ſuch Extremity by Famine, that they fed on Human Fleſh; upon which the Emperor immediately order'd Supplies to be ſent them out of the Imperial Treaſury. The ſame Year the *Japaneſe* enter'd the Kingdom of *Korea*, deſtroying all before them with Fire and Sword, wherever they came, and took ſeveral Cities. The King was forced to fly, till he had received the Succours from *China*, which he had demanded by his Ambaſſadors; but the Succours arriving very ſeaſonably, there enſued an obſtinate and bloody Battle, wherein the *Japaneſe* were intirely routed. After their Defeat they implor'd the Emperor's Clemency in a ſolemn Embaſſy; by which, having firſt begg'd Pardon for their Fault, they pray'd him to honour their Chief with a Title that might authoriſe his Claim: Accordingly the next Year *Shin-tſong* granted him the Title of *Je-pwen-vang* (A), which ſignifies *King of* JAPAN, forbidding him to ſend any more Ambaſſadors to *China*.

Japaneſe invade *Korea* with ill Succeſs.

The thirty third Year the Emperor, contrary to the Advice of his Miniſters, ordered the Gold and Silver Mines in the Provinces of *Ho-nan*, *Shan-ſi*, and *Shen-ſi* to be open'd; but ſix Years after he cauſed them to be cloſed again. (*)

Nyu-che, or Eaſtern *Tartars*, begin to grow powerful again.

Mean time the *Nyu-che*, or Eaſtern *Tartars*, began to grow formidable; they were divided into ſeven Claſſes, or different *Dynaſties*, which, after they had been long at War together, were united under one Prince, who erected a Kingdom. As to the *Tan-yu*, or the Weſtern *Tartars*, they lived peaceably within their own Territories, having given over to diſturb the *Chineſe*, as they had formerly done by their frequent and unexpected Irruptions. (†)

Ravage *Lyau-tong* and *Pe-che-li*.

The fifty third year the *Tartars*, whoſe Forces being united under one Chief were more capable of undertaking ſomething conſiderable, no longer thought of making tranſient Irruptions into the Empire, but reſolved to ſeize the Cities which were moſt for their Conveniency; being incenſed againſt the *Chineſe*, becauſe the *Mandarins* abuſed their Merchants trading into *Lyau-tong*, and had ſeized their King by Treachery and cut off his Head. Accordingly the Son of this Prince, named *Tyen-ming*, entring *Lyau-tong* with a ſtrong Army, took the City of *Kay-ywen*; but at the ſame time wrote his Complaints to the Emperor, offering to reſtore the City and lay down his Arms, if his Majeſty would give him a proper Satisfaction for ſuch a cruel Injury. The *Mandarins* concern'd, to whom the Emperor communicated the Letter, ſlighted it, not deigning ſo much as to return an Anſwer; which Contempt ſo inraged the *Tartar*, that he vowed to ſacrifice 200,000 *Chineſe* to his Father's Spirit. In Effect, at the Head of 50,000 Men he took the City of *Lydu-yang*, entred the Province of *Pe-che-li* in Triumph, and was even preparing to attack the Imperial City. But he was repulſed by the *Chineſe* Forces, and obliged to retire into *Lyau-tong*, where he haughtily aſſumed the Title of Emperor of *China*.

Their King aſſumes the Title of Emperor of *China*.

Makes a great ſlaughter of the *Chineſe*.

The fifty fifth Year of the Cycle, the *Tartar* King, under Pretence of a ſolemn Embaſſy, made his Troops file off towards the Empire. The Artifice being diſcovered, the *Chineſe* Army marched to oppoſe them; Upon which the *Tartars* fled, and by that Feint drawing the *Chineſe* on, they ſurrounded and made a great Slaughter of them, the General himſelf being found among the

‖ [The ſame Year 1583, *P. Matthew Ricci* came into *China*, and is juſtly eſteemed the Founder of this noble Miſſion. *See Vol.* II. *p.* 4, *&c. ſeqq.*]

(A) Or *Je-pwen-wang*, *Je-pwen*, or *Je-pen*, ſignifies in *Chineſe*, the *Origin of the Sun*; becauſe the Sun ſeems to riſe thereabouts, and hence comes the Name of *Japan* brought firſt into *Europe* by the *Portugueze*.

* [*The next Year*, viz. 1597. *happened the glorious Death of the Martyrs in* Japan, *who were crucified out of Hatred to the* [Romiſh] *Faith. Four Years after* P. Matthew Ricci *was the firſt Time introduced into the Palace of the Emperor, who expreſſed much Eſteem for him and received his Preſents.*] See *Vol.* II. *p.* 4, and 7.

† [*The fortieth Year of the Cycle*, A. D. 1610. P. Matthew Ricci *died in the Odour of Sanctity. See Vol.* II. *Page* 10. *where* P. du Halde *repeats more at large what he ſays here.*]

Slain. Next Year the Emperor oppoſed the *Tartars* with very numerous Forces, ſupported by twelve thouſand Auxiliaries, ſent by the King of *Korea*. The Armies engaged, and Victory remain'd a long time doubtful, but declar'd at laſt for the *Tartars*, who advanc'd towards the Capital. Which cauſed ſuch a Conſternation that the Emperor would have abandon'd the City, and retired to the Southern Provinces, had not his Council repreſented to him that ſuch a Retreat would diſhonour him, and animate the *Tartars*, while it would ſink the Spirit of his Subjects, and cauſe Troubles through the whole Empire.

DYN. XXI *MING.* Cyc. LXVI Year of *Chriſt* 1564.

Shin-tſong dy'd during theſe Tranſactions, aged fifty eight Years, and was ſucceeded by his Son, nam'd *Quang-tſong*, who was before call'd *Tay-chang*.

QUANG-TSONG, *or* TAY-CHANG, *Fifteenth Emperor, reign'd but one Month.*

THIS Prince dy'd a Month after his Acceſſion to the Throne, aged thirty eight Years. His Death is attributed to the Neglect and Ignorance of his Phyſician; but before he dy'd he declared his eldeſt Son *Hi-tſong*, who was before nam'd *Tyen-ki*, Heir to his Crown.

Quang-tſong, or *Tay-chang*, 15th Emp.

HI-TSONG, *or* TYEN-KI, *Sixteenth Emperor, reign'd Seven Years.*

THE natural Timidity of *Hi-tſong*, and his placing too great Confidence in the Eunuchs of the Palace, who were twelve thouſand in Number, made every body fear at firſt that he would not oppoſe the *Tartars* vigorouſly enough; nevertheleſs he took Courage, and reſolved to give them an effectual Check. He augmented his Army with a great number of new Troops, which he drew from all the Provinces; he ſent magnificent Preſents to the King of *Korea*, and demanded a greater Number of Auxiliaries, than had been ſent to the Emperor his Grandfather: At the ſame time there arrived a *Chineſe Amazon*; which Name we may give to a Woman who marched at the Head of ſeveral thouſand Men, drawn from a little State her Son poſſeſs'd in the Mountains of the Province of *Se-chwen*. The Emperor alſo fitted out a Fleet, and with all theſe Preparations put himſelf in a Condition to humble the Pride of the *Tartars*. Upon this Occaſion two *Chriſtian Mandarins* of his Court, adviſed him to ſend to *Ma-kau* for *Portugueze* Engineers, to ſerve the Artillery, to which the *Chineſe* were but little uſed. But before they arrived, the *Tartars* were driven out of the Province of *Lyau-tong*; and the Capital was the more eaſily recover'd from them, as the Inhabitants of the City and the neighbouring Country deteſted the Cruelty of their King *Tyen-ming*, who was then engaged in another War in *Tartary*. But as ſoon as he had finiſh'd his Expedition he re-enter'd *Lyau-tong*, and renew'd the Siege of the Capital; during which the *Chineſe* loſt thirty thouſand Men, and the *Tartars* twenty thouſand; but at length they carry'd the City, by means of a Traitor. As ſoon as the King was Maſter of the Palace, he publiſh'd an Edict, by which all the *Chineſe* were commanded under pain of Death to ſhave their Heads after the *Tartar* Faſhion; but ſeveral thouſands chooſe rather to loſe their Heads than their Hair. *Mau-ven-long*, one of the moſt able *Chineſe* Generals, being ſent with freſh Troops againſt the *Tartars*, ſo ſtrongly fortify'd the Citadel of *Shang-hay*, that he made it impregnable; and by this means ſhut up the Entrance into *China* from *Tartary*.

Hi-tſong, or *Tyen-ki*, 16th Emperor.

Makes great Preparations againſt the *Tartars*,

who are driven out of *Lyau-tong*.

But return and conquer it.

The ſame Year, which was the ſecond of the Reign of *Hi-tſong*, the City of *Ma-kau*, which the Emperor had given to the *Portugueze*, for their important Service in clearing the *Chineſe* Sea of Pirates, was beſieged by the *Dutch*, both by Land and Sea; but the *Portugueze* forced them after a great Loſs of Men to a precipitate Flight.

Ma-kau beſieged by the *Dutch*.

Cyc. LXVII. Year of *Chriſt* 1624.

The firſt Year of the Cycle was unfortunate to the Empire, on account of the freſh Troubles raiſed by a great number of ſeditious People, and Robbers, call'd *Lyew-tſe*, before-mention'd, who over-ran and plunder'd four Provinces, their Number increaſing daily. (*)

The fourth Year the Emperor dy'd at the Age of thirty two, and was ſucceeded by his Brother, *Whay-tſong*, before call'd *Tſong-ching*, the fifth Son of *Quang-tſong*.

Tyen-ming, King of the *Tartars*, who had ſignalized himſelf by his Fierceneſs, dy'd the ſame Year. He was ſucceeded by his Son *Tyen-tſong*, who was quite the reverſe of his Father, being a Prince of great Mildneſs, Clemency and Goodneſs.

(*) [*The ſecond Year was remarkable for the Stone Monument which was dug out of the Earth, near the Capital of the Province of* Shen-ſi; *containing an Abridgment of the* Chriſtian *Law, and the Names of 70 Preachers of the Goſpel, engraven in* Syriac *Characters.* [See an Abſtract of this Monument, Vol. II. p. 2. and 3.]

DYN. XIX. *MING.* Cy. LXVII. Year of *Chriſt* 1624.

WHAYTSONG, *or* TSONG-CHING, *Seventeenth Emperor, reign'd Seventeen Years.*

Whay-tſong, 17 Emp.

THE *Chineſe* Power ended with the Reign of *Whay-tſong*, to give place to that of the *Tartars*, who ſtill govern this vaſt Empire with an abſolute Authority. *Whay-tſong* was a great Lover of the Sciences, and wrote the *Chineſe* Characters very neatly; But tho' he had ſome favourable Sentiments of Chriſtianity, which he protected on ſeveral Occaſions, yet he continued extremely bigotted to the *Bonzas*. He repreſs'd the Luxury which began to be introduced, eſpecially in Apparel; he was mild, chaſte and temperate, ſlow in his Reſolutions, and diſtruſtful in his Temper, even towards his moſt faithful Miniſters. He forbid the *Mandarins* to have any Correſpondence with the Eunuchs: The latter having introduced Soldiers into the Palace, the Emperor gave them leave for a Month to viſit their native Country and Friends, and furniſhed them with Money for their Journey, but afterwards forbid their Return. As he had often counſelled his Brother to get rid of the Chief of the Eunuchs named *Ghey-tſong*, who domineered in the Palace with a very formidable Pride and Inſolence, as ſoon as *Whay-tſong*, aſcended the Throne, this Villain by Poiſon prevented the Puniſhment due to his Crimes: his Body was torn to Pieces by the Populace, his Riches which were immenſe confiſcated, and the Temples, which his Flatterers had erected to his Honour, burnt and demoliſhed.

Is bigotted to the *Bonzas*.

The chief Eunuch poiſons himſelf.

The Imperial Troops being employ'd on the Side of *Tartary*, the Seditious multiplied in the Provinces; the Suppreſſion of whom requiring the greateſt Expedition, the Emperor reſolved to make Peace with the *Tartars*. To this end he ſent a freſh Army into their Country, under the Command of an Eunuch, named *Ywen*, who had full Power to negotiate a Treaty: But the Villain ſuffering himſelf to be brib'd, made a Peace upon the moſt ſhameful Terms; which the Emperor refuſing to ratify, the Traitor took the following Meaſures to force him thereto.

The *Lyew-tſe* increaſe.

Treachery of the Eunuch *Ywen* diſcover'd,

Mau-ven-long, who commanded the *Chineſe* Army, being a Perſon of the ſtricteſt Fidelity, *Ywen* invited him to a Feaſt, where he poiſoned him. After this he adviſed the *Tartars* to march directly to *Pe-king*, by a different Road from that which he took with his Army. This they did without Oppoſition, and beſieged the Imperial City: Hereupon, Orders being inſtantly diſpatch'd to *Ywen*, to come with his Forces to its Relief, he ſet out directly, not in the leaſt ſuſpecting that his Treaſon was diſcovered; but as ſoon as he was got into the Town he was put to the Torture, and after being convicted of Perfidy was ſtrangled. The *Tartar* was no ſooner inform'd of his Death, but he raiſed the Siege, and return'd to *Lyau-tong* loaded with rich Spoils †.

and puniſhed.

At the ſame time, by conſent of the Empreſs, ſeveral of the principal Court-Ladies were inſtructed in the Chriſtian Religion, and received Baptiſm.

Tſong-tê King of the *Manchews*.

The twelfth Year of the Cycle died *Tyen-tſong*, the *Tartar* King, who was ſucceeded by his Son *Tſong-tê*, Father to the Founder of the following *Dynaſty*. This *Tſong-tê* was a very affable, good natur'd Prince; and as he had been ſecretly educated from his Infancy among the *Chineſe*, he had acquir'd their Genius and Manners, as well as their Language and Sciences. This gain'd him the Friendſhip and Eſteem of the *Chineſe* Generals and *Mandarins*, who fell off inſenſibly from the Emperor; whoſe ill Succeſs having quite altered his Temper, he grew thoughtful, uneaſy, melancholy, and cruel. This, and all the following Years of his Reign, was a continued Series of Robberies, Murders, and inteſtine Wars. The Numbers of the Seditious and Malecontents were ſo vaſt, that they formed eight Armies, under eight different Commanders, who were afterwards reduced to two named *Li* and *Chang*. Theſe, that they might not annoy each other, agreed to divide the Provinces between them: *Chang* took the Weſtern Provinces of *Se-chwen* and *Hû-quang* for his Share; and *Li* marching Northwards ſeiz'd on great Part of the Province of *Shen-ſi*, and then entring *Ho-nan*, beleaguer'd the Capital *Kay-fong*, but was forced to raiſe the Siege with Loſs. Six Months after, he inveſted that City a ſecond Time, where he met ſuch obſtinate Reſiſtance, (the Beſieged chooſing rather to feed on human Fleſh than ſurrender) that the Imperial Army having time to come to its Relief, the *Chineſe* General thought he ſhould infallibly have deſtroyed all the Rebels, by breaking down the Dikes of the *Yellow River*; but they eſcaped to the Mountains, while the City, which was much lower than the River, was quite laid under Water; an Inconvenience which the General had not foreſeen, whereby 300,000 of the Inhabitants periſhed. Nevertheleſs *Li* made himſelf Maſter of the Provinces of *Ho-nan* and *Shen-ſi*, where he put to Death all the *Mandarins*, and exacted great Sums from thoſe who had poſſeſſed Employments; treating none favourably but the Populace, whom he freed from all manner of Taxes. This Conduct even drew to his Party great Numbers out of the Imperial Army, whence he found himſelf ſo powerful that he no longer ſcrupled to aſſume the Title of Emperor. He afterwards advanced to the Imperial City, where there was a Garriſon of ſeventy thouſand Men, but where he was ſure to meet with no Reſiſtance. He knew the Diviſions that were between the *Mandarins* and the Eunuchs; beſides a great Number of his Soldiers had got into the City in Diſguiſe, and gain'd a conſiderable Party, who were to open the Gates to him. In effect, three Days after his Arrival the Gates were open'd, and he entred in Triumph

The Rebellion encreaſes under *Li* and *Chang*.

Li conquers *Ho-nan* and *Shen-ſi*.

Puts to Death all the *Mandarins* in thoſe Provinces.

Aſſumes the Title of Emperor.

Pe-king betray'd to him.

† [*The eighth Year of the Cycle, or of* Chriſt 1631, *the* Dominican *Friars arrived in* China *to preach the Goſpel, and were followed ſoon after by the* Franciſcans. *Two Years after died the famous Doctor* Paul Syu. *See Vol.* II. *p.* 8, 9, 10, 11.]

umph, at the Head of 300,000 Men. The Emperor was at this time ſhut up in the Palace, wholly taken up with the ridiculous Superſtitions of the *Bonzas*, and quite ignorant of what was doing without: But as he could not be long ſo, when he found he was betray'd, he intended to have gone out of the Palace with ſix hundred of his Guards, who forſook him. Being thus deprived of all Hopes of eſcaping, and preferring Death to the Diſgrace of falling alive into the Hands of Rebels, he retired into his Garden; and after he had written theſe Words on the Border of his Veſt, *My Subjects have baſely deſerted me, do with me what you pleaſe, but ſpare my People*, he kill'd his Daughter with the Stroke of a Sabre, and then hung himſelf upon a Tree, being thirty-ſix Years of Age. The chief *Ko-lau*, the Queens, and the moſt faithful Eunuchs, followed his Example and killed themſelves.

DYN. XXI. *MING.* Cyc LXVIII. Year of *Chriſt* 1624. The Emperor in Deſpair hangs himſelf.

The Body of the Emperor was ſearch'd for a long time, and being at laſt found, was brought before the Tyrant, ſeated on a Throne, who treated it with Indignity; and afterwards cauſed two of the Emperor's Children, and all his Miniſters to be beheaded, but his eldeſt Son eſcap'd by Flight.

Cruelty of the Tyrant *Li*.

Every body ſubmitted to the Power of the Uſurper, except Prince *U-ſan ghey*, who commanded the *Chineſe* Army in *Lyau-tong*. Againſt him the Tyrant ſet out with his Army, and having beſieged the Place where he was Governor, to force him to ſurrender, ſhew'd him his Father, loaded with Chains; declaring he ſhould be inſtantly ſlain if he refuſed to ſubmit. This great Man beholding his Father from the Top of the Wall, fell on his Knees, and burſting into Tears, begg'd to be forgiven if he ſacrificed his Filial Tenderneſs to his Duty to his Prince and Country. The generous Father applauded the Reſolution of his Son, and ſubmitted to his Fate.

U-ſan ghey the *Chineſe* General oppoſes him.

His great Loyalty.

U-ſan-ghey, to revenge at once the Death of his Prince, and of his Father, ſtruck up a Peace with the Eaſtern, or *Manchew Tartars*, and invited them to his Aſſiſtance againſt the Rebels. *Tſong-tê*, their King, without Delay advanced with an Army of eighty thouſand Men, which joining that of the *Chineſe* General, the Uſurper raiſed the Siege, and haſten'd to *Pe-king*. But not thinking himſelf ſafe there, he plunder'd the Palace, and ſet it on Fire; and then fled with his Troops into the Province of *Shen-ſi*, enrich'd with the Spoils of the Empire, and loaded with the Curſes of the People.

Calls in the *Tartars* under *Tſong-tê* againſt the Rebels.

Li flies.

Tſong-tê dy'd almoſt as ſoon as he had ſet Foot in *China*; but before his Death he decclar'd his Son *Shun-chi* Emperor, who was but ſix Years old, and committed the Care of him and the Empire to his Brother *Ama van*.

Death of *Tſong-tê*.

The young Prince was ſtrait conducted to *Pe-king*, and receiv'd with the Acclamations of the People, who look'd upon him as their Deliverer; and nothing was heard on all ſides but joyful Shouts of *Long live the Emperor! May he live ten thouſand Years!* VAN-SWI! VAN-SWI! a *Chineſe* Expreſſion, which ſignifies, *May he live many Years.* This Revolution happen'd the twenty firſt Year of the Cycle, which anſwers to the Year of *Chriſt* 1644.

His Son *Shun-chi* proclaim'd Emperor.

The Twenty ſecond DYNASTY, *named* TSING, *now reigning, which to the preſent Time reckons three Emperors.* DYN. XXII. *TSING.*

SHUN-CHI, *Firſt Emperor, reign'd Seventeen Years.*

IT is not certainly known what became of the Uſurper, who was purſued for ſome time by the *Tartars*. Some think he was kill'd in an Engagement by *U-ſan-ghey*, who found too late his Error in having recourſe to the *Tartars*(A), to get rid of the Tyrant, and would ſometimes ſay, *That he had ſent for Lyons to drive away Dogs.* Nevertheleſs, he received from *Shun-chi* the Dignity of *King*, and Title of *Ping-ſi*, which ſignifies *Pacifier of the Weſt*; and the City *Si-ngan-fû* the Capital of *Shen-ſi*, which had been ravaged with Fire and Sword, was aſſign'd him for his Reſidence.

Shun-chi, 1ſt Emperor.

U-ſan-ghey made a King.

Shun-chi thus ſeeing himſelf Maſter of the Northern Provinces turn'd his Arms to ſubdue the Southern. *Hong-quang*, a Grandſon of *Shin-tſong*, or *Van-lye*, the thirteenth Emperor of the preceding *Dynaſty*, had been proclaim'd at *Nan-king*; but being taken Priſoner, he was brought to *Pe-king*, where he was ſtrangled. The *Tartars* afterwards enter'd the Province of *Che-kyang*, and beſieg'd the Capital. *Lo-vang*, who was King of this Place, and had refuſed the Title of Emperor, aſcended the Wall, and on his Knees beſeech'd the *Tartars* to ſpare his Subjects, offering, if they muſt needs have ſome Victim, to ſacrifice his own Life to ſave theirs; and at the ſame time went out of the City, ſubmitting himſelf to the Mercy of the Conqueror.

The *Manchew Tartars* reduce all by Degrees to their Obedience.

(A) The Nation here call'd *Tartars* and *Eaſtern Tartars*, are *Manchew's*, the Deſcendants of the *Kin*, (a Name they ſtill retain) who formerly poſſeſs'd the Northern Provinces, commonly call'd the Empire of *Katay*, (See p. 210, 211, *&c ſeqq.*) and now are Maſters of all *China*.

Long-

DYN. XXII. *MING.* Cyc. LXVII. Year of *Chriſt* 1624.

Long-vû, another Grandſon of *Shin-tſong*, or *Van-lye*, was proclaim'd in the Province of *Fo-kyen*, but all the Cities open'd their Gates at the Approach of the Conqueror; nor could this Prince eſcape Death, being forced to ſtrengthen the Conqueſt with his Blood.

Riſe of *Cin-chi-long*.

There was at this time a remarkable Perſon, named *Chin-chi-long* (*), who had a great Share in theſe Tranſactions. He was at firſt a Servant to the *Portugueze* at *Ma-kau*, among whom he was inſtructed in the *Chriſtian* Religion, and received at his Baptiſm the Name of *Nicholas*: afterwards from a petty Trader he grew to be the richeſt Merchant in all *China*, by the Commerce he carry'd on with the *Spaniards* and *Dutch*; and became at length the Commander of a very numerous Fleet. He at firſt acknowledged *Long-vû* for Emperor, and after his Death the *Tartar* Prince. *Shun-chi* offer'd him the Dignity of *King*, and gave him an Invitation to a ſolemn Feaſt, which he accepted of, in hopes of obtaining the greateſt Dignities at Court, whither he was conducted with Honour: leaving the Command of the Fleet to his Son *Ching-ching-kong*, whoſe Zeal and Fidelity to his Natural Princes could never be ſhaken, either by the Intreaties of his Father, or the Promiſes of the new Emperor.

The *Chineſe* elect a new Emperor,

The Army of the *Tartars* advancing into the Province of *Quang-tong* met with no reſiſtance; but the Courſe of their Victories was interrupted in that of *Quang-ſi*, where *Thomas Kyu*, *Vice-Roy* of this Province, and *Luke Chin*, Generaliſſimo of the *Chineſe* Forces, both *Chriſtians*, oppoſed the Progreſs of the *Tartars*, and after an obſtinate Battle intirely routed, and put them to flight. The Conquerors immediately elected a Prince of the Imperial Family, named *Yong-lye*, who was King of the Capital of the Province of *Quey-chew*, and, after being proclaimed Emperor, removed his Court to *Shau-king*. A *Chriſtian* Eunuch, nam'd *Pan Achilles* (A), who was very zealous for the Faith, was his chief Counſellor; by whoſe means Father *Andrew Koffler* inſtructed the Emperor's Mother, his Wife, and eldeſt Son, in the Truths of *Chriſtianity*, and baptized them. It was expected that this Emperor would one Day be the *Conſtantine* of *China* (B); which Name was given him when he received the Sacrament of Spiritual Regeneration. For theſe illuſtrious Converts, with the Conſent of the Emperor, ſent Father *Michael Boym* to *Rome*, to pay a Filial Obedience to the Holy See in their Names.

and attack the *Tartars* both by Sea and Land with great Succeſs.

The Report which was ſpread thro' all the Provinces of a great Victory gain'd over the *Tartars*; and of the Election of the new Emperor, rouzed the Courage of the *Chineſe*. A Commander who had got together an Army in the Province of *Fo-kyen*, and *Ching-ching-kong*, who ſcour'd the Seas with a numerous Fleet, retook ſeveral Cities; the one within the Country, and the other upon the Sea-Coaſts; at the ſame time the *Vice-Roy*, of the Province of *Kyang-ſi* ſhook off the Yoke, and defeated the *Tartars* in ſeveral Engagements. In the Northern Parts two Chiefs, one nam'd *Ho*, the other *Kyang*, had raiſed each a conſiderable Army. The firſt took ſeveral Cities in *Shen-ſi*, and the ſecond entering the ſame Province with an hundred and forty thouſand Horſe, and a ſtill greater number of Foot, they defeated the *Tartars* in two Battles, and put them in ſuch Dread, that they durſt not appear any more in the Field.

The *Tartars* recover all again.

Chang-hyen-chong, Head of the Revolters in the Weſt.

Nevertheleſs, in the Space of three or four Years, the *Tartars*, partly by Craft and Policy, and partly by Rewards and Promiſes, join'd to the Quarrels between the two *Chineſe* Leaders, at length conquered them, and recover'd all the Cities they had loſt. In the Weſt another Chief of the Revolters, named *Chang-hyen-chong*, who ſeem'd to be a *Demon* in Human Shape, made Havock wherever he came; and after having exerciſed all manner of Cruelties in the Provinces of *Ho-nan*, *Kyang-nan*, and *Kyang-ſi*, he turned his whole Fury againſt the Province of *Se-chwen*.

His monſtrous Cruelty

He was good natured and affable to none but his Soldiers, with whom he made merry, and eat familiarly; but to others he was exceeding barbarous. He put to Death the King of *Ching-tû-fû*, the Capital City, who was a Prince of the preceding *Dynaſty*; and if any Man committed even the moſt trifling Fault, he cauſed all the People that lived in the ſame Street to be kill'd. Five thouſand Eunuchs were ſlain by his Orders, becauſe one of them had refuſed to give him the Title of Emperor. Having call'd ten thouſand *Literati* to an Examination, as ſoon as they were aſſembled in the Hall appointed for their Compoſitions, he cauſed them all to be murder'd, on Pretence that by their Sophiſtry and Arguments they ſtirr'd up the People to rebel. Being about to depart from *Ching-tû-fû*, to go into the Province of *Shen-ſi*, he cauſed all the Inhabitants to be brought out in Chains, and maſſacred in the Fields (†). He alſo order'd his Soldiers to kill their Wives, becauſe they were only Incumbrances in time of War; and he ſet them an Example by cutting the Throats of three hundred of his own, reſerving only twenty to wait on the three Queens. In ſhort he did not leave the Province of *Se-chwen*, till he had burnt the Capital and ſeveral other Cities.

* See before *p.* 91.

(A) The Reader is not to imagine that *Thomas Kyu*, *Luke Chin*, *Pan Achilles*, and ſuch like curious Names, are to be met with in the *Chineſe* Annals; but that they have been inſerted by the Miſſionaries to do Honour to their Spiritual Converſions.

(B) How comes it the Emperor has not his *Chriſtian* Name join'd to his *Chineſe* Name as well as others?

(†) *It was on this Occaſion, that ſeveral Children were baptized by* PP. Broglio *and* Magalhaens. [*P. Couplet* relates what is more to the Purpoſe; That this Monſter having *ſacrificed to the Devil*, (a very Chriſtian Expreſſion) *twenty thouſand Bonzas*, on account of one of that Order (who had formerly raiſed a great Perſecution againſt the *Chriſtian* Converts) he boaſted of it before thoſe Fathers, ſaying: "Theſe Men would have "taken away your Lives, but the Lord of Heaven ſent me to "puniſh them." He ſeems, by taking his Commiſſion for his Villainies and Murders from God, to have been originally a *Jew*: for there are *Jews* in *China*, as well as in other Countries. *P. Couplet* adds, "That he often praiſed the Law of "*Chriſt*, promiſing, when he came to the Empire, to build a "magnificent Temple to God (1). This I fancy ſhould have been the *Conſtantine* of *China*, as having ſo near a Reſemblance for Piety and Humanity to the *Conſtantine* of *Rome*. See more of this Monſter Vol. II. p. 13.]

(1) P. Coupl. *Monarch. Sinic. Tabl. Chron. p.* 96

The

Then entring *Shen-ſi*, as he was preparing to engage the *Tartars*, who were not far off, he was told that five Warriors were ſeen upon the Hills; upon which he went immediately to view them, without putting on either his Helmet or Cuiraſs, but was ſcarce got in ſight of them, before he was ſhot thro' the Heart with an Arrow. His Army diſperſing after his Death, the People received the *Tartars* as their Deliverers, and joyfully ſubmitted to their Government. DYN. XXII. *TSING.* Cyc. LXVII. Year of *Chriſt* 1624.

By this Time eleven Provinces being reduced under the Dominion of the *Tartar* Monarch, there remained only five in the South in the Poſſeſſion of the *Chineſe* Emperor; to ſubdue which three different Armies were ſent by the Court. Accordingly Siege was laid, to the Capital of *Quang-tong*, which laſted a whole Year, with great Loſſes on both ſides; but at length it was taken, and the Soldiers were allow'd to plunder it for ten Days. They march'd afterwards to *Shau-king* where *Yong-lye* kept his Court; but this Prince not having Forces ſufficient to reſiſt the Conqueror, retired firſt to the Province of *Quang-ſi*, and afterwards into that of *Yun-nan*. The *Chineſe* Emperor flies to *Yun-nan*.

The next Year, which was the twenty eighth of the Cycle, dy'd *A ma van*, Uncle and Guardian to *Shun-chi*. His Death was the more regretted, as he had gain'd the Eſteem of the *Chineſe* by his great Qualities and ſweet Diſpoſition; in ſhort, it is properly he who fix'd the *Tartar* Family now reigning on the Throne. His Brother, who had a ſmall Sovereignty, claim'd a right of ſucceeding in the Guardianſhip of the young Emperor; but all the Grandees oppoſed it, becauſe being now fourteen Years old, and marry'd to a Daughter of the Prince of the Weſtern *Tartars*, they thought him capable of governing alone: they went ſo far as to hang up the Enſigns of their reſpective Dignities at the Gates of their Palaces, ſaying, *That they would receive them from the Hands of* Shun-chi *only*. It was then agreed that this Prince ſhould aſſume the Government, which he did in a manner that ſoon gain'd him the Hearts of the People; inſtead of ſhutting himſelf up in his Palace, as the *Chineſe* Emperors uſed to do, *Shun-chi* began his Reign by ſhewing himſelf in public, and giving free Acceſs to his Perſon. He made no Alteration either in the Laws or Government of *China*, not even ſuffering the *Chineſe* to learn the *Tartarian* Language, without a particular Licence. He preſerved the ſix Supreme Tribunals, but would admit them no where, except at *Pe-king*, ſo that thoſe of *Nan-king* were ſuppreſſed; he alſo order'd that there ſhould be a *Tartar* Preſident beſides the *Chineſe*. *A ma van* the Guardian dies, and *Shun-chi* aſſumes the Government. He makes no Change in the Laws.

He continued to beſtow the Government of Cities and Provinces only on the *Literati*; and, as the Safety or Ruin of the Empire depends on the Choice of proper Perſons to fill ſuch important Poſts, having been inform'd that ſome *Literati* had bought the Suffrages of their Examiners, he condemn'd thirty ſix of the latter to be beheaded, and order'd the *Literati* to undergo a freſh Examination; pardoning thoſe whoſe Qualifications intitled them to their Degrees, but baniſh'd the reſt with their Families into *Tartary*, which is at preſent the common Place of Exile for Offenders; and the Deſign in peopling theſe vaſt Deſerts is, that the Children who are born here might more eaſily contract the Diſpoſition and Manners of the *Tartars*. puniſhes Corruption.

This Prince had a ſingular Affection for P. *Adam Schaal*, and always call'd him *Ma-ſa*, which is a Term of Reſpect that ſignifies, *My Father*; he made him Preſident of the Tribunal of the Mathematics, that he might reform the *Chineſe* Aſtronomy; and expell'd the *Mohammedans*, who had been in Poſſeſſion of it for three Centuries. He alſo permitted him to preſent his Petitions into his own Hands, without their paſſing thro' the Tribunals, according to Cuſtom; which remarkable Favour contributed much to the Advancement of Religion, and ſoon after two fine Churches were built at *Pe-king* by the Authority and Protection of the Emperor. Sets P *Schaal* over the Mathematical Tribunal.

The thirty third Year of the Cycle the firſt Embaſſy from the *Czar* of *Ruſſia* (A) arriv'd at *Pe-king*, but it was not favourably received, becauſe the Ambaſſador refuſed to ſubmit to the *Chineſe* Ceremonies; nor was that which came from the *Dutch* more ſucceſsful. Embaſſies from *Ruſſia* and *Holland*.

The thirty ſixth Year of the Cycle *Ching-ching-kong*, who till then contented himſelf with making Incurſions, and plundering the Coaſt of *China*, came and laid Siege to *Nan-king* with three thouſand Ships. A *Chineſe*, who was a young Man, being Vice-Roy of the City and Province, a Council of War was held, and the *Tartar* Chief declar'd, "That conſidering "the multitude of Inhabitants, the City could not be defended, unleſs they were all deſtroy'd." This Propoſal was received with Horror by the Vice-Roy, "You muſt begin this Butchery with "me, (ſaid he) if it be really ſo that the City cannot otherwiſe be preſerved." This Anſwer ſtopt the *Tartar*'s Mouth, and ſaved the Lives of the Citizens. *Ching-ching-kong* beſieges *Nan-king*. Noble Spirit of the Vice-Roy.

On the twentieth Day of the Siege there was a great rejoicing in the Beſiegers Camp, on Account of the Birth-Day of their General, and the Feſtival held three whole Days, which were ſpent in feaſting and all manner of Diverſions; when the Beſieged took this Opportunity to ſally out at Midnight with great Silence, and finding their Enemies overcome with Sleep and Wine, attack'd them and deſtroy'd near three thouſand, forcing the reſt to fly in haſte to their Ships, and abandon their Camp, Baggage, and Proviſions to the Conqueror. The Siege raiſed.

Ching-ching-kong ſeeking to repair this Loſs as ſoon as poſſible, ſail'd to engage the *Tartar* Fleet, and coming up with it, after an obſtinate Fight, ſunk, and took ſeveral of their Ships; and having put the reſt to Flight, cut off the Noſes and Ears of his Priſoners, which amounted to four thouſand, and then ſet them on Shore. As the *Tartar* Soldiers could not bear the Sight of this diſmal Spectacle, and their hideous Countenances were a conſtant Mark of their Defeat, they were all put to Death by the Emperor's Order; as being culpable either for not conquering, or for not dying glorioufly in Defence of their Country. Cruel Action of *Ching-ching-kong*.

(A) He is call'd in the Text, *The Great Duke of* Moscovy, according to the Cuſtom in the laſt Century.

DYN. XXI. *TSING.* Cyc. LXVII. Year of *Christ* 1624.

After this Victory, *Ching-ching-kong* begun to think of a Place of Retreat, and pitch'd upon the Iſland of *Formoſa*, which was poſſeſs'd by the *Dutch*; he beſieg'd it both by Sea and Land, and after four Months Reſiſtance, the Beſieged were oblig'd to ſurrender for want of Proviſions. Here he eſtabliſh'd his new Dominion, but did not enjoy it long, for the following Year he dy'd, and left it to his Son. There now only remain'd *Yong-lye*, who, tho' driven out of *China*, and fled for Refuge to the Kingdom of *Pegu*, which borders on the Province of *Yun-nan*, ſtill kept the Title of Emperor, and conſequently might be able to give ſome Diſturbance; therefore the Court ſent ſome Troops with threatning Letters to the King of *Pegu*, which enjoin'd him to deliver up the fugitive Prince. Accordingly he was immediately ſurrender'd with his whole Family to the *Tartars*, who carry'd him to the Capital, where he was ſtrangled; the two Queens, his Mother and Conſort, were ſent to *Pe-king*, and had each a ſeparate Palace, where they were honourably treated, and always perſevered in the Faith which they had embraced.

Chineſe Emperor flies to *Pegu*.

is delivered up and ſtrangled.

Shun-chi's Paſſion for the Wife of a *Tartar* Lord.

The ſame Year, being the thirty eighth of the Cycle, proved fatal to the Emperor, occaſioned by his violent Love for the Wife of a young *Tartar* Lord, whom he had ſeen with the Empreſs. This Lady having informed her Husband of the Prince's Solicitations, he gave her Inſtructions how to behave, which ſhe diſcloſed to her Lover, either thro' Simplicity or Deſign. *Shun-chi*, who was entirely governed by his Paſſion, ſent for this Lord, and under Pretence of ſome Neglect in the Buſineſs of his Poſt, gave him a Box on the Ear; which Affront the *Tartar* took ſo much to Heart, that he died of Grief the third Day after.

is inconſolable for her Loſs.

The Emperor immediately marrying the Widow, made her Queen, and had a Son by her, whoſe Birth was celebrated with great Magnificence; but this Child dyed in three Months, and his Mother followed him ſoon after to the Grave. The Emperor was inconſolable for this Loſs, (w) and ſignified by his Will, that thirty Men ſhould kill themſelves [voluntarily] to appeaſe her *Manes*; which Ceremony the *Chineſe* look upon with Horror, and was aboliſhed by the Care of his Succeſſor.

Grows fond of the Superſtitions of the *Bonzas*.

He ordered the Grandees of the Court and Miniſters of the Empire to go in Mourning for a Month, and the People for three Days, as if ſhe had been Empreſs. After the Body was burnt on a Funeral Pile, he gathered up the Aſhes himſelf, and with Tears in his Eyes incloſed them in a Silver Urn. He then devoted himſelf wholly to the *Bonzas*, and the Worſhip of their Images, which before he had treated with Contempt; in ſhort, in a few Days this unhappy Prince was reduced to the laſt Extremity, and his Life deſpaired of. *P. Adam* (x) had often made him ſtrong Remonſtrances upon his Conduct, which the Prince look'd upon as the Effect of his Love, but were unavailing; however ſeeing him in this melancholy Condition, he reſolved to make a laſt Effort. The Prince receiv'd him kindly, heard what he had to ſay, forbidding him to kneel, made him drink Tea, and diſmiſſed him.

His Death.

After the Jeſuit was gone, he ordered four Lords of the Court to draw near, and in their Preſence reproached himſelf for his Neglects in the Government of his Dominions; for his Ingratitude to thoſe who had ſerved him faithfully; for deſpiſing the Counſel of his Mother; for his Avarice, and idle Expences in vain Curioſities; for his Affection to the Eunuchs; his inordinate Paſſion for the deceaſed Queen, and the Affliction he had occaſion'd to his People. After this he declared them Guardians of his youngeſt Son *Kang-hi*, who was but eight Years old. Then calling for the Imperial Mantle, he put it on, and ſhrinking himſelf up in the Bed, ſaid, *Now I leave you*: and expired the ſame Inſtant, about Midnight, aged twenty four Years.

Bonzas driven from the Palace.

The next Morning all the *Bonzas* were driven out of the Palace, and the Body of the Emperor was incloſed in a magnificent Coffin: The Day after *Kang-hi* aſcended the Throne, and received the Homage of all the Grandees of the Empire.

KANG-HI, *Second Emperor, reign'd Sixty Years.*

KANG-HI, 2d Emperor.

HAVING in the Courſe of this Work, ſpoken at large of the great Qualities and Merit of this Emperor, whoſe Name is reſpected throughout the Eaſt, and juſtly regarded by all *Europe*; nothing remains in this Place but to relate the principal Events of his Reign in Chronological Order. The Empire was pretty free from Diſturbances under the Adminiſtration of the four Guardians; the firſt Uſe they made of their Authority was in beheading the Chief of the Eunuchs, who had been the Author of many Misfortunes, and driving from the Palace four thouſand others, retaining only a thouſand to be employed in the meaneſt Offices. Afterward an Edict was publiſhed, commanding all thoſe who inhabited the Coaſt of the ſix Provinces, on pain of Death, to leave their Dwellings, and to ſettle themſelves three Leagues from the Sea. In purſuance of which they demoliſhed all their Cities, Forts, and Maritime Towns; and all Commerce by Sea was abſolutely prohibited.

Eunuchs driven from the Palace.

By this Means, indeed, the Power of a formidable Enemy (y) who had made himſelf Maſter of the Sea, was weakned, but then an infinite Number of Families, who lived by Fiſhing, were reduced to Want. A great many Idol Temples and Churches were alſo deſtroyed; and the City of

(1) *P. Coupl. Monarch. Sin. Tab. Chron.* p. 100.

[w] Upon the firſt News of their Death, he ſnatched up a Sword and would have killed himſelf, if he had not been prevented by the Queen Mother and Eunuchs. (1)

(x) That is, *Adam Schaal*, or *Scaliger*, Preſident of the Tribunal of the Mathematics before mentioned.

(y) This was *Ching-Ching-kong*, or his Son mentioned before, *p.* 229, of whom the Hiſtory has been already given, *p.* 91, & *ſeq.*

of *Ma-kau* would have ſhared the ſame Fate, had it not been for the earneſt Solicitations of *P. Adam* [*Schaal*] who employed all his Credit to exempt it from the general Law.

DYN. XIX. *TSING.* Cy. LXVII. Year of *Chriſt* 1624.

In the Year forty *Yang-quang-ſyen*, one of the *Literati*, preſented a Petition to the Regents, full of the moſt horrid Calumnies againſt [our] Religion and the Miſſionaries; of whom *P. Adam* being look'd upon as the Chief, he and three of his Companions were loaded with nine Chains, and dragg'd before ſeveral Tribunals, where they underwent very long and mortifying Interrogatories. Their Books of Devotion, their Beads, their Medals, *&c.* were look'd upon as ſecret Marks, by which the Conſpirators might know one another, and theſe Symbols of Chriſtian Piety were ordered to be burnt: However it was forbidden to perſecute the Chriſtians, or to profane their Churches and their Images. The following Year *P. Adam* was condemned to be ſtrangled; but this Sentence was afterwards revoked, and they condemned him to be cut while living into ten thouſand Pieces, which is the Puniſhment for the moſt atrocious Crimes. This Sentence was carried to the Princes of the Blood, and to the Regents, to be confirm'd by them; but as often as they attempted to read it, a dreadful Earthquake diſperſed the Aſſembly. The Conſternation was ſo great, that they granted a general Pardon, and all the Priſoners were releaſed except *P. Adam*; who was not ſet at Liberty till a Month afterwards, when the Royal Palace was conſumed by the Flames. All the Miſſionaries except four retained at Court, were baniſhed to *Kan-ton*, among whom were three *Dominican* Fryars, one *Franciſcan*, and twenty one *Jeſuits*.

The *Chriſtians* perſecuted.

P. Schaal condemn'd to Death.

is pardoned, and the Miſſionaries baniſhed.

The 15th of *Auguſt*, in the ſame Year, *Adam Schaal* died at the Age of ſeventy years, forty ſeven of which he ſpent in the Labours of an Apoſtolical Life. The Emperor afterwards declared him innocent, and honoured him with an Elogium, and ſeveral Titles [which he formerly enjoy'd.]

Emperor aſſumes the Government.

The forty third Year of the Cycle happened the Death of *So-ni*, the Chief of the four Regents; when the young Emperor, taking the Government into his own Hands, ſoon raiſed Hopes of that glorious Reputation which he acquired in the Sequel of a Reign, the moſt flouriſhing that ever was.

Chief of the Regents put to Death.

Sû-ka-ma, who had the greateſt Credit of the four Regents, and who was the more dangerous as he was a more ſecret Enemy of Chriſtianity, had twenty Articles of Accuſation brought againſt him. His Effects were confiſcated, he was loaded with Irons, and condemned to the moſt torturing Death; but the Emperor mitigated the Rigour of his Sentence, and he was only ſtrangled; ſeven of his Children or Grand-children were beheaded, and his third Son was cut into many Pieces. In the forty fifth Year of the Cycle, an Ambaſſador from the King of *Portugal* came to Court, who was received with Honour, and contributed not a little to eſtabliſh his Nation in the Poſſeſſion of the City of *Ma-kau*.

P. Verbieſt reforms the *Chineſe* Kalendar.

The Year following *P. Ferdinand Verbieſt* was ordered by the Emperor to examine, and ſet down in Writing, all the Faults of the *Chineſe* Kalendar made by *Yang-quang-ſyen*; who had ſucceeded in *P. Adam* [*Schaal*'s] Place, and had ſet the Grandees, the *Bonzas* and *Mohammedans*, againſt the Chriſtian Religion. The Faults being very many and enormous, *Yang-quang-ſien* was deprived of his Office, degraded of his Honours, and even condemned to Death: However, the Emperor was content to baniſh him into his own Country, but before he could reach it he died of a peſtilential Ulcer. (D)

Made Preſident of the Mathematical Court.

Pere *Verbieſt* was then made Preſident of the Tribunal of the Mathematics, being in great Eſteem with the Emperor, to whom he taught thoſe Sciences for five Months. He took this Opportunity to preſent a Petition to that Monarch, wherein he detected the Calumnies that had been raiſed againſt the Chriſtian Law, and the Injuſtice which had been done, under Colour of his Authority, to the Preachers thereof. Seven Days were ſpent in examining this Petition, in a general Aſſembly of the *Mandarins*, after which it was declared, That the Chriſtian Law taught nothing that was evil, or tending to Sedition; and the baniſhed Miſſionaries were recalled by an Imperial Decree, forbidding them however to build any more Churches, and the *Chineſe* to embrace their Religion.

The Miſſionaries recalled

U-ſan-ghey takes up Arms againſt the *Tartars*.

In the fiftieth Year of the Cycle, *U-ſan-ghey*, who had introduced the *Tartars* into the Empire to deſtroy the Rebels, began to think of delivering his Country from their Yoke. The Emperor invited him to Court; but his Anſwer to the Deputies was, "That he would not go thither, unleſs in the Company of eighty thouſand Men", and preſently after made known his Deſign.

He had already made himſelf Maſter of the Provinces of *Yun-nan*, *Se-chwen*, *Quey-chew*, and part of *Hû-quang*; and, which is a Mark of the Imperial Authority, had ſent the *Chineſe* Kalendar to the Princes his Neighbours, and among the reſt to the King of *Tong-king*. But they all refuſed to receive it, and ſent it back to the Emperor, who cauſed the eldeſt Son of *U-ſan-ghey*, then at Court, to be beheaded. Soon after the Kings of *Fo-kyen* and *Quang-tong* revolted, and were joined by the Prince of *Formoſa*; ſo that the *Tartars* would have had no Chance for it, if all theſe Princes had acted in concert, in behalf of the common Liberty; but they were divided by Jealouſies. The Prince of *Formoſa* thinking himſelf not treated with due Honour by the King of *Fo-kyen*, declared War againſt him, defeated him in ſeveral Battles, and forced him to ſubmit to the *Tartars*. The King of *Quang-tong*, for a like Reaſon of Diſcontent, broke the Treaty which he had made with

Other Kings revolt but ſoon fall out.

(D) The Author doubtleſs would have it imagined that theſe Misfortunes or Puniſhments, were Judgments which befel *Sû-ka-ma* and *Yang quang-ſyen*; as he expreſly intimates elſewhere, imputing them as the Work of God. See Vol. II. p. 16.

DYN. XXII. *TSING.* Cyc. LXVII. Year of *Christ* 1624.

with *U-ſan-ghey*, and put his Province into the Hands of the Emperor; who ſent ſeveral Armies, commanded by *Tartarian* Princes, into the Provinces of *Hû-quang*, *Che-kyang*, *Fo-kyen*, *Quang-tong*, and *Quang-ſi*, to reduce the reſt that refuſed to acknowledge his Authority. However *U-ſan-ghey* dy'd in the fifty ſixth Year of the Cycle, being very aged, and his youngeſt Son *Hong-wha* was proclaim'd Emperor.

Hong-wha proclaim'd Emperor.

The ſecond of September, in the ſame Year, a dreadful Earthquake happen'd at *Pe-king*, whereby a great many Palaces and Temples, with the Towers and Walls of the City, were overthrown, which bury'd upwards of four hundred Perſons under the Ruins. More than thirty thouſand periſh'd in the neighbouring City of *Tong-chew*, and as the Shocks were perceived from time to time for three Months, the Emperor, the Princes, and the Nobility quitted their Palaces, and dwelt in Tents; on this Occaſion the Emperor was exceeding liberal in relieving his Subjects.

Dreadful Earthquake.

Palace burnt.

In the laſt Month of the ſame Year the Imperial Palace was all in Flames, and in a few Hours was reduced to Aſhes; it is ſaid that the Loſs amounted to 2,850,000 *Taëls*.

Four Days after this Fire the Emperor ſet out to take the Diverſion of Hunting at his Pleaſure-Houſe; and perceiving at a Diſtance the magnificent Monument which his Father had erected for the laſt *Chineſe* Emperor, he went to it, and having proſtrated himſelf to the Ground, and burnt Perfumes: "You know, O great Emperor, (ſaid he, ſhedding Tears) that it was not "we, but your rebellious Subjects, who were the Cauſe of your Death."

The Kings of *Quang-tong* and *Fo-kyen* put to Death.

Altho' the King of the Province of *Quang-tong* had ſubmitted to the *Tartars*, yet his Conduct was not the leſs ſuſpected at Court; becauſe he had an enterpriſing Spirit, and was very powerful by the Trade, which, notwithſtanding the Emperor's Prohibition, he continued to carry on by Sea with the *Spaniards* and *Dutch*. The fifty ſeventh Year of the Cycle he received Orders to march againſt the Rebels of the Province of *Quang-ſi* with his Army; which being divided into ſeveral Bodies, as Occaſion required, he was artfully prevailed on to return to his Palace: where a few Days after two Lords of the Court arrived, who, on the ninth of October, early in the Morning, preſented him with a ſilken Halter, and the Emperor's Order to ſtrangle himſelf. One hundred and twelve of his Accomplices, among whom were three of his Brothers, were beheaded; and his great Riches divided amongſt his other Brothers, whereof one was the Emperor's Son-in-Law.(*) The Year following the King of *Fo-kyen*, who in the Time of his Revolt had mal-treated the *Mandarins*, who were faithful to the Emperor, was put to Death, and his Body caſt to the Dogs; his Brothers too, tho' innocent, were beheaded.

Hong-wha kills himſelf.

Mean time the *Tartars* having taken the Capital of *Yun-nan*, *Hong-wha*, who had been declared Emperor, prevented the Puniſhment deſign'd for him, by killing himſelf. The Bones of his Father *U-ſan-ghey* were dug up, and carry'd to *Pe-king*; where ſome of them were expoſed with Marks of Infamy on Stakes, in ſeveral Places, the reſt reduced to Aſhes, and ſcatter'd in the Wind. †

All *China* reduced by the *Mantchews*.

The fifty ninth Year, the Emperor, having happily ſubdued the fifteen Provinces of *China*, and eſtabliſh'd Peace throughout the Empire, determined to viſit his own Country, and the Tombs of his Anceſtors; accordingly he ſet out for *Eaſtern Tartary*, the third of *March*, accompany'd by the Prince his Heir, his three Queens, the great Lords and principal *Mandarins*, with an Army of about ſeventy thouſand Men: He likewiſe ordered Pere *Verbieſt* to attend him,

Emperor's Journies into *Tartary*.

and to be always near his Perſon during the Journey. In the ſixtieth Year, which was the laſt of the Cycle, he made a ſecond Progreſs into *Weſtern Tartary*, with a greater Retinue, and a more numerous Army. He continued to make theſe Journeys every Year into that Country (‡), where he ſpent ſeveral Months in the Exerciſe of Hunting. The third Year of the new Cycle, *Ching-ke-ſan*, the Grandſon of the famous Pirate, who had taken the Iſland of *Formoſa* from the *Dutch*,

Formoſa ſurrendred.

was obliged to ſurrender it to the Emperor, and repair to *Pe-king*, where the Title of Count was conferr'd on him. (||)

Cyc. LXVIII. Year of *Chriſt* 1684.

The fifth Year the PP. *Gerbillon* and *Pereyra* had Orders from the Emperor, to accompany the *Chineſe* Plenipotentiaries into *Tartary*, who went to ſettle with thoſe of *Ruſſia* the Limits of the two Empires.

Great Character of the Emperor.

China enjoy'd a profound Peace, which was owing to the Wiſdom and ſuperior Abilities of the Emperor. The indefatigable Application of this Prince to all the Affairs of State; his Equity and Penetration in the Choice of proper Perſons to fill the principal Places of Truſt; his Frugality and Averſion to Luxury with reſpect to his own Perſon, joined to his Profuſeneſs and Magnificence with reference to the Public; his Tenderneſs for his People, and Forwardneſs to relieve them; his Steadineſs in maintaining the Laws in their full Vigour; his continual Watchfulneſs over the Conduct of his Vice-Roys and Governors; and the abſolute Dominion which he had over himſelf; all theſe put together kept up a perfect Subordination among the Members of this vaſt Empire, without which there commonly is nothing but Trouble and Confuſion.

He ſtudies the Sciences.

Tho' this Prince was ſo much taken up with Affairs of Government, yet he found Leiſure to apply himſelf to the Sciences, for which he had a particular Taſte and Genius. He was not contented with the *Chineſe Literature*, in which he was very well verſed; but was deſirous of being

(*) [*Towards the End of this Year the* Auſtin *Fryars landing ſafely at* Ma-kau, *from the* Philippine *Iſles, entred* China.]

(†) *The fourth Year of the Cycle*, Febr. 7, *five new Miſſionaries, who were all* French Jeſuits, *arriv'd at* Pe-king, *having left* Breſt *in* March 1685. See Vol. II. p. 17, 18.]

(‡) His View in theſe Viſits was, to keep his Troops in Exerciſe, to harden them with Fatigue, and prevent their growing effeminate by the Delicacies of *China*; as well as, by diſplaying the Magnificence of his Court, and the Vaſtneſs of his Power, to make his Authority on the one Hand formidable to the *Tartar* Princes his Subjects, and on the other, by his perſonal Affability and Beneficence, to make it amiable.

(||) [*The thirtieth Year of the Cycle*, 1710, *My Lord, the Cardinal* de Tournon, *Apoſtolical Legate, dy'd at* Ma-kau.]

being inſtructed in the *European* Sciences, *viz. Geometry*, *Algebra*, *Natural Philoſophy*, *Aſtronomy*, *Phyſic* and *Anatomy*. The Peres *Gerbillon*, *Bouvet*, and *Thomas*, for ſeveral Years compoſed their Lectures in the *Tartarian* Language, and explained them to him twice a Day, either at *Pe-king*, or his Pleaſure-Houſe. It was his Will alſo that Pere *Gerbillon* ſhould attend on him in all his Journey into *Tartary*.

DYN. XXII. *TSING.* Cy. LXVIII. Year of *Chriſt* 1684.

As the *Chriſtian* Religion was only tolerated in *China*, it was not ſecure againſt Perſecution in the Provinces. In that of *Che-kyang* there aroſe a very cruel one; whereupon the Jeſuits preſented a Petition to the Emperor, and after great Oppoſition from the Tribunals, they at length, by the Protection of the Prince *So-ſan*, a Relation of the Emperor, obtained a Decree which ſpoke in Commendation of it, and permitted its free Exerciſe throughout the Empire. This Decree, was obtained in the ninth Year of the Cycle, of Chriſt 1692, and in the thirty-firſt of the Reign of *Kang-hi*, who confirmed it the twenty ſecond of *March*, and cauſed it to be publiſhed ſoon after in all the Provinces.

Perſecution in *Che-kyang*.

Popery tolerated in *China*.

The twenty-ſixth Year of the Cycle was remarkable for a very uncommon Event; the Emperor's ſecond Son, who was appointed his Heir, and almoſt his Equal in Dignity, was all of a ſudden depoſed, and loaded with Irons, his Children and principal Officers being involved in his Diſgrace. Likewiſe an Aſtrologer, who had predicted, that if this Prince was not Emperor in ſuch a Year he never would, was condemn'd to be cut in a thouſand Pieces. The public *Gazettes* were filled with Invectives againſt the Prince, whoſe Actions were canvas'd from his very Infancy.

Emperor depoſes his Heir.

Soon after it appeared that he was innocent, and that his eldeſt Brother, to render his Loyalty ſuſpected, had recourſe to Magick, and divers Deluſions, by the Aſſiſtance of certain *Lama's*, who were skill'd in Sorcery. Theſe *Lama's* were put to Death, the eldeſt Son condemn'd to perpetual Impriſonment, and the Prince his Brother re-eſtabliſhed in the Quality of Heir. Publick Rejoicings were made on this Occaſion, and a Comedy was acted for ſome time, taken from a Paſſage in ancient Hiſtory, that alluded to this Event. But this Reſtoration was not laſting, for afterwards he was deprived of the Title and Privileges of his Rank, for real Conſpiracies againſt his Father.

Who is reſtored to his Dignity, and deprived of it again.

The thirty-ſeventh (A) Year of the Cycle, 1717, a *Tſong-ping*, or *Mandarin* of War, whoſe Name was *Chin-mau*, preſented a Petition to the Emperor, full of Invectives and Calumnies againſt the *Chriſtian* Religion, and the Preachers thereof; under the ſpecious Pretence of Watchfulneſs over the publick Tranquillity, which, he ſaid, was ready to be diſturbed at Home by the Miſſionaries and their Diſciples, and from Abroad by the *Europeans*, who trade to *China*. They were aſtoniſhed when they found that this Petition was ſent to the Tribunals to be examined, and that the Emperor confirmed their Sentence, which revived two Decrees: one of the eighth Year of *Kang-hi*, which prohibits the building of Churches and embracing the *Chriſtian* Religion; the other of the forty fifth Year, obliging every *European* to receive an Imperial Patent, wherein ſhall be mentioned his Country, the Religious Order he is of, the Time he has been in *China*, and the Promiſe to be made by him never to return to *Europe* any more.

A Decree to prevent the Growth of Popery.

Father *Parennin*, with two other Miſſionaries, went and threw themſelves at the Emperor's Feet; but he could get no other Anſwer, than that none were prohibited to preach their Law, but thoſe who had not received the Patents.

The Year following the Emperor's Mother dy'd, on the eleventh of *January*, and the whole Empire went into deep Mourning for upwards of forty Days. The *Mandarins*, and even the Sons of the Emperor, went to ſleep in the Palace without putting off their Cloaths: All the *Mandarins* on Horſeback, with white Garments and a ſmall Train, went for three Days together to perform the uſual Ceremonies before the Tablet of the deceaſed Empreſs. The Tribunals were ſhut up during the Mourning, and red Silk was prohibited, ſo that none wore either it or any other Ornament in their Caps. The ſame Year the Emperor was attacked with a Diſtemper, which gave a general Alarm; eſpecially becauſe his Deſign was to ſet aſide his own Children, and chooſe for his Succeſſor a Prince of the *Dynaſty* of the *Ywen*, of whom there ſtill remained more than a thouſand. On this Occaſion one of the chief *Mandarins* cauſed his Son to preſent a Memorial, wherein he reſpectfully ſhewed, of how great Importance it was to the Repoſe of the Empire to appoint his ſecond Son the inheriting Prince. The Emperor, incenſed at this Remonſtrance, pardon'd him who preſented it, becauſe it was done in Obedience to his Father; but gave Orders that the Father ſhould be put to death. This Example of Severity ſtopt the Mouths of all the Grandees, who durſt not ſpeak of a Succeſſor any more.

Great Mourning for the Emperor's Mother.

He deſigns to chooſe a Succeſſor out of another Family.

The fortieth Year of the Cycle, 1720, the Court received the agreeable News of a compleat Victory gain'd by the *Chineſe* Troops over *Tſe-vang Raptan*, King of the *Eluths*, who poſſeſſed the Country of the *Lama's*, and ravaged it for four Years together; by which Means *Tibet* fell into the Hands of the victorious Army. Though this Conqueſt was far enough from the Confines of *China*, yet it was of great Conſequence, becauſe the Emperor had the finiſhing of this War much at Heart, and all the Grandees congratulated him upon it.

Tibet, conquered.

The ſeventh of *June* the ſame Year, an Earthquake happened at *Pe-king* at nine in the Morning, which laſted two Minutes. The Shock began again the next Day at half an Hour after ſeven in the Evening, and continued about ſix Minutes, nothing being heard in the City but confuſed Cries and Shrieks; at length it ceaſed for the preſent, tho' ten Shocks more were felt in the Night, but not ſo violent as the former. At break of Day the Calamity did not appear ſo great

Earthquake at *Pe-king*.

(A) It ſhould be the 34th Year of the Cycle, ſuppoſing the Year of *Chriſt* to be right; ſo the Year 1720, anſwers to the 37th Year of the Cycle.

DYN.XXII. *TSING.* Cy.LXVIII. Year of *Chriſt* 1684.

great as was apprehended, there being but a thouſand Perſons cruſh'd to death in *Pe-king*. For as the Streets are generally broad, they could place themſelves out of the Reach of the falling Houſes; for twenty Days after ſome ſlight Shocks were perceived from time to time.

The twenty ſecond of *November*, a *Ruſſian* Ambaſſador made his public Entry into *Pe-king*, with much Pomp and Magnificence; having almoſt a hundred Perſons in his Retinue, moſt of them richly dreſs'd after the *European* Faſhion. The Gentlemen, who rode on each Side the Ambaſſador, had drawn Swords in their Hands, which was a Sight both new and extraordinary.

Ambaſſador from *Ruſſia*, Legate from the Pope.

my Lord *Mezzabarba*, the new Legate from his Holineſs, who came from *Lisbon* in a *Portugueſe* Ship, arrived at *Pe-king*, and was received by the Emperor with Diſtinction. After ſeveral Audiences he took his Leave, in order to return to *Europe*, to give the Pope an Account of what the Emperor had ſaid to him, promiſing to return to *China* as ſoon as poſſible. He was conducted to *Kan-ton*, where he ſtayed but four or five Days, and from thence to *Ma-kau*, with all the Honour due to his Perſon and Dignity.

Rebellion in *Formoſa*.

The Year following, the Iſland of *Formoſa* in a few Months threw off the Emperor's Yoke, but was ſoon obliged to return to its Obedience. The *Chineſe* Inhabitants, aſſiſted by thoſe of *Fokyen* and *Kew-mi*, had killed all the *Mandarins*, except one who eſcaped, and put all the Imperial Troops to the Sword. When the News was ſpread at *Pe-king*, the Revolt was imputed to the *Dutch*, (who had certainly no Hand in it) doubtleſs on Account of that Averſion which the *Chineſe* have to all Strangers, and with deſign to render the *Europeans* odious. But there were great Rejoycings ſoon after, when they came to know, that the Imperial Troops, lately ſent thither, having entred the Capital, had cut in Pieces one Party of the Rebels, excepting their Chief, who fled into the Mountains, and that the reſt were intirely diſperſed.

The forty ſecond Year of the Cycle, 1722 (A), in *December*, the Emperor, diverting himſelf with hunting the Tyger in his Park of *Hay-tſe*, was ſeized with a Chilneſs, and immediately gave Orders to thoſe that were with him to return to his Pleaſure-Houſe. This ſudden Return ſurpriſed his whole Attendance, who ſoon were acquainted with the Cauſe, his Blood being coagulated, ſo that no Remedy could do him any Service. Perceiving himſelf near his End, he aſſembled all the Grandees, and declared his fourth Son his Succeſſor. He expired the twentieth of *December*, about eight in the Evening, aged ſixty nine Years, and the ſame Night his Body was conveyed to *Pe-king*.

death of *Kang-hi*;

YONG-CHING, *Third Emperor, now reigning.*

THE Day after the Death of *Kang-hi*, the new Emperor aſcended the Throne, about five in the Morning, in the forty fifth Year of his Age, aſſuming the Name of *Yong-Ching*, which ſignifies laſting Peace (B); and was acknowledged by all the Princes, the Grandees, and the *Mandarins* belonging to the Tribunals. As ſoon as he came to the Crown he ſhew'd ſome Diſſatisfaction againſt ſome of his Brothers, eſpecially the ninth, condemning him to refund large Sums, which he pretended were unlawfully acquir'd in his Father's Reign, and baniſhed him into *Tartary*, where he died ſoon after his Arrival of the Flux, as the *Gazettes* gave out. He afterwards recalled to *Pe-king*, his fourteenth Brother, who commanded the *Chineſe* Army; his eighth and tenth fell likewiſe under his Diſpleaſure; nor had any of them his entire Confidence, except the thirteenth, to whom he communicated all the Affairs of State. At the ſame Time he impriſoned or baniſhed ſeveral Princes and Lords; many of whom protected the Miſſionaries, and, by ſo doing, favoured Chriſtianity. Whether this Prince hath not the ſame Taſte for the Sciences as his Father, or that he ſeeks Occaſion to diſmiſs the Miſſionaries, they have as yet received but few Marks of his Benevolence, contenting himſelf with letting them live in quiet. One *Italian* Jeſuit only, an excellent Painter, is employed in the Palace. If he has given a new Title of Honour to Father *Kegler*, Preſident of the Tribunal of the Mathematics, it was not from any favourable Inclinations to our Religion; but only with a View that he might appear with Decency in his Preſence, eſpecially on certain Days of Ceremony. In his Application to Affairs of State he is indefatigable and aſſiduous, ſteady and reſolute; always ready to receive Memorials, and to anſwer them. He governs intirely by himſelf, inſomuch that there never was a Monarch more abſolute, or more to be dreaded.

Yong-Ching, 3d Emperor;

diſpleaſed with ſome of his Brothers.

Diſaffects the Miſſionaries.

He was prejudic'd againſt the *Europeans* from the firſt Year of his Reign, by means of ſeveral Petitions preſented to him by the *Literati*, remonſtrating; That theſe Foreigners had deceived the late Emperor, who had loſt much Reputation, in condeſcending to let them ſettle in the Provinces; that they had built Churches where ever they came, and that their Law made a very ſwift Progreſs; that the *Chineſe* Chriſtians acknowledged no other Doctors, and that in troubleſome Times they followed none but their Directions, *&c.*

The *Mandarins* petition againſt them.

Theſe bad Impreſſions were ſtrengthened by a public Petition addreſſed to the Emperor by the *Tſong-tu* of *Fo-kyen*; wherein, after ſpecifying what important Reaſons there were for prohibiting *Chriſtianity* throughout his Dominions, he beſought him, both for the Repoſe of the Empire, and

(A) The Year 1722, was the 39th of the Cycle.

(B) P. *du Halde* tells us elſewhere what more properly comes in here: that *Kang-hi*, a few Hours before his Death, named this Prince his Succeſſor, who took the Name of *Yong-ching*, which ſignifies *firm Peace*, or *indiſſoluble Concord*. That he is witty and ſpeaks well, but ſometimes too faſt, and without giving Time for any Reply; which ſome think he affects, to prevent hearing any Reaſons that might induce him to change his Reſolutions when they are once fixt.

and the Good of the People, to order the Strangers to be ſent out of the Provinces, either to Court or to *Ma-kau*, and that their Temples might be put to other Uſes. DYN. XXII. *TSING.* Cyc. LXVIII. Year of *Chriſt* 1684.

This Petition was referr'd to the Tribunal of Rites to determine what was to be done: whoſe Sentence was, to keep at Court the *Europeans* that are already there; to bring thither thoſe from the Provinces that might be uſeful; to ſend the reſt to *Ma-kau*; to convert their Temples to public uſes; and ſtrictly to prohibit their Religion. This Sentence of the Tribunal was confirm'd by the Emperor, to which he only added; That the Vice-Roys of the Provinces ſhould allow them a *Mandarin* to conduct them to the Places appointed, and protect them from any Inſults. The Miſſionaries beſtirr'd themſelves heartily by means of their Friends, and eſpecially the Emperor's thirteenth Brother, but to no Purpoſe; all the Favour they could obtain was, to be convey'd to *Kan-ton* inſtead of *Ma-kau*, nor were they allow'd to ſtay there, but on Condition they gave no Cauſe of Complaint. The Miſſionaries baniſh'd and their Religion prohibited.

By Virtue of this ſolemn Edict, which was publiſh'd throughout the Empire, the Miſſionaries were driven from their Churches, and tolerated no where but at *Pe-king*, and *Kan-ton*. Upwards of three hundred Churches were either demoliſh'd or converted to profane Uſes; and more than three hundred thouſand *Chriſtians*, depriv'd of their Paſtors, ſaw themſelves deliver'd up to the Rage of Infidels. There was then, and ſtill is, every Method employ'd that a prudent Zeal can inſpire, to re-animate, as often as poſſible, the Faith of thoſe ſeveral Communities, and keep them ſtedfaſt in it. Their Churches demoliſhed.

This Edict was ſcarcely publiſh'd, when the Emperor let fall the whole weight of his Anger and Indignation upon an illuſtrious and numerous Family which had embraced the Faith. The Head of this Family is a Prince of the Blood, deſcended from the eldeſt Brother of the Founder of the preſent *Dynaſty*; whom, without any regard to his Dignity, his old Age, or his important Services to the State, he baniſh'd into *Tartary*, together with his Children; being no leſs than eleven Princes, beſides ſixteen Princeſſes, who were marry'd to *Mongol* Princes, or *Mandarins* of *Pe-king*. All theſe Princes and Princeſſes, who had each a numerous Family, were degraded from their Rank, and allow'd no other Abode than a deſart Place in *Tartary*, where they were cloſely confin'd, and guarded by Soldiers. This venerable old Man was ſeen ſetting out for the Place of his Exile, with his Children and Grand-Children, to the Number of thirty ſeven, without reckoning the Wives and Daughters, who were near as many; and about three hundred Domeſticks of both Sexes, the greater Part of whom were baptized. All theſe Diſgraces not being able to ſhake their Conſtancy, the Princes were brought back to *Pe-king* in Waggons, loaded all the Way with nine Chains; there undergoing ſeveral Interrogatories, they were promiſed to be reſtored to their former Dignities if they would renounce their Faith, but were threatned with more dreadful Tortures if they refuſed. Theſe Methods proving ineffectual, they were condemn'd to die by the Tribunals; But the Emperor changed this Puniſhment into perpetual Confinement. Accordingly ſome were ſhut up in cloſe Priſons, where three dy'd merely thro' Hardſhips; the reſt were diſperſed in the Provinces, to end their Days in obſcure Dungeons, under a Load of Irons. The Ambaſſadors of *Portugal* and *Ruſſia*, who were then at the Court of *Pe-king*, were Admirers of the Conſtancy and Intrepidity of theſe Illuſtrious Confeſſors of *Jeſus Chriſt*. Some Converts of the Royal Family ſeverely treated.

How little ſoever this Prince appear'd to favour our Religion, which yet he could not but eſteem, we cannot avoid praiſing his unweary'd Application to Buſineſs; For he employ'd his Thoughts Night and Day to eſtabliſh a wiſe Form of Government, and procure the Happineſs of his Subjects. The way to gain his Favour is to preſent him ſome Scheme tending to benefit the Public, and comfort the People, upon which he immediately reſolves, and puts it in Execution, without ſparing any Expence. He hath made ſeveral fine Regulations to honour Merit, and reward Virtue, to raiſe an Emulation among Huſbandmen, and to relieve his Subjects in Years of Sterility. Theſe excellent Qualities have in a very ſhort time gain'd him the Reſpect and Love of all his Subjects. Great Character of the Emperor.

The fiftieth Year of the Cycle, 1730 (c), the Emperor's thirteenth Brother, who ſhar'd with him the Burthen of Affairs, dy'd the nineteenth of *June*, of a languiſhing Diſtemper, being worn away meerly by his exceſſive Application. The Emperor was ſo inconſolable for his Loſs, that it even prejudiced his Health. He cauſed extraordinary Honours to be paid to this Prince, which he was pleaſed to account for to the Public by frequent Declarations; wherein he intimated, how deſirous he was that all the World ſhould ſhare in his Grief, and aſſiſt at his Funeral, without Diſtinction of Rank, giving leave both to Great and Small to honour the Deceaſed in their own way, either by Preſents or Encomiums. He added nevertheleſs, that he would conſtrain no body, and that thoſe who did not think this Prince deſerved ſuch Honours were at Liberty not to pay them; yet at the ſame time he appointed Officers to take Notice of all thoſe who perform'd this Duty, and to give him an account of them daily. His Body was expoſed in the great *Ting*, where none were admitted but the Princes of the Blood. Before the firſt Gate of the Palace there is a great Court, in the middle of which a Hall was erected, made of Matts, with a Throne in it, for the Deceaſed was not only a *Regulo* of the firſt Order, but had alſo the Title of *Yuê-vang* or *King*; and before this Throne ſtood a ſmall Table, upon which were only two Candleſticks and a Perfuming-Pan. The Entrance into the Hall was by a Folding-Door, which was opened as often as the Officers of the Tribunal came in their turns to pay their Reverence, a ſet Number entring at a time. At firſt they ſtood upright behind the Tables, placed on the ſide of the Hall; then kneeling down, they made ſix ſeveral Proſtrations, giving a deep Groan all together, and ſo ſilently withdrew; being ſucceeded by others, who perform'd the ſame Ceremonies Extraordinary Honours paid to one of his deceaſed Brothers.

(c) The Year 1730 was the 47th of the Cycle.

DYN XXII. *TSING.* Cyc. LXVIII. Year of *Christ* 1684.

Ceremonies. Some time after the Body was carry'd to a Palace built on purpose, above half a League from the City, where those Rites were repeated; and here the *Mandarins* of the City, with the whole Body of Merchants, and the meaner sort of People went to pay him the last Honours.

One hundred Days after this he was carry'd to another Place, prepared in the same manner, where he lay the same space of Time. In short, there were five several Stations, of an hundred Days each, where the same Ceremonies were observ'd; and then he was convey'd to the Place of his Sepulchre, which the Emperor had caused to be prepar'd, being four Leagues in Circumference. The *Mandarins* of the Provinces either came to perform this Rite themselves, or deputed their Sons in their stead; afterwards they caused Monuments to be raised in their respective Districts, which contain the greatest Elogiums on the illustrious Deceased. The Emperor had his Name placed in the Hall of Emperors; a very extraordinary Distinction, and which is never conferr'd on private Persons, but when they have render'd the most important Services to the State.

Emperor's 3d Brother imprison'd.

Soon after the Emperor caused his third Brother to be arrested, and closely imprison'd; but it is not known what occasion'd his Disgrace, which has even reach'd his Family, who are intirely out of Favour, and degraded from their Rank and Dignities.

Dreadful Earthquake.

On the thirteenth of *November*, the Year following, being 1731, the City of *Pe-king* was almost overturn'd by an Earthquake, the most extraordinary that ever afflicted *China*. The first Shocks, which happen'd a little before eleven in the Morning, were so very sudden and violent, that they were not perceived but by the dreadful Noise made by the falling of the Houses and Buildings. One would have imagin'd that they had been blown up in the Air by a general Mine, and that the Earth had open'd under Foot; for in less than a Minute upwards of a hundred thousand Inhabitants were bury'd in the Ruins, and a still greater number in the Country, where whole Towns were intirely destroy'd.

Its singular Course.

What is singular in this Earthquake is, that it was not equal throughout the Line of its Course; for in some Places it made great Devastations, and seem'd to skip over others, where the Shocks were but slightly felt. Nothing could resist two Shocks so sudden and contrary to each other; and where the resisting Matter was most solid, there the Effects were most violent. This was follow'd by twenty three other smaller Shocks in less than twenty four Hours.

The Emperor was then at his fine Pleasure-House two Leagues from *Pe-king*, which was instantly reduc'd to such a miserable Condition, that to repair it will require an immense Sum of Money. He was taking the Air in a Bark upon a Canal, which runs thro' his Gardens, when immediately falling prostrate, he lifted his Hands and Eyes towards Heaven. Afterwards he publish'd an Edict, wherein he accused himself, attributing this Evil to the Wrath of Heaven for his Offences, and to his want of Care in governing the Empire.

Emperor's Liberality.

This Prince appear'd very sensible of the Affliction of his People, and commanded several Officers to make a List of the demolish'd Houses, and to enquire what Damage each Family had sustain'd, advancing several considerable Sums towards their Relief. The Missionaries at *Peking* partook of his Liberality; for he admitted them to Audience, where he receiv'd them kindly, and gave them a thousand *Taëls* towards repairing their Churches.

The Missionaries expelled to *Macau*.

The fifty second Year of the Cycle, 1732 (A), the Missionaries, who were ten Years before driven from the Provinces, and banish'd to *Kan-ton*, were now forced from *Kan-ton* to *Ma-kau*, (a little City belonging to the *Portugueze*, but where notwithstanding the *Chinese* are Masters) being allow'd but three Days to prepare for their Journey, and to carry away their Goods. The only Reason given for such hard Usage was, that they had disobey'd the Emperor's Order, in preaching the *Christian* Law.

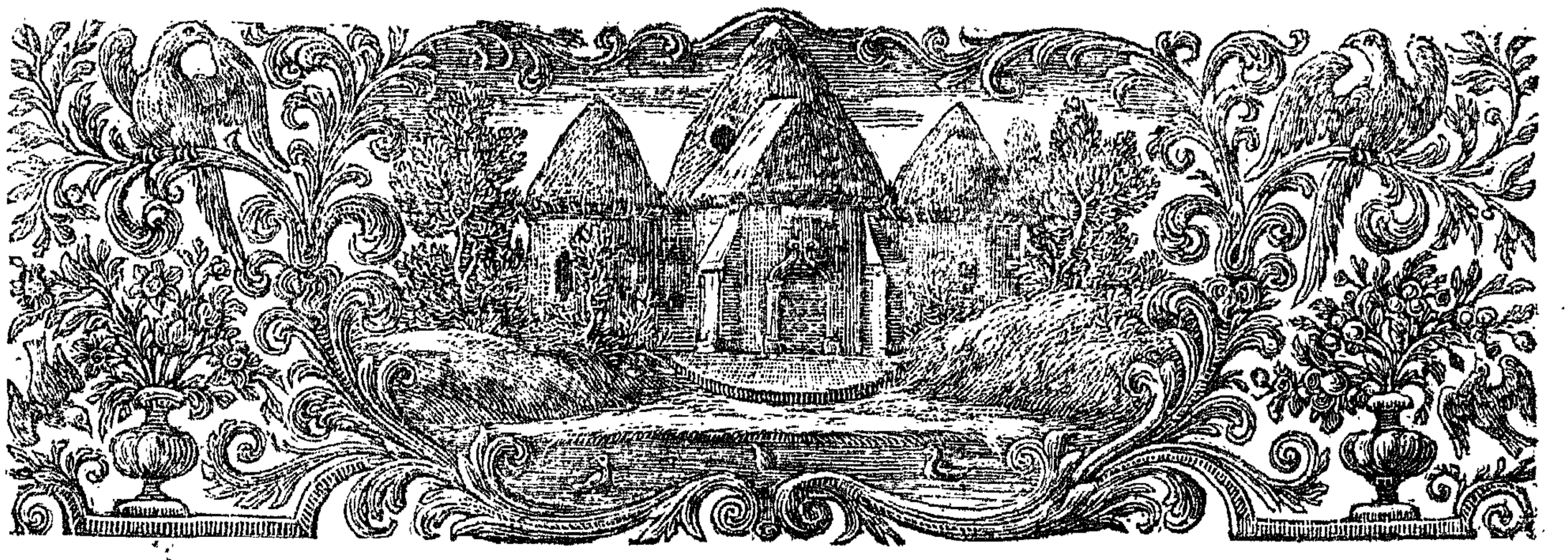
The twentieth of *August* they embark'd to the number of thirty, under the Convoy of four Galleys and two *Mandarins*. When they came to *Ma-kau*, the *Mandarins* caused their Domestics, and the *Christians*, who had follow'd the Missionaries, to land also, and sent them back, loaded with Irons to *Kan-ton*; where, after being dragg'd in an ignominious Manner before several Tribunals, some were cast into Prison, others receiv'd the Bastonado, and others were condemn'd to carry the *Kan-ghe* for a Month or two. They all confess'd openly the Name of *Christ*, and gave public Testimony to the Truth and Holiness of their Religion. (B)

and their Followers punish'd.

These are the most remarkable Transactions hitherto under this Emperor, who is now in the twelfth Year of his Reign, and governs his vast Dominions with an absolute Authority; so that here I must finish the *Fasti* [or Annals] of this great Monarchy.

(A) The Year 1732 was the 49th of the Cycle.

(B) Since this was written *Yong-ching* dy'd in 1736, and the Missionaries are in hopes of being restored; but methinks without any real Grounds. For since they acknowledge they found numbers of *Jews* and *Mohammedans* in *China*, on their first Arrival, but no *Christians*, notwithstanding their being so numerous, as they pretend, in former Ages, and that several Emperors themselves embraced the Faith, how can they hope for better Success now? And indeed it seems almost impossible that the *Romish* Religion should ever gain firm footing in that Country; considering how very averse the *Mandarins* in general (with the rest of the Followers of *Confucius*) are to it, as looking on it to be the counterpart of the Religion of the *Bonza's* or *Lama's*: who, by their Arts to delude and fleece the People; by their pretended Revelations and Miracles; by their recommending a Monastic Life to both Sexes; and especially by their praying to Saints, and use of Images in Religion, have been odious to them in all Ages, as appears from the foregoing Annals.



OF THE

Antiquity and *Extent*

OF THE

CHINESE MONARCHY.

CHINA has this Advantage over all other Nations, that for more than four thouſand Years it has been almoſt conſtantly governed by its own Princes; and has continued the ſame, with regard to the Attire, Morals, Laws, Cuſtoms and Manners of the Inhabitants, without deviating in the leaſt from the wiſe Inſtitutions of its ancient Legiſlators. *Antiquity of the Chineſe Nation.*

As the Inhabitants find within themſelves every thing that is neceſſary for the Conveniences and Pleaſures of Life; ſo judging their native Soil ſufficient to ſupply all their Wants, they have ever affected to carry on no Commerce with the reſt of Mankind. This Ignorance of diſtant Countries led them into the ridiculous Perſwaſion that they were Maſters of the whole World; that they inhabited the greater Part of it; and that all without the Bounds of *China* were Barbarians: Which Averſion to foreign Trade, joined to the Solidity of the People, has not a little contributed to the conſtant Uniformity found in their Manners. *Unchangeable in their Manners and Cuſtoms.*

Concerning the Origin of this Empire, there are two Opinions among the learned *Chineſe*; for they do not give into the Chimerical Notions of the Vulgar, who, on the Credit of ſome fabulous Authors, place it in imaginary Ages before the Creation. Their beſt Hiſtorians diſtinguiſh their Chronology into the Fabulous, the Doubtful, and the Certain; and being unwilling to admit any thing that is not grounded on Truth, reject the Ages preceding *Whang-ti*, as uncertain, or not to be reduced to a true Chronological Order; and the Times before *Fo-hi*, as fabulous. *Opinions about the Origin of the Empire.*

Theſe Authors therefore conſider (A) *Fo-hi* as the Founder of their Monarchy, who about two hundred Years after the Deluge, according to the Septuagint, reigned firſt towards the Confines of *Shen-ſi*, and in the Province of *Ho-nan*, ſituate almoſt in the Heart of the Empire; after which he cleared all that Tract of Land extending from thence to the Eaſtern Ocean. *Fo-hi* the Founder of the Monarchy.

This is the Opinion of almoſt all the *Literati*: and indeed it is ſo well ſupported by a conſtant Tradition, and the Authority of their moſt ancient Hiſtories, which could not have been altered by Strangers, that it's generally look'd upon as inconteſtable. According to theſe *Yaù* was the fifth Emperor, tho' there are other *Chineſe* Authors, who carry their Monarchy no higher than his Reign: But ſhould any one preſume to place its Commencement lower, he would not only

(A) Among the Chimeras of the Learned, may be placed the Notion ſome of late have entertained, that *Fo-hi* is the ſame with *Noah*; which Conjecture is grounded on ſome feint, or rather forced Reſemblance between certain Circumſtances in the Hiſtory of each, ſet forth at large in a Modern Performance. See *Univerſ. Hiſt. Vol.* I. *p.* 116. in the Note.

be laughed at, but ſeverely chaſtiſed, if not put to Death; and ſhould the Miſſionaries betray the leaſt Suſpicion of that Kind, it would be ſufficient Ground to baniſh them out of the Empire.

China Inhabited for certain 2155 Years before *Chriſt*.

It is certain however, that *China* was inhabited above 2155 Years before the Birth of Chriſt, which is demonſtrable from an Eclipſe of the Sun that Year; as may be ſeen in the Aſtronomical Obſervations, extracted from the *Chineſe* Hiſtory and other Books in that Language, and publiſhed in the Year 1729. (B)

The moſt ancient Empires of the *Aſſyrians*, *Medes*, *Perſians* and *Greeks*, have been long ſince deſtroyed; whereas that of *China*, like its great Rivers, which always flow with the ſame Majeſty, has loſt nothing in ſo many Ages, either of its Beauty or Splendor: For as often as this Monarchy has been diſturbed by Civil Wars, the weak or bad Conduct of its Emperors, or by a foreign Yoke, the Evil has been but of ſhort Continuance; the Wiſdom of the fundamental Laws, joined to the happy Diſpoſitions of the People, always affording the Means to recover itſelf.

Govern'd by Monarchs above 4000 Years.

Thus for four thouſand Years and more, this Imperial Throne has been poſſeſſed, without any Interruption, by twenty two Families; in which they reckon two hundred and thirty-four Emperors, who reigned ſucceſſively till the Invaſion of the *Tartar* King, who about eighty-five Years ſince ſeized the Crown, and has given *China* three Emperors of his Family, namely, *Shunchi*, who reigned ſeventeen Years; *Kang-hi*, who reigned ſixty Years; and *Yong-ching*, who aſcended the Throne in 1722. [but is ſince dead.]

Eaſy Conqueſt by the *Manchew's*, to what owing.

This Conqueſt was made with the moſt ſurprizing Facility, thro' the Miſ-underſtandings of the *Chineſe*, and the various Factions which divided both the Court and the Empire. The greater Part of the Imperial Army was employ'd at that time near the Great Wall, in oppoſing one of the Kings of the Eaſtern *Tartars*, called *Manchew's*: who to revenge the Injuſtice done his Subjects in trading with the *Chineſe* Merchants, and the little Regard ſhewn by the Court to his Complaints, had entred into *Lyau-tong*, at the Head of a formidable Army, and begun a War, which laſted many Years; in the Courſe of which ſeveral Battles were fought, Cities beſieged, and Irruptions made into the Empire, with various Succeſs on both Sides.

Great Succeſs of *Li-kong*, a Rebel.

Mean time the Emperor *Tſong-ching*, lived very eaſy in his Capital, tho' he had but little Reaſon to be ſo. For the unjuſt Puniſhment, to which he had condemned one of his moſt conſiderable Miniſters, his exceſſive Severity, and extreme Covetouſneſs, which would not permit him to leſſen the Taxes, even in a time of the greateſt Scarcity, having provoked the People to revolt, in the Capital as well as in the Provinces; a *Chineſe* of the Province of *Se-chwen*, called *Li-kong-tſe*, who was a bold enterprizing Man, put himſelf at the Head of a great Number of Rebels; and his Army increaſing daily with the Malecontents, in a ſhort time he made himſelf Maſter of ſeveral conſiderable Towns, and even whole Provinces. He gained the Affections of the People, by eaſing them of the heavy Taxes, and by turning out the Magiſtrates, placing in their ſtead others, in whom he could confide, charging them to uſe his Subjects with Mildneſs; but on the other hand, he gave up every City which made the leaſt Reſiſtance, to be plunder'd by his Soldiers. In ſhort, after he had inriched himſelf with the Spoils of the delightful Province of *Ho-nan*, he went into that of *Shen-ſi*, where he was declared Emperor, under the Name of *Tyen-ſhun*, which ſignifies, *He that obeys Heaven*; in order to perſuade the People, that he was the Inſtrument appointed by Heaven to deliver them from the Tyranny and Oppreſſion of the Miniſters.

He is declared Emperor.

When the Rebel found himſelf near *Pe-king*, where the Diviſions among the Grandees favour'd the Attempts of his Spies to get Intelligence, he reſolved without farther Delay to take that Capital. Moſt of its Troops were then on the Frontiers of *Tartary*, and ſeveral Chiefs of thoſe which remain'd, being gain'd over, were ready to join with the Tyrant: who beſides had ſent a great Number of his beſt Soldiers into the City, diſguiſed like Merchants, with Money to hire Shops and carry on a Trade; that being thus diſperſed into every Part of it they might awe the Inhabitants and favour his Deſign, whenever he ſhould appear before the Walls.

Takes *Pe-king*.

The Succeſs anſwered his Expectations: for his Army was no ſooner in ſight of the City, before Sun-riſe, than one of the Gates was opened to him; and the few faithful Soldiers that reſiſted him being quickly overpower'd, he march'd thro' the City, like a Conqueror, directly to the Palace, the firſt Wall of which was forced before the Emperor heard any thing of the Matter. This unhappy Prince, thus forſaken and betray'd by his Courtiers, finding it not in his Power to eſcape the Fury of his Enemy; and fearing to fall into the Hands of a Rebel more than Death itſelf, retired in Deſpair into one of his Gardens with his Daughter, and having firſt killed her at one Stroke with a Sabre, he hanged himſelf on a Tree.

All ſubmit but the General *U-ſan-ghey*.

After this Cataſtrophe all ſubmitted to the Tyrant, who, to eſtabliſh himſelf on the Throne, put to Death ſeveral of the great *Mandarins*, and exacted large Sums of Money from others. None refuſed to acknowledge him for Emperor, except *U-ſan-ghey*, who commanded the Forces that were on the Frontiers of *Tartary*; to reduce whom he ſet out with his Army, taking along with him the Father of that General, called *U*, who then lived at *Pe-king*, and was venerable for his Age as well as Dignities.

U-ſan-ghey having retired into one of the Cities of *Lyau-tong*, the new Emperor beſieged it, and ordering *U* to be brought out in Chains, threaten'd to cut his Throat before the General's Face, if he did not ſubmit to him forthwith.

(B) We are obliged for the Extracts here meant to *P. Gaubil*, who tranſmitted them with many other very curious Matters relating to the *Chineſe* Aſtronomy and Hiſtory, which were publiſhed by *P. Etienne Souciet*, under the Title of *Obſervations Mathematiques, Geographiques, Chronologiques & Phyſiques*, &c.

U-ſan-ghey

U-ſan-ghey, after being agitated for a while between the Love of his Country and Filial Tenderneſs, at length ſacrificed his Father to his Virtue; the old Man himſelf, extolling the Loyalty of his Son, met his Fate with an heroic Courage. This cruel Action provoked the General ſo much the more to ſeek Revenge; but as it was difficult for him long to reſiſt the Efforts of the Uſurper, he thought that by piquing the Generoſity of the *Tartar* King, he might not only obtain Peace from him, but likewiſe his Aſſiſtance, with all his Forces. *Tſong-tê*, (which was the Name of this King) incited by a ſecret Ambition, more than the Riches offer'd by the *Chineſe* General, liked the Propoſition ſo well, that the very ſame Day he appear'd at the Head of eighty thouſand Men. The Uſurper being inform'd of the Union of the *Chineſe* and *Tartarian* Armies, durſt not encounter two ſuch great Commanders, but retir'd in haſte to *Pe-king*; and having loaded ſeveral Wagons with the choiceſt Goods of the Palace, he ſet it on Fire, and fled into the Province of *Shen-ſi*, where he took ſuch Care to hide himſelf, that the Place of his Retreat could never be found; Altho' he made great Speed, yet part of the Plunder fell into the Hands of the *Tartarian* Cavalry, who purſued him; However, *Tſong-tê*, who might eaſily have routed his Army, choſe rather to repair to *Pe-king*, where he was joyfully received, both by the Grandees and the People. All looked on him as their Deliverer, and were manag'd ſo dexterouſly that they intreated him to take into his Hands the Government of the Empire, which was the thing he aim'd at. But he did not long enjoy his Conqueſt, for he dy'd quickly after, having only time to name *Shun-chi*, his Son, for his Succeſſor, who was but ſix Years Old; leaving the Care of his Education and the Government to one of his Brothers call'd *A ma vang*.

U-ſan-ghey calls in the *Manchews*.

Li-kong flies, and is heard of no more.

King of the *Manchews* proclaimed Emperor and dies.

This Prince by his Courage and Policy reduced moſt of the Provinces, which were averſe to the *Tartar* Yoke; and tho' he might have kept the Empire to himſelf, yet he ſurrender'd the Government to his Nephew, as ſoon as he had attain'd the proper Age. The young Emperor ſhew'd himſelf at once ſo able in the Art of Reigning, that he ſoon gain'd the Hearts of his Subjects; and as nothing eſcap'd his Vigilance and Penetration, he found Means to unite the *Chineſe* and *Tartars* ſo firmly, that they ſeem'd to be but one Nation. During his Reign he maintain'd the Grandeur of the Empire with ſuch a Superiority of Genius, as made him admired by his Subjects when living, and regretted when dead. Being at the Point of Death, which happen'd in the twenty fourth Year of his Age, he call'd his four chief Miniſters; and having expreſs'd his Concern for not having been able to reward thoſe who had faithfully ſerv'd his Father, he declared, that *Kang-hi*, who was then but eight Years old, was of all his Children fitteſt to ſucceed him, and recommended his Education to their Care.

Moſt of *China* reduced under his Son *Shun-chi*.

The Day after the Death of the Emperor *Shun-chi*, his Body being put in a Coffin, *Kang-hi* was proclaim'd Emperor; when aſcending the Throne, all the Princes, Lords, Prime Officers of the Army and the Crown, with the *Mandarins* of the ſeveral Tribunals, proſtrated themſelves at his Feet three times, ſtriking the Ground with their Fore-Heads every Time they kneel'd, and made the nine Cuſtomary Reverences.

Kong-hi ſucceeds.

Nothing could equal the Magnificence of the Great Court, where this Ceremony was perform'd. All the *Mandarins* were ranged on both ſides, dreſs'd in Silk, flower'd with Gold, in the form of Roſes; there were fifty who carry'd great Umbrellas of Gold-Brocade and Silk, with their Staves gilt, and were divided in two Rows, twenty five on each ſide of the Throne. On the ſide of them were fifty other Officers with large Fans of Silk embroider'd with Gold; and near theſe were twenty eight large Standards, imbroider'd with golden Stars, great Dragons, and the Figure of the Moon in its Change, its Full and Wane, with all its various Phaſes and Appearances: In order to repreſent its twenty eight Manſions in the Heavens, and its different Conjunctions and Oppoſitions with the Sun, as they appear in the Interſections of the Circles, which the Aſtronomers call Nodes, or the Dragon's Head and Tail. A hundred Standards follow'd theſe; and the reſt of the *Mandarins* carry'd Maces, Axes, Hammers, and other Inſtruments of War or Ceremony, with Heads of ſtrange Monſters and other Animals.

Aſcends the Throne with great Magnificence

The Sovereign Power was never ſo abſolute as under this Monarch; who during his whole Reign, which was one of the longeſt to be met with, was not only held in Veneration throughout *Aſia*, but his great Merit and Renown paſſing the Ocean, procured him the Admiration and Eſteem of all *Europe*. It was he, who, uniting the two *Tartaries* with *China* into one Empire, brought under his Power a vaſt Extent of Country, which is no where interrupted by the Territories belonging to any foreign Prince. As none but the *Weſtern Tartars* were able to give him Diſturbance, he partly by Policy, and partly by Force, oblig'd them to remove three hundred Miles beyond the Great Wall, where he gave them Lands and Paſtures, ſettling his own Subjects in their Room. In ſhort, he divided this immenſe Country into ſeveral Provinces, which were tributary and ſubject to him; and kept them ſtill more in Awe by means of the *Lama's*, who have an abſolute Sway over the Minds of the *Tartars*, being ador'd by them like ſo many Divinities.

Unites the two *Tartaries* with *China*.

His Policy.

He made uſe of another Piece of Policy: for whereas his Predeceſſors ſhut themſelves up in their Palaces, and were never ſeen by the People; he on the contrary went out of his three times a Year, either to travel or perform Hunting-Matches, which reſembled ſo many military Expeditions.

Appears among his Subjects.

As ſoon as he had eſtabliſh'd a ſolid Peace in his Dominions, he re-call'd the greater part of the Forces that were diſpers'd thro' the Provinces; and to prevent their being ſoften'd by Eaſe and Luxury, march'd them from time to time into *Tartary*, arm'd with Bows, Arrows, and Cimeters: there to wage War with Stags, Boars, Bears, Tygers, and other wild Beaſts, making his Soldiers perform long and fatiguing Journeys. This great Army was divided into Companies, and march'd in Order of Battle, at the Sound of Drums and Trumpets. It had its Van, Rear, main Body, right

Makes frequent Journies into *Tartary*.

right and left Wings, commanded by ſo many Princes and great Lords; and was follow'd by Waggons, Horſes, Camels, and Mules, loaded with Proviſions, and Ammunition. It was oblig'd to encamp every Night, there being neither Cities, Towns, nor Villages in the *Weſtern Tartary*, whoſe Inhabitants dwell in Tents, diſperſed over the Country; where they feed their Oxen, Horſes, and Camels, removing from Place to Place for the Conveniency of Paſture. They know nothing of ſowing Corn or cultivating Land, but live on Milk, Cheeſe, and what they can take in Hunting.

While the Emperor thus kept his Troops in Action, and the *Tartars* in Obedience, he did not leſſen his Application to State-Affairs, but held his Councils regularly with his Miniſters under a Tent, as if it had been a Palace, and gave them his Orders. He was inform'd of every thing, and govern'd the Empire wholly, by himſelf, as the Soul that gave Motion to all the Members of ſo great a Body, not intruſting the Adminiſtration either to his *Ko-lau's*, or to the great Lords of the Court; as for the Eunuchs of the Palace, who had ſo much Power in the preceding Reigns, they had not the leaſt Authority. Another piece of his Policy was, to appoint one half of the Officers of the Tribunals *Chineſe*, and the other half *Tartars*, who being ſo many Spies on each other, might prevent any Attempts to the Prejudice of either Nation; beſides, it obliged the *Tartars* to apply themſelves early to Literature, in order to qualify themſelves for Employments, according to the ancient Cuſtom of the Empire.

Mixes the *Tartars* with the *Chineſe* in the Tribunals

Ever ſince the Peace, which this Prince concluded with the *Ruſſians* at *Nip chû*, for ſettling the Limits, the true Extent of this great Empire has been known; being in length from the moſt Southern Point of [the Iſland of] *Hay-nan*, to the Extremity of that Part of *Tartary*, ſubject to the Emperor, upwards of nine hundred common Leagues of *France*. Beſides there are many Kingdoms, as *Korea*, *Tong-king*, *Kochin-china*, *Siam*, *&c.* which are tributary to the Emperor, who ſometimes appoints, and muſt always confirm their Kings. But theſe Countries differ from *China*, as well in their reſpective Forms of Government, as in the Fertility of their Soil; the Number, Beauty, and Largeneſs of their Cities; the Religion, Genius, Manners, and Politeneſs of their Inhabitants: ſo that the *Chineſe* have very little Eſteem for them, calling them Barbarians, and induſtriouſly avoiding all Alliance with them.

Extent of the Empire.

The fifteen Provinces, into which *China* is divided, are not equally peopled; for from *Peking* to *Nan-chang*, which is the Capital of *Kyang-ſi*, the People are not ſo numerous as in the Provinces of *Che-kyang*, *Kyang-nan*, *Quang-tong*, *Fo-kyen*, and ſome others, where the great Roads as well as Cities are ſo crouded, that it is troubleſome to travel; whence the Miſſionaries, who have ſeen only thoſe fine and populous Provinces, have exaggerated the Number of Inhabitants, which however far exceeds that of all *Europe* put together. Altho' *Pe-king* ſtands on more Ground than *Paris*, I don't believe it contains above three Millions of Souls; which Computation is the more certain, as every Head of a Family is oblig'd to give the Magiſtrates an account of the Number of Perſons that compoſe it, with the Age and Sex of each.

Multitude of its Inhabitants.

Several things contribute to make this Country ſo prodigiouſly populous, as the *Chineſe* being allow'd many Wives; their Sobriety and ſtrong Conſtitution; their Contempt for other Nations, which prevents their ſettling or even travelling abroad; the Goodneſs of the Climate which has been hitherto free from the Plague; and eſpecially the almoſt perpetual Peace which they enjoy.

Great Number of Cities, Towns, Fortreſſes, *&c.*

There are in each Province, beſides the Capital (which is very large and fit to be the Seat of the Empire) a great Number of Cities of the firſt, ſecond, and third Order; moſt of which are built on the Banks of navigable Rivers, with large Suburbs on each ſide. Add to theſe a multitude of Forts, Caſtles, Villages, and Towns; ſome of which latter, eſpecially thoſe call'd *Ching*, vye with Cities in Magnitude, Number of Inhabitants, and Trade: tho' they are only call'd Towns, becauſe they have neither Walls, nor Magiſtrates of their own, being govern'd by thoſe of the neighbouring Cities; thus *King-te-ching*, where the fineſt Porcelain is made, depends on a City in the Diſtrict of *Zhau-chew*, and *Fo-ſhan* on *Kan-ton*, which is but four Leagues Diſtant, *&c.*

Moſt of the Cities of *China*, (but not all as ſome have affirmed) are alike, being Oblong Squares, whoſe Walls are built on a Line at right Angles, and facing the four Cardinal Points as near as may be. In like manner, whatever way the Streets are diſpoſed, the Houſes ought always to front the South, in order to avoid the ſharpneſs of the Northwind, which does not agree with the *Chineſe*; and for this Reaſon the Door is commonly made ſlanting in one of the ſides of the Court.

Form of the Cities.

The Walls of the Cities, which are generally very broad and high, are either of Brick or ſquare Stone, ſurrounded by a wide Ditch, and fenc'd behind with a Rampart of Earth, as well as fortify'd with ſquare Towers at certain Diſtances.

Their Walls.

Every Gate is double, and opens with two Leaves; and between the Gates is a Place of Arms for exerciſing the Soldiers. When one enters the firſt Gate, the ſecond is not to be ſeen, becauſe not oppoſite. Above the Gates are fine Towers, which ſerve for Arſenals and Guard-Houſes for Soldiers; and without the Gates are frequently large Suburbs, almoſt as populous as the City.

Their Gates.

In the moſt frequented parts of each City, there is one or more Towers, which make a moſt beautiful Appearance, on account of their Architecture and Hight; ſome conſiſting of nine, but none of leſs than ſeven Stories. The principal Streets are generally ſtreight, but often narrow, except thoſe of the Imperial City, which are very wide, as well as long; and perhaps the moſt convenient in the World, eſpecially for Horſes and Waggons. All the Houſes, excepting the Towers and ſome particular Buildings overtoping the reſt, are very low; and ſo hid by the Walls of the City

Their Towers.

City, that were it not for a great number of ſquare Towers that appear, one would take it at a diſtance for a vaſt Park. There are waſte Places in ſome of the Cities, becauſe not re-built ſince they were ruin'd by the *Tartars*, who lately conquer'd *China*. But what is very remarkable, near the great Cities, eſpecially in the Southern Provinces, there are ſeen a kind of floating Cities; conſiſting of a prodigious multitude of Barks on both ſides of the River, which are inhabited by numbers of Families, who have no other Dwellings: ſo that the Water is almoſt as populous as the Land.

Chineſe divided into two Claſſes.

There are properly but two Orders in the Empire, one of the Nobility, and the other of the People. The firſt comprehends the Princes of the Blood; the Dukes, Earls, *Mandarins* of Learning and Arms; thoſe that have been *Mandarins* formerly, but are not ſo at preſent; and the *Literati*, who by their Studies having obtain'd the firſt Degrees of *Literature*, are aſpiring to the Magiſtracy and Dignities of the Empire. The ſecond comprehends the Huſbandmen, Merchants, and Tradeſmen. I ſhall treat of each of theſe in their Order, according to the Plan I have laid down.

Of the Authority of the Emperor, and Seals of the Empire; his common Expences, his Palace, his Equipage, and the Order of his March when he goes abroad.

Authority and Majeſty of the Emperor.

THERE is no Monarchy whoſe Government is more deſpotic than that of *China*. The Emperor is veſted with abſolute Authority, and to appearance is a kind of Divinity; The Reſpect which is paid him amounting to a ſort of Adoration. His Words are like ſo many Oracles, and the leaſt of his Commands as implicitly obey'd as if they came down from Heaven. None are ſuffer'd to ſpeak to him but on their Knees, not even his eldeſt Brother; or to appear before him with Ceremony in any other Poſture, unleſs he gives Orders to the contrary. Only the Lords who accompany him, are permitted to ſtand before him, and to bend one Knee when they ſpeak to him.

Deſcend to his Officers.

The ſame Honours are paid the Emperor's Officers, when repreſenting his Perſon, and giving his Orders, either as Envoys, or *Mandarins* of the Preſence. Little ſhort of this is the Reſpect due to Governors, when they adminiſter Juſtice, who with regard to the People may be ſaid to be Emperors, and Subjects with regard to their Superiors: which admirable Subordination contributes more than any thing elſe to the Repoſe of the Empire, where it is never conſider'd who the Perſon is, but whom he repreſents.

Profound Veneration paid him.

The *Mandarins*, the Grandees of the Court, and the Princes of the Blood, proſtrate themſelves not only in the Preſence of the Emperor, but often even before his Chair, his Throne, and every thing that is for his Uſe; kneeling down ſometimes at the ſight of his Habit or his Girdle. Not that they are either blind to his Faults, or approve of them; on the contrary, they blame them in their Hearts, and condemn him, when they ſee him abandon'd to Avarice, Anger, or any ſuch ſhameful Paſſion. Yet they think they ought to give theſe public Marks of Veneration for their Emperor, in order to maintain Subordination ſo eſſential to every good Government; and to inſpire the People, by their Examples, with the Submiſſion, and Obedience due to his Authority. In conſequence of this Maxim they give him the moſt lofty Titles, calling him *Tyen-tſe, the Son of Heaven*; *Whang-ti, Auguſt and ſovereign Emperor*; *Shing-whang, Holy Emperor*; *Shau-ting, Palace Royal*; *Van-ſwi, Ten thouſand Years.* Theſe Names, and many more of the ſame Nature, ſhew not only their great Reſpect for his Perſon, but the Vows they make for his Preſervation.

Lofty Titles given him.

No Subject, be his Rank or Quality ever ſo great, dares ride on Horſeback, or paſs in a Chair before the Gate of his Palace; but as ſoon as he approaches it, he muſt alight, and not mount again till he comes to the Place appointed for that Purpoſe. On certain ſtated Days of the Week, or Month, all the Grandees are oblig'd to appear in Habits of Ceremony, in one of the Courts of the Palace, to pay their Homage; where, if he does not appear perſonally, they muſt proſtrate themſelves before his Throne. If he falls dangerouſly ſick, it cauſes a general Alarm, the *Mandarins* of all Orders aſſemble in a vaſt Court of the Palace; and without regarding the Inclemencies of the Air, or the Rigor of the Seaſon, paſs both Nights and Days on their Knees, to teſtify their Grief, and intreat Heaven to reſtore his Health. For if the Emperor ſuffers, all the Empire ſuffers in his Perſon, his Loſs being the only Misfortune which his Subjects ought to dread.

His Throne adored in his Abſence.

Marks of Reſpect.

In the middle of the Courts of the Palace, there is a Path paved with large Stones, for the Emperor to walk on when he goes out; and thoſe that paſs along it muſt run faſt, which is a mark of Reſpect obſerv'd in paſſing before a Perſon of Quality: but they have a particular way of Running, which is eſteem'd as graceful among the *Chineſe*, as the making a handſome Bow in *Europe*. The firſt Miſſionaries were oblig'd to learn this Ceremony before they ſaluted the late

Emperor upon their Arrival at *Pe-king*: After they had paſs'd thro' eight great Courts, they arriv'd at his Apartment, which was a *Kong*; for ſo they call the great Halls or Parlours, ſtanding by themſelves, built upon Slabs of white Marble, where the Emperor lives.

This *Kong* conſiſted of a Hall, in which there was a Throne, and a Chamber, where he was ſitting on a *Kan* or *Eſtrade*, raiſed three Foot, which took up the whole length of the Room. The *Kan* was cover'd with a plain white Felt, affecting perhaps this Simplicity as being in Mourning for his Grand-Mother. His Habit was only of Black Sattin, lin'd with Sable-Fur, ſuch as moſt of the conſiderable Officers wear; he ſat croſs legg'd after the *Tartarian* Faſhion, and they made the Imperial Salute, as perform'd by thoſe who have Audience of this Prince.

The Imperial Salute. As ſoon as the Perſon is enter'd the Door of the Hall, he muſt run in a graceful manner till he comes to the Bottom of the Chamber fronting the Emperor; where he muſt ſtand a little while with both Arms ſtretch'd downwards, and after bending his Knees, bow to the Ground three times, then riſe up again: and repeat this laſt Ceremony the ſecond and third time, till he is commanded to advance, and kneel at the Emperor's Feet.

The Imperial Colour and Arms. Yellow is the Emperor's Colour, and is forbidden every body elſe. His Veſt is cover'd with Dragons, which is his Coat of Arms; none elſe daring to wear them with five Claws, on pain of Puniſhment. He dates his Letters, Decrees, and all his publick Acts with the Years of his Reign, and the Day of the Moon; as for Inſtance, The ſixteenth Year of my Reign, and the ſixth of the fourth Moon.

The Sentiments of the profoundeſt Veneration for their Emperors, which the *Chineſe* are brought up in from their Cradles, are corroborated by that abſolute and boundleſs Power veſted in him by the Laws. He only has the Diſpoſal of the Lives and Fortunes of his Subjects; nor can the Vice-Roy, the Tribunals, nor any ſovereign Court of Judicature, puniſh a Criminal with Death, till the Sentence be firſt confirm'd by the Emperor.

The Condition of the Princes of the Blood. The Princes of the Blood-Royal, however dignify'd by their Birth, have neither Power nor Credit in the State. They have the Title of Regulo, and are allow'd a Palace, and a Court with Officers and a Revenue conformable to their Rank; but they have not the leaſt Authority over the People, who yet pay them the greateſt Reſpect. Formerly, when they were diſperſed in the Provinces, the Officers of the Crown remitted them their Revenue every three Months; that by ſpending it as faſt as it came to hand, they might be diſabled from laying up any part of it for ſeditious or rebellious Purpoſes, and they were even forbidden on pain of Death to remove from the Place appointed for their Reſidence: but ſince the *Tartars* have been Maſter of *China*, the Emperor judg'd it more proper that all the Princes ſhould live at Court under his Eye. They have alſo Houſes, Lands, and Rents, beſides what the Emperor allows them for their Expences; and improve their Money by the Induſtry of their Domeſtics, ſo that ſome of them are very rich.

Emperor diſpoſes of all Employments. The Emperor alone diſpoſes of all Offices in the State. He names the Vice-Roys and Governors, raiſing and degrading them according to their Capacities and Merits, (for, generally ſpeaking, no Place in the Empire is venal;) even the Princes of the Blood have no Right to their Title, without his expreſs Permiſſion, which they could not obtain if they were irregular in their Conduct,

Can chooſe a Succeſſor, or negligent in their Duty. He chuſes for his Heir ſuch of his Sons as he judges fitteſt to ſucceed him; and if he thinks there is none of his Family capable of governing well, he pitches on one of his Subjects whom he deems moſt worthy. In the earlieſt times there have been Inſtances of Princes, who are ſtill revered by the *Chineſe* for having preferr'd the Welfare of the State to the

and depoſe him at Pleaſure. Glory and Splendor of their own Family; but for ſeveral Ages paſt, the Emperors have nominated their Succeſſors out of the Princes of their own Blood. However, it is neceſſary that the Perſon elected ſhould have real Merit, and proper Qualifications, for otherwiſe the Emperor would loſe his Reputation, and infallibly occaſion great Diſorders. On the other hand if he prefers to the eldeſt one who has more Merit, then his Name becomes immortal; but if, after being declar'd his Succeſſor with the uſual Solemnities, he is wanting in his Duty, or commits any great Miſdemeanor, it is in the Emperor's Power to diſinherit him, and name another in his Place.

The late Emperor *Kang-hi*, making uſe of this Right, depoſed in a very ſingular Manner his only Son by his lawful Wife, on ſuſpecting his Fidelity. It was ſurpriſing to ſee him, who but a little before was almoſt equal to the Emperor, loaded with Irons. His Children and principal Officers were involv'd in the ſame Fate; and the public Gazettes were immediately fill'd with Manifeſto's, wherein the Emperor inform'd his Subjects of his Reaſons. No Sentence of any Tribunal whatever is of force till ratify'd by the Emperor: but thoſe that proceed immediately from himſelf are perpetual and irrevocable; the Vice-Roys and Tribunals of the Provinces being oblig'd to have them regiſtred, and publiſh'd immediately in all Places of their Juriſdiction. His Power extends over the Dead as well as Living, beſtowing Titles of Honour on the Deceaſed; for, to recompenſe the Perſonal Merit, either of the Deceaſed or their Deſcendants, he confers Titles of Honour on them, which extend to their whole Families.

Fundamental Principle of the *Chineſe* Government But abſolute as his Power is, it is reſtrain'd by the ſame Law that enforces it. It is a Principle as old as the Monarchy itſelf, That the State is a large Family; and that a Prince ought to have the ſame Regard for his Subjects, that a Father has for his Children, whom he ought to govern with an equal Goodneſs and Affection. This Notion is engrafted in the Minds of the *Chineſe*, who judge of the Merit and Talents of the Prince, ſolely by the Paternal Affection which he ſhews to his Subjects; and the Care he

A Check to the Emperor's Power. takes to make them ſenſible of it by procuring their Happineſs. So that he ought to be, according to their way of expreſſing it, *The Father and Mother of his People*; nor ought he to make himſelf

fear'd

fear'd by them, but in proportion as he gains their Love by his Goodneſs and Virtue. It is in this manner they draw the Character of their great Emperors, and their Books are full of this Maxim.

It is the general Notion of the *Chineſe*, that an Emperor is oblig'd to attend to the minuteſt matters which concern his People; that he is not elevated to ſo high a Station to divert himſelf; but that he ſhould place his Diverſions in diſcharging the Duties of the Emperor, and prove by his Application, Vigilance, and Tenderneſs for his Subjects, that he is *The Father and Mother of his People*. When his Conduct is not agreeable to this Idea, he falls into the utmoſt Contempt; "Why "(ſay the *Chineſe*) has *Tyen* placed him on the Throne? Is it not that he may be as a Father "and a Mother to us?" He is conſidered as a Father of the People.

A *Chineſe* Emperor is continually ſtudying how to preſerve this Reputation. Whenever any Province is afflicted with Calamities, he ſhuts himſelf up in his Palace, faſts, denies himſelf of all Pleaſures, and publiſhes Decrees to exempt it from the uſual Taxes, and procure it ſufficient Relief. In thoſe Decrees he affects alſo to ſet forth how deeply he is touch'd with the Miſeries of his People, ſaying, "That he carries them in his Heart; that he bewails their Misfortune "Night and Day; and that all his Thoughts are employ'd to render them happy:" making uſe of many ſuch Expreſſions, to convince his Subjects how tenderly he loves them. The Emperor *Yong-ching* went ſo far as to order, that whenever any part of the Empire was threatened with a Calamity, he ſhould be inform'd of it inſtantly by a Courier; that as he believed himſelf accountable for every Misfortune that befel the State, he might by his Conduct appeaſe the Anger of *Tyen*. The Laws are a farther Check on the Sovereign Authority, in that they allow the *Mandarins*, whenever the Emperor commits any Faults in his Adminiſtration tending to overthrow good Order in the Government, to repreſent them to him in the moſt humble and reſpectful manner by way of Petition: and ſhould he either diſregard ſuch Remonſtrances, or puniſh the *Mandarin*, who had the Courage and Zeal to make them, he would intirely loſe the Hearts of the People; while the *Mandarin* would have the higheſt Applauſes, and his Name become immortal. There have been ſeveral of theſe Martyrs for the Public in *China*, who, when the Prince deviated from a wiſe Adminiſtration, ſpoke their Minds, without fearing either Puniſhment or Death itſelf. Endeavours to preſerve that Character. The *Quân* or *Mandarins* allow'd to tell him his Faults

Beſides, the Tranquillity of the Empire depends intirely upon the Prince's Care to ſee the Laws put in Execution. For ſuch is the Genius of the *Chineſe*, that were not the Emperor and his Council ſteady and attentive to the Conduct of the Vice-Roys and the *Mandarins*, who are at a diſtance from the Court, they would become ſo many petty Tyrants in the Provinces, and baniſh Juſtice from the Tribunals. This would raiſe ſuch a Spirit in that numerous People, that finding themſelves ill uſed and oppreſs'd in any Province, they would begin to aſſemble, and ſoon break out into a General Revolt. The Diſcontent would quickly ſpread from one Province to another, and thus the whole Empire would preſently be in a Flame. For it is the Character of this Nation, that if the firſt Sparks of Rebellion be not immediately quench'd, they in a ſhort time produce the moſt dangerous Revolutions, whereof *China* furniſhes ſeveral Examples: which have taught the Emperors, that nothing but an indefatigable Application, and their treading in the Steps of their wiſe Anceſtors, can ſecure their Authority.

One of the moſt conſiderable Marks of the Imperial Authority is, *The Seals*; which are employ'd to authoriſe the Public Acts, and all the Deciſions of the Tribunals. The Emperor's Seal is about eight Inches ſquare, and of a very fine Jaſper, a Stone highly eſteem'd in *China*; nor is any other Perſon whatever allow'd to uſe it in a Seal. It is call'd, *Yu-ſhe*, and taken out of the *In-yu-ſhan*, that is, *The Mountain of the Agate Seal*, concerning which the *Chineſe* relate ſeveral Fables. Among the reſt they tell us, that formerly the *Fong-whang* having appear'd on this Mountain, reſted on a rough Stone; which being broken by a ſkilful Lapidary he found therein this famous Stone, whereof the Seal of the Empire is made. The *Fong-whang* is the Phœnix of the *Chineſe*, who account it a Bird of Proſperity, and the Fore-runner of the *Golden Age*; but indeed it exiſts only in their Books and Chimerical Paintings. The Imperial Seals.

The Honorary Seals given to the Princes are of Gold; thoſe of the Vice-Roys and great *Mandarins*, or Magiſtrates of the firſt Rank, are of Silver; and thoſe of the inferior *Mandarins*, or Magiſtrates, are only of Braſs or Lead, being larger or ſmaller according to the Dignity of the Magiſtrate. When it is worn out, they are to acquaint the Tribunal, which ſends them another, obliging them to return the old one. Since the *Tartars* have ſettled in *China*, the Characters inſcribed on theſe Seals are both *Chineſe* and *Tartarian*, as the Tribunals are compoſed of both Nations. When the Emperor ſends Viſitors into the Provinces, to examine the Conduct of the Governors, Magiſtrates, and private Perſons, he gives each of them the Seal of their Office. Seals of Princes and the *Quân*.

One of theſe Viſitors, having acted for ſome time in the Province appointed him, of a ſudden diſappear'd; and when any came to apply to him for Juſtice, his Domeſtics put them off, telling them their Maſter was ſo dangerouſly ill, that he could neither hear their Complaints, nor receive their Petitions. A *Mandarin*, who was one of his Friends, ſuſpecting it to be only a feign'd Sickneſs, and fearing ſuch a piece of Negligence would hurt him at Court, went to ſee him. After being put off ſeveral times by the Servants, he at length got Admittance into his Chamber, and aſk'd his Reaſon for concealing himſelf in that manner. Viſitors or Cenſors of the Empire.

The Viſitor ſtill pretended to be indiſpoſed: but the *Mandarin* preſs'd him ſo home, proteſting to ſerve him, if Occaſion were, at the hazard of his Life; that the Magiſtrate diſcloſing his Diſtreſs, "They have ſtolen, ſaid he, the Seals given me by the Emperor, ſo that not being able "to ſeal the Diſpatches, I have thought fit to diſappear". The *Mandarin*, who ſaw that the leaſt Story of one.

leaſt ill Conſequence that could attend his Friend was the loſs of his Employment, his own Fortune, and that of his Family, asked him if he had any Enemies. "Alas! anſwered the Viſitor "ſighing, Hence ariſes my Confuſion and Deſpair. The chief Magiſtrate of the City has de- "clared himſelf againſt me on all Occaſions which concern the Functions of my Office. He "will certainly inform the Court, as ſoon as he comes to know I have loſt the Seals, and then "I am undone. Take my Advice, (reply'd the *Mandarin*, who was an ingenious Man,) remove "every thing you have of Value into the moſt ſecret Part of your Palace, and at Night ſet the "Apartment on Fire, and alarm the Neighbourhood. As ſoon as that Officer comes to give Or- "ders according to his Duty, do you publickly deliver into his Hands the little Coffer where "the Seals were kept; telling him, that as you have nothing ſo precious as that *Depoſitum* of the "Emperor's, you give it into his Cuſtody, till you have Occaſion for it; and if he, my Lord, added "the *Mandarin*, maliciouſly cauſed the Seals to be ſtolen, he will replace them in the Coffer; "or you may accuſe him with having loſt them". The Matter ſucceeded as the *Mandarin* had foreſeen, and the Seals were reſtored to the Viſitor.

The Seals which the Magiſtrates receive from the Emperor, are on the Days of Ceremonies, (or when they go to viſit thoſe to whom they would ſhow Reſpect) carry'd before their Chair in a golden Box, by two Men, upon a kind of a Litter; and being come to the Place appointed, they are laid on a Side-Table, cover'd with a Carpet.

Emperor's Revenue.

The Emperor of *China* is render'd no leſs formidable on account of his great Revenue, than the Extent of his Empire. But it is not eaſy to ſay exactly what the firſt amounts to, becauſe the Annual Tribute is paid partly in Money and partly in Commodities: and is collected from all kinds of Lands, even the Mountains; from Salts, Silks, Calico, Linen, and divers other Goods; from the Ports, Sea-Coaſts, Cuſtom-Houſes and Barks; from the Foreſts, Royal Gardens, Confiſcations, *&c.*

Number of People,

The Tribute paid by every Perſon in this populous Empire between the Years of twenty and ſixty, amounts to immenſe Sums; they ſay that formerly upward of 58,000,000 Inhabitants paid this Tax. In the Poll made at the Beginning of the Reign of *Kang-hi*, there were found 11,052,872 Families; and 59,788,364 Men able to bear Arms: and yet neither the Princes nor Officers of the Court; nor the *Mandarins*, nor the Soldiers who have ſerved and been diſcharged; nor the *Literati*, the *Licentiates*, the Doctors, the *Bonzas*, nor young Perſons under twenty years of Age; nor the great Multitudes living either on the Sea, or on Rivers, in Barks, are comprehended in this Number.

and *Bonzas* paying Tribute.

The Number of *Bonzas* is a great deal above 1,000,000; of which there are 2,000 unmarried at *Pe-king*, beſides 350,000 more in their Temples eſtabliſhed in different Places by the Emperor's Patents. The [Literary] Batchelors alone are about 90,000. 'Tis true, the Civil Wars, and Settlement of the *Tartars*, deſtroy'd an innumerable Quantity of People; but they have increaſed extremely ſince, by means of the profound Peace.

Imperial Barks, and amount of the Tribute.

There are, beſides, 10,000 Barks maintained by the Emperor, for bringing to Court the Tribute in Commodities; he receiving annually 40,155,490 Sacks of Rice, Wheat and Millet, each Sack weighing a hundred and twenty Pounds; 1,315,937 Loaves of Salt, weighing fifty Pound each; 210,470 Sacks of Beans, and 22,598,597 Bundles of Straw for his Horſes; in wrought Silks and Stuffs 191,530 Pound weight, each Pound of twenty Ounces; 409,896 Pound of unwrought Silk; 396,480 Pieces of Calico; 560,280 Pieces of Linen Cloth: beſides vaſt Quantities of Velvet, Sattin, Damask, and other Silks; Varniſh, Oxen, Sheep, Hogs, Geeſe, Ducks, Wild-Fowl, Fiſh, Pot-Herbs, Fruits, Spices; and many ſorts of Wine, which are annually brought into the Imperial Palace. The whole Revenues of the Emperor amounting in *French* Money to near 200,000,000 of *Tael*; each being an Ounce of Silver, whoſe intrinſick Value is a hundred *French* Sols.

The Emperor may lay new Taxes on the People, if the Occaſions of the State ſhould require it; but the ſettled Tributes being ſufficient to defray all his Expences, he very ſeldom uſes this Power. There is ſcarcely a Year but he excepts ſome Province or other from paying the Tribute, if it happens to be afflicted with Famine, or any other Calamity.

Order in levying,

As the Lands are ſurvey'd, and the Number of Families, as well as what is due to the Emperor, is known; 'tis eaſy to compute what each City ought to pay yearly. The Tax Gatherers of the reſpective Cities never ſeize the Goods of thoſe who are ſlow in paying, or ſeek to avoid it by continual Delays, for that would ruin Families; and therefore from the middle of the Spring, when they begin to plow, to the time of Harveſt, the *Mandarins* are not ſuffered to moleſt the Peaſants. The Courſe they take to oblige them to pay, is by the Baſtonado and Impriſonment; or elſe by billetting on them the old Men maintain'd in each Town on the Emperor's Charity, who remain in their Houſes till they have conſumed as much as their Arrears amount to.

and tranſmitting the Tribute.

Theſe Officers are accountable for what they receive to the *Pû-ching-tſé*, or Treaſurer General of the Province, who is next to the Viceroy; to whom at certain times they are obliged to remit the Money they collect. They ſend it on Mules, each carrying two thouſand *Taëls*, in two wooden Veſſels, like long Barrels, which are ſecured with Iron Cramps. The *Pû-ching-tſé* accounts to the *Hû-pû*, which is the ſecond ſupreme Tribunal of *Pe-king*, having the Super-intendency of the Finances; and the *Hû-pû* accounts to the Emperor. Nothing is better order'd than the manner of impoſing and collecting the Tributes, allowing for ſome little Frauds in the Under-Officers.

How it is employ'd.

China is remarkable in that its Emperor is as a great Head of a Family, who provides for all the Neceſſities of his Officers. This Cuſtom, which has continued invariable among the *Chineſe*, is

is not unlike what was practiſed formerly in the Court of the Kings of *France*; where Bread, Wine, Meats, Candles, and the like were diſtributed. From which Diſtributions, called *Livraiſons*, or *Deliveries*, came the Term *Livery*, applied to the Domeſtics, who were of the ſame *Livery* or Diſtribution, that is, belonged to the ſame Maſter.

In Penſions; Payment of the Forces. Defraying the Expences of the *Quân*.

Great Part of the Imperial Commodities are conſumed in the Provinces, in Penſions, in maintaining the Poor, eſpecially old People and Invalids, who are very numerous; in the Salary of the *Mandarins*, Payment of the Forces, publick Buildings, *&c.* and the Overplus is carried to *Pe-king*, to defray the Expences of the Palace and the Metropolis: where the Emperor maintains 160,000 regular Troops, excluſive of their Pay, which they receive in Money, beſides near five thouſand *Mandarins*; among whom there is diſtributed, every Day, a certain Quantity of Fleſh, Fiſh, Salt Herbs, *&c.* and once a Month they have Rice, Beans, Wood, Coals and Straw; all which are delivered them very plentifully. The ſame Cuſtom is obſerved with regard to thoſe who are called to Court, or ſent from thence into the Provinces; they are ſerved, and all their Charges defrayed on the Road, being furniſhed with Barks, Horſes, Carriages and Inns, which are kept at the Emperor's Expence.

When a *Mandarin* is diſpatch'd by the Court, they give him a *Kang-ho*, that is, an Order of the Court, made out by the *Ping-Pû*, or Tribunal of the Militia, and ſealed with its Seals; by which the Officers of the Poſts and Cities are obliged to furniſh without Delay, whatever the *Kang-ho* directs, and as a Proof of having executed it, apply their Seals to it. They provide Men to draw the Barks, and carry the Baggage, which is weighed by the Poſt-maſter General's Order, who allows as many Men as are neceſſary to carry it, at the Rate of fifty *Chineſe* Pounds Weight each Man.

Emperor's Forces. Expences of Ambaſſadors defray'd.

The Number of Soldiers maintain'd by the Emperor along the Great Wall, and in the Cities and fortify'd Places, amounted formerly to 770,000; which Number has been increaſed, but not diminiſhed, for they never reduce their Forces. They are to ſerve for Guards to the Grand *Mandarins*, Governors, Officers and Magiſtrates: they even attend them on their Journeys, and in the Night keep Watch about their Barks or Inns, being relieved at every Place the *Mandarin* halts at. The Emperor likewiſe keeps near 565,000 Horſes to remount the Cavalry, and for the Uſe of Poſts and Couriers to carry his Orders, and thoſe of the Tribunals into the Provinces. He alſo defrays the Expences of all Foreign Ambaſſadors, from the Day they enter till the Day they leave his Dominions; furniſhing them with Horſes, Barks, and all neceſſary Carriages, as well as Proviſions for the Journey: and when they arrive at Court lodges them in a Palace, where as a Token of Friendſhip he ſends them every other Day Diſhes from his own Table; and when he has a Mind to ſhew particular Marks of his Affection, he adds ſome extraordinary Meſſes. I do not mention this Monarch's Expences with regard either to public Buildings, in the Cities and Country, or the Repairs of his Palace.

Supplemental Deſcription of the Palace. First Court. Second Court. Third Court.

Although the Deſcription of the Palace in the Beginning of this Volume [*p.* 67.] may ſeem ſufficient to give the Reader an Idea of it; yet I ſhall here add ſeveral other Particulars, in the Words of one of the Miſſionaries, who had the Honour to be admitted into the Emperor's Preſence, and to ſalute him in his own Apartment. "It conſiſts, ſays he, of an aſtoniſhing Collection of Buildings, and a long Row of Courts, Galleries and Gardens, which altogether make a magnificent Appearance. As the Southern Gate is never opened but for the Emperor, we came in by that facing the Eaſt, which leads into a vaſt Court to the South of the Palace. This Court is ſquare, being two hundred Geometrical Paces from North to South; it is paved with large Bricks, and the Walks laid with broad flat Stones. At each Angle is a large oblong Building, with a double Roof, whoſe Ground-Story has three Entrances, like the Gates of Cities. Before we enter'd the next Court, we came to a Canal, moſt dry, running parallel to the Walls of it from Eaſt to Weſt. We paſſed over this Canal by one of the ſix white Marble Bridges, built towards the Middle, facing ſo many Arches or open Gates, each ſupporting a large Building that has a Platform or Tower, with a double Roof, whoſe Thickneſs is upwards of twenty Geometrical Paces. At each End of the Bridge leading to the middle Gate are two great round Pillars of white Marble, upon a large Pedeſtal, ſurrounded with a Baluſtrade of the ſame. The Baſe is adorn'd with two great Lions, each between ſeven or eight Foot high, and ſeeming as if they had been cut out of one Block. Paſſing Northward thro' the Gate into this ſecond Court (which is in Length about a hundred Geometrical Paces, and fifty in Breadth) we found at the Entrance two other white marble Columns, adorn'd with Dragons in Relievo, with two ſmall Wings below a Chapiter, which is flat and very broad.

From thence we entred a third Court, twice the Length of the ſecond, and a little wider, with five Gates, and Buildings over them like the former. Theſe Gates are very thick, and covered with Plates of Iron, faſten'd on with rows of Braſs Nails, whoſe Heads are bigger than a Man's Fiſt. all the Buildings of the Palace are placed on Baſes as high as a Man, of a reddiſh grey Marble, very ill poliſhed, and adorn'd with Mouldings.

All theſe Courts are ſurrounded with very low Buildings, covered with yellow Tiles. At the Bottom of this third Court, there is a long Building flank'd with two Pavilions, whoſe Wings are terminated by two other Pavilions, which are like the firſt: being double roofed and ſurrounded with Galleries as well as the Wings, and the lower Part of the Building; which ſtands on a Platform of Bricks with its Parapet, and little Embraſures, being near thirty five Foot high. The Baſe of the Platform, for ſix Foot above the Ground, is of Marble. The Paſſage is by three

Gates like the former, with this Difference, that the Nails and Iron Work are gilded. There were ſeveral Guards at this Gate, among whom was a *Ko-lau*, or [one of the Prime] Miniſters of State, who having been accuſed of taking a Bribe, was condemn'd as one of a Company of Soldiers to guard this Poſt: But notwithſtanding his Diſgrace, all who paſſed ſaluted him by bending the Knee; ſtill regarding him on account of the high Station he once poſſeſſed.

Fourth Court. After we had paſſed thro' theſe three Courts, which have nothing remarkable excepting their Extent, we entered into a fourth. Near fourſcore Geometrical Paces ſquare, and exceedingly agreeable. It is ſurrounded with Galleries, interrupted at proper Diſtances with little open Halls, ſomewhat high, having Steps before them, with their Flights of white Mable, which go quite round. Thro' this Court runs a little Canal, lin'd with white Marble, whoſe Sides are adorn'd with Baliſters of the ſame Faſhion: It has over it four or five ſingle arched Bridges of white Marble, adorn'd with Mouldings and Baſſo Relievo's. At the Bottom of this Court there is a large and magnificent Hall, with three fine Stair-Caſes, whoſe Flights are adorn'd with Baliſters of the ſame Kind.

Fifth Court. The fifth Court, which follows, is nearly of the ſame Form and Size; but makes a finer Appearance, as having a large ſquare Perron, three Stories high, each adorn'd with Baliſters of white Marble. This Perron takes up near half the Length of the Court, and two thirds of its Breadth: It is about eighteen Foot high, built upon a Baſe of *Siam* Marble, which is coarſer, and upwards of ſix Foot high. It has three Stair-Caſes, whereof the middle one is moſt conſiderable, having near the Foot of it two great Braſs Lions; and on the Top of the Perron are eight Vaſes of the ſame Metal, about ſeven Foot high. This Perron is before a large and magnificent Hall, where the Emperor receives the Memorials and Petitions daily preſented him by the *Mandarins* of the ſovereign Tribunals, who firſt perform the accuſtom'd Proſtrations at the great Stairs.

Sixth, ſeventh and eighth Court. Afterward we paſſed thro' two other ſuch Courts, with Perrons of the ſame Form as well as Size, and encompaſſed with the like Buildings, furniſhed with Stair-Caſes and Baliſters round them. We were conducted through a Door on the Right-hand of the laſt Court into another, about two hundred Paces long; being a kind of *Hippodrome*, [or Place for Horſe Racing] at the End of which on the Left-hand, we entred a great open Hall, where we found Guards, and waited ſome time for the *Mandarin*, appointed to conduct us into the Apartment of the Emperor.

Ninth Court. Him we followed thro' a ninth Court, ſomething leſs than the former, but equally ſumptuous. At the End of it appeared a large Building, of an oblong Figure, with a double Roof, cover'd with yellow varniſh'd Tiles, like the preceding. This is the Palace where the Emperor's Apartment is; to which there led a Cauſey, raiſed about five or ſix Foot high, incloſed with Baliſters of white Marble, and pav'd with the ſame. None but the Emperor may paſs this way, or thro' the middle of the other Courts.

The Palace. This Palace, which ſhines with Carvings, Varniſh, Gilding and Painting, ſtands upon a kind of a Platform, pav'd with large ſquare Pieces of a beautiful green Marble, poliſh'd like Glaſs, and laid ſo cloſe together, that one can ſcarcely diſcern the Joinings. At the Entrance of the great Hall, there is a Door, which opens into a large ſquare Room paved with Marble; where the Emperor was ſitting on an Eſtrade, after the *Tartar* Faſhion. The Beams of this Room were ſupported by wooden Columns varniſh'd with red; and fixed in ſuch a manner in the Wall that they were even with its Surface. We perform'd the uſual Ceremonies, that is, we ranged ourſelves in a Line facing the Emperor, and fell on our Knees three times, bowing every time to the Ground. In receiving theſe Marks of our Reſpect himſelf, he did us a great Favour; for when the *Mandarins* of the ſix Sovereign Courts come every fifth Day, on the firſt Day of the Year, and on the Emperor's Birth Day, to perform theſe Ceremonies, he is ſcarce ever preſent; and is ſometimes at a good Diſtance from the Palace when they pay him their Homages. After we had performed this Duty we approached his Perſon, kneeling on one Side, and in a Line: He aſked us our Names, Ages and Country, and entertain'd us with a Sweetneſs and Affability which would be ſurprizing in any Prince, but was much more ſo in the Emperor of *China*. It muſt be confeſs'd, that this Series of Courts all on a Level and ranged in a Line; this Collection of Buildings, tho confuſed and ununiform; interſperſed with Pavilions, Galleries, Collonades, Baliſters, Stair-Caſes of Marble, and a multitude of varniſh'd Roofs, cover'd with yellow Tiles, ſo bright and beautiful, that when the Sun ſhines on them, they look as if they were gilt with Gold: I ſay it muſt be confeſs'd that all this preſents ſomething ſo inexpreſſibly magnificent to the Eye, as to diſcover it to be the Palace of a great Emperor.

If to theſe we add, the Courts that have been made on the Wings for Offices, and Stables; the Palaces of the Princes of the Blood, with thoſe of the Empreſs, and of the Women; the Gardens, Ponds, Lakes and Woods, in which are kept all ſorts of Animals, the Whole will appear ſurprizing. What we have deſcribed is only the inner Palace ſeparated by a great Wall from the outer, which itſelf is incloſed with a very high and thick Wall, about two Leagues in Compaſs, and reſembles a little City; the different Officers of the Court, and a great Number of Tradeſmen of all ſorts who are in the Service of the Emperor, lodging in it.

Pleaſure-Houſe of the ancient Emperors. Near *Pe-king* lies the Pleaſure-Houſe of the ancient Emperors, no leſs than ten common *French* Leagues in Circumference; but it differs vaſtly from the Royal Palaces in *Europe*, having neither Marble nor Water-Works, nor Stone Walls about it. It is furniſhed with four Rivulets of excellent

lent Water, whoſe Banks are planted with Trees; and is compoſed of three Buildings very large and neat, with ſeveral Fiſh-ponds, Paſtures for Roebucks, wild Mules, and other fallow Beaſts; Sheep-folds, Kitchen-gardens, green Walks, Orchards, and ſome Pieces of Ground under Corn; with all that renders a Country Life agreeable. Hither the Emperors formerly retired from Buſineſs, to relieve the Cares of Government, and taſte the Sweets of a private Life. They ſeldom went out of their Palaces, imagining that the leſs they appeared in Publick the greater Reſpect would be paid them; but the *Tartars*, who now poſſeſs the Throne, affect greater Popularity, without departing too far from the Cuſtoms of the *Chineſe*.

Emperor's State when he goes out of his Palace.

When the Emperor goes out of the Palace, he is always attended by a great Number of Lords of his Court; every thing glitters in his Train, the Arms, the Harneſs of the Horſes, the Streamers, the Umbrella's, the Fans, and all the other Enſigns of the Imperial Dignity.

The Princes and the Lords go foremoſt on Horſeback, follow'd by the *Ko-lau's* or Prime Miniſters, and the Great *Mandarins*; they advance cloſe to the Houſes on both Sides, leaving the middle of the Streets clear. After them march twenty four Standards of yellow Silk, which is the Emperor's Livery, embroider'd with golden Dragons, which is his Coat of Arms. Theſe are followed by twenty-four Umbrella's of the ſame Colour, and as many Fans, which are very curious and rich. The Life-Guards are cloathed in Yellow, each wearing a kind of Head-Piece, and in their Hands a ſort of Javalin or half Pike gilt; on the Top of which is the Figure of the Sun or of a Creſcent, or the Head of ſome Animal. Twelve Footmen dreſs'd in the ſame Colour, carry on their Shoulders the Emperor's Chair, which is very magnificient. At divers Places on the Road there are a great Number of theſe Footmen to relieve one another. A Band of Muſick, of Trumpets, and other ſorts of Inſtruments, accompanies the Emperor, playing all the while. Laſt of all, a great Number of Pages and Footmen cloſe the Proceſſion: But now that the Emperors appear oftner abroad, they are attended with a leſs Retinue. When *Kang-hi* viſited the Southern Provinces, he went by Water, going on board a new Bark built on purpoſe; accompanied with his Children, the great Lords, and an infinite Number of truſty Officers: beſides, there were ſuch a Number of Troops on the Road that he ſeemed to march in the midſt of an Army. He made but ſhort Stages, ſtopping from Time to Time to examine Things himſelf, and to be informed exactly of whatever occur'd; but in his Return to *Pe-king*, his Bark proceeded Day and Night.

When he went into *Tartary*, to take the Diverſion of Hunting, he then actually march'd at the Head of an Army, as if he was going to conquer an Empire: But having deſcribed elſewhere the Magnificence of the Habits, Tents, and Equipages, belonging to the Train of this Prince, and of all the Grandees who attended him on theſe Occaſions; I ſhall ſpeak at preſent only of the Pomp in which he uſed to go, when he offer'd ſolemn Sacrifices in the Temple of *Tyen*. The Account whereof (taken from *P. Magalhaens*) is the more certain, becauſe theſe ſorts of Ceremonies are always regulated and invariably obſerv'd.

His Proceſſion to the Temple of *Tyen*.

This Proceſſion began with twenty four Drums, rang'd in two Files; and twenty-four Trumpets, (made of *U-tong-ſhu*, a Wood greatly eſteem'd by the *Chineſe*) more than three Foot long, and about eight Inches in Diameter at the Mouth: they are in the Shape of Bells, adorn'd with Circles of Gold, and ſuit very well with the Drums.

Next to theſe were twenty four Men in the ſame Livery; arm'd with Staves ſeven or eight Foot long, varniſh'd with red, and adorn'd with gilded Foliages. Then a hundred Soldiers carrying Halberts, the Iron Part of which ends in a Creſcent. A hundred Mace-Bearers, whoſe Arms were japan'd with red Varniſh, mixed with Flowers, and gilded at the End. Four hundred great Lanthorns finely adorn'd. Four hundred Flambeaux made of a Wood, which burns for a long Time, and yields a great Light. Two hundred Spears, ſome ſet off with Locks of Silk of various Colours; others with the Tails of Panthers, Foxes, and other Animals. Twenty four Banners, on which were painted the Signs of the Zodiac, which the *Chineſe* divide into twenty four Parts. fifty ſix other Banners, exhibiting the fifty ſix Conſtellations, to which the *Chineſe* reduce all the Stars. Two hundred Fans (ſupported by long gilded Sticks) painted with diverſe Figures of Dragons, Birds and other Animals. Twenty four Umbrellas richly adorn'd; and a Bouſet carry'd by Officers of the Kitchen, and furniſh'd with gold Utenſils, ſuch as Baſons, Ewers, *&c.*

After theſe had march'd in good Order, the Emperor follow'd on Horſeback pompouſly dreſs'd, with a grave majeſtic Air; on each Side of him was carry'd a rich Umbrella, large enough to ſhade both him and his Horſe. He was ſurrounded with ten white led Horſes (whoſe Saddles and Bridles were enrich'd with Gold and precious Stones. A hundred Spear Men, and the Pages of the Bed Chamber.

After which appear'd in the ſame Order, all the Princes of the Blood, the Regulo's, the Chief *Mandarins*, and the Lords of his Court in their Habits of Ceremony. Five hundred young Gentlemen belonging to the Palace richly clad. A thouſand Footmen in red Gowns embroider'd with Flowers, and Stars of Gold and Silver. Then thirty ſix Men carry'd an open Chair, follow'd by another that was cloſe and much larger, ſupported by a hundred and twenty Chair-Men; laſtly, came four large Chariots, two drawn by Elephants, and the other two by Horſes, cover'd with embroider'd Houſings; each Chair and Chariot had a Company of a hundred and fifty Men following it for its Guard.

This Proceſſion was cloſed by two thouſand Literary, and as many Military *Mandarins*, in magnificent Habits of Ceremony. Such is the Grandeur and Power of the Monarch, who governs

verns ſo vaſt an Empire. In him alone every thing centers, being the Soul that gives Motion to that vaſt Body, and keeps all its Members in the moſt perfect ſubordination, as will appear in the Sequel.

Of the Form of Government in China: *the different Tribunals; the* Mandarins, *the Honours that are paid them, their Power and their Offices.*

Principle of the *Chineſe* Government

THE Political Government of *China* entirely turns on the reciprocal Duty of Parents and Children. The Emperor is called the Father of the Empire; the Vice-Roy is the Father of the Province under his Command; as the *Mandarin* is of the City which he governs. This ſingle Principle is the Foundation of that great Reſpect and ready Obedience which the *Chineſe* pay to the Officers who aſſiſt the Emperor to ſuſtain the Weight of Government.

'Tis very ſurprizing, to ſee a Nation ſo vaſtly numerous, ſo naturally reſtleſs, ſo exceſſively ſelfiſh, and ſo eager in its Purſuit of Riches, govern'd and kept within the Bounds of its Duty by a ſmall Number of *Mandarins*, at the Head of every Province. So true it is, that the bare Shadow of Imperial Authority, which appears in their Perſons, can do every thing with this People.

Nine Orders of the *Quân*

From the very Commencement of the Monarchy, the *Mandarins* have been divided into nine different Orders, in ſo perfect a Subordination to each other, that nothing can be compar'd to the Reſpect, and Submiſſion, which the *Mandarins* of an inferior Order bear to thoſe who are of a Superior.

First Order. the *Ko-lau*.

The firſt Order of *Mandarins* is that of the *Ko-lau's* or Miniſters of State, the Chief Preſidents of the Supreme Courts, and other principal Officers of the Army. This is the higheſt Degree that the *Literati* can arrive at; unleſs in Return for very important Services done the Nation, the Emperor ſhould think proper to confer more honourable Titles on them; ſuch as thoſe equivalent to Earls, Dukes, *&c.* The Number of the *Ko-lau's* is not fix'd, but depends on the Will of the Prince, who chooſes them at Pleaſure, out of the other Tribunals; however they are ſeldom more than five or ſix, and one of them is commonly more diſtinguiſh'd than the reſt, and ſtiled *Shew-Syang*; he is Preſident of the Council, and in greateſt Confidence with the Emperor. The Tribunal of theſe *Ko-lau's* is kept in the Palace on the Left-hand (which is accounted moſt honourable) of the Imperial Hall; where the Emperor gives his public Audience, and receives the Veneration and Homage of the *Mandarins*. As there are in the Palace ſeveral magnificent Halls pompouſly adorn'd, each of the *Ko-lau's* is aſſign'd one; in which he examines what ever comes under his Cognizance, and has the Name of the Hall added, as a Title of Honour to his own: for Inſtance, ſuch a *Ko-lau, Supreme Hall of the Middle.*

Second Order

The Tribunal which is call'd *Nwi-ywen*, that is the *Inner Court*, becauſe it is within the Palace, is compoſed of three Orders of *Mandarins*. The firſt are properly the Miniſters of State, whoſe Buſineſs is to inſpect almoſt all the Petitions of the ſupreme Tribunals, whether relating to War or Peace, Civil or Criminal Matters: after which Examination, they remit them to be repreſented to the Emperor, unleſs they have any Objection thereto, wherewith they acqnaint his Majeſty; who receives or rejects their Advice, as he thinks proper, reſerving ſometimes ſolely to himſelf the Cognizance of Affairs and the Examination of the Memorials that are preſented to him.

The *Mandarins* who compoſe the Second Order of this Tribunal are, as it were, Aſſiſtants to the former; and out of their Number are appointed the Vice-Roys of Provinces, and the Preſidents of other Tribunals. They bear the Title *Ta-hyo-ſe*, that is *Literati* or *Magiſtrates of approved Capacity*; and are taken out of the Second or third Order of *Mandarins*.

Third Order

The *Mandarins* of the third Order, who are called *Chong-ſhu-ko*, that is *The School of Mandarins*, are the Emperor's Secretaries, whoſe Office is to ſee all Matters, deliberated upon in the Tribunal, reduced to writing; theſe are taken out of the Fourth, Fifth, or Sixth Order of *Mandarins*.

Privy Council, and Council of State.

Theſe three Orders of Officers compoſe the Emperor's Privy-Council; and at this Tribunal the principal part of the great Affairs are examin'd and determin'd, unleſs the Emperor aſſembles the Great Council for that Purpoſe. This Great Council is compoſed of all the Miniſters of State, the chief Preſidents, and Aſſiſtants of the ſix ſupreme Courts, and three other conſiderable Tribunals. For, beſides this Council within the Palace, there are in *Pe-king* ſix ſovereign Courts, call'd *Lew-pú*, whoſe Power and Authority extend over all the Provinces of the Empire: each of them has always had a Preſident, who is commonly a *Mandarin* of the firſt Order, and two Aſſiſtants of the ſecond Order; without reckoning the forty four ſubordinate Tribunals, who have every one a Preſident and at leaſt twelve Counſellors.

After

After this Manner the Tribunals were compoſed under the *Chineſe* Emperors; but ſince the *Tartars* became Maſters of *China*, they have doubled the Officers, both of the Superior and Inferior Courts, placing therein as many *Tartars* as *Chineſe*. This was a Maſter-Piece of Policy in the Conqueror, who thus brought the *Tartars* into the Adminiſtration, without diſcontenting the *Chineſe*; who would have had Cauſe to complain, if they had been excluded from the public Employments. The ſix Supreme Courts at *Pe-king*.

The Buſineſs of the Chief of their Supreme Courts, call'd *Li-pû*, that is, *the Tribunal of the Mandarins*, is to furniſh all the Provinces with Officers; to watch over their Conduct; to examine their good and bad Qualities; and to give an account thereof to the Emperor: that ſome may be raiſed to the higheſt Offices, as the Reward of their Virtue and Merit; and others degraded, for behaving unworthy of the Station they were raiſed to. Theſe are, properly ſpeaking, the Inquiſitors of the State. First Court, or *Li-pû*.

This Court has four Tribunals under it; the firſt is charged with chooſing, thoſe who, by their Learning and other Qualities, deſerve to poſſeſs the great Offices of the Empire. The ſecond examines the Conduct of the *Mandarins*. The third is to ſeal all Judical Acts, to aſſign to the *Mandarins* of different Dignities and Offices their reſpective Seals, and to examine if the Seals of the Diſpatches, that are ſent to Court, be true or counterfeit. The fourth is to examine the Merit of the Grandees of the Empire, that is, the Princes of the Blood, the Regulos, thoſe who are honour'd with Titles, like our Dukes, Marquiſſes, and Counts, and in general all Perſons of Rank and Diſtinction. *Its ſubordinate Tribunals.*

The ſecond Supreme Court, call'd *Hû-pû*, that is, *High Treaſurer of the King*, hath the Superintendance of the Finances, with the Care of the private Eſtates, Treaſures, Expences, and Revenues of the Emperor. It makes out Orders for Salaries and Penſions, appoints the Delivery of Rice, Silks, and Money, which are diſtributed to the great Lords, and all the *Mandarins* of the Empire. It keeps an exact Catalogue of all Families; of all the Duties that ought to be paid; of the Cuſtom-Houſes and public Magazines. To go thro' this prodigious Throng of Buſineſs, it has fourteen ſubordinate Tribunals for the Affairs of the fourteen Provinces, whereof the Empire is compoſed; for the Province of *Pe-che-li*, being the Province of the Court, and conſequently ſuperior to the reſt, enjoys in many Caſes the Prerogatives of the Court and Houſhold of the Emperor. The Province of *Kyang-nan*, whereof *Nan-king* is the Capital, had heretofore the ſame Privileges, on account of its being the Emperor's Reſidence; but the *Tartars* have reduc'd it into a common Province, and changed the Name of *Nan-king* into that of *Kyang-nin*. Second Court, or *Hû-pû*. Its Tribunals.

The third Supreme Court is call'd *Li-pû*, or *The Tribunal of Rights*; *Pû* ſignifying *Tribunal*, and *Li*, *Right*; ſo that, tho' the Name ſeems to be the ſame with that of the firſt Court already ſpoken of, yet there is a great Difference between them, which is determin'd by the Pronunciation. It belongs to this Court, to ſee that Rites and Ceremonies be duly obſerv'd, and look after the Improvement of Arts and Sciences; it has alſo the Care of the Imperial Muſic, and examines thoſe who are Candidates for Degrees, and permits them to come to be examined: it is conſulted, concerning Titles of Honours, and other Marks of Diſtinction, wherewith the Emperor would gratify thoſe that deſerve them. Beſides, it has the Charge of the Temples and Sacrifices offer'd by the Emperor; alſo of the Feaſts given by the Prince to Subjects, or Strangers. It receives, entertains, and diſmiſſes Ambaſſadors; it has the Direction of the Liberal Arts, and of the three Laws or Religions that are tolerated in the Empire, *viz.* of the *Literati*, the *Tau-tſe*, and the Diſciples of *Fo*. In ſhort, it is a kind of Eccleſiaſtical Tribunal, before whom the Miſſionaries have been obliged to appear in Times of Perſecution. Third Court, or *Li-pû*.

This Court is aſſiſted by four ſubordinate Tribunals: the Buſineſs of the firſt is to deliberate on the moſt important Affairs, as when Patents are to be made out for the greateſt Offices of the Empire; ſuch are thoſe of the *Tſong-tû*, or Vice-Roys. The ſecond has the Charge of the Sacrifices which the Emperor offers; of the Temples; of the Mathematics; and of the Religions approved or tolerated. The third is to receive thoſe who are ſent to the Court. The fourth has the Direction of the Emperor's Table, and the Feaſts which he gives either to the Grandees or Ambaſſadors. Its Tribunals.

The fourth Supreme Court is call'd *Ping-pû*, the *Tribunal of Arms*. The Soldiery of the whole Empire is under its Care, and the Officers of War, as well general as particular, have their Dependance on it. It examines them in their Exerciſe, keeps the Fortreſſes in Repair, ſupplies the Arſenals and the Magazines with Weapons offenſive and defenſive, Ammunition and Proviſions; it cauſes all ſorts of Arms to be made, and in ſhort has the Management of every thing in general, which concerns the Defence and Safety of the Empire. Fourth Court, or *Ping-pû*.

It has four Inferior Tribunals to aſſiſt it; the firſt diſpoſes of all Military Employments, and ſees that the Troops are well diſciplined. The ſecond diſtributes the Officers and Soldiers into their reſpective Stations, for maintaining the public Tranquility, and take Care to clear the Cities and Highways of Thieves and Robbers. The third has the Superintendance of the Horſes of the Empire, the Poſts, Stages, Imperial Inns, and Barks, appointed to carry Victuals and other Proviſions for the Soldiers. The Fourth orders the making of all ſorts of Arms, and ſtowing them in the Arſenals. Its Tribunals.

They have given the Name of *Hing-pû* to the fifth Supreme Court, which is like the Tournelle, or Criminal Chamber belonging to the Parliaments of *France*, where thoſe, guilty of any Crime, are examined; under it are fourteen ſubordinate Tribunals, according to the Number of the Provinces. Fifth Court, or *Hing-pû*. Its Tribunals.

Sixth Court, or *Kong-pû*.

The sixth and last Supreme Court, call'd *Kong-pû*, or *The Tribunal of public Works*, is employ'd in keeping in Repair the Palaces as well of the Emperor as of the Tribunals, the Princes of the Blood, and Vice-Roys; the Imperial Sepulchres, Temples, *&c.* It superintends the Towers, Triumphal Arches, Bridges, Cauſeways, Dykes, Rivers, [Canals] Lakes, and all the Works neceſſary to render them navigable; the Streets, Highways, Barks, and all Veſſels requiſite for Navigation.

Its Tribunals.

This Court has likewiſe four Subordinate Tribunals; the firſt prepares the Plans and Deſigns for the public Works. The ſecond has the Direction of all the Work-Shops of the [Imperial] Joyners, Maſons, Carpenters, *&c.* in the ſeveral Cities of the Empire. The third is employ'd in repairing the Canals, Bridges, Cauſeys, Roads, *&c.* and making the Rivers navigable. The fourth takes Care of the Royal Houſes, Gardens, and Orchards; cauſes the latter to be improv'd, and receives the Profit ariſing from them.

Each of theſe Inferior Tribunals hath a Palace, with proper Halls, and is compoſed of two Preſidents and twenty four Counſellors, one half *Tartars*, the other *Chineſe*; beſides a great number of Clerks, Regiſters, Tipſtaffs, Meſſengers, Provoſts, Sergeants, and other Under-Officers, which I paſs over.

The Power of the Courts how limited and reſtrain'd.

As there might be room to fear, that Bodies of Men, inveſted with ſo much Power, would by Degrees weaken the Imperial Authority, the Laws have provided againſt this Inconvenience two Ways; firſt, none of theſe Tribunals is veſted with an abſolute Power of judging in Matters that are brought before them, but requires the Aſſiſtance of another, and often of all the reſt, to put its Decrees in Execution. For Inſtance, the Army is ſubject to the fourth Supreme Tribunal, but the Payment of it belongs to the ſecond, while the Barks, Waggons, Tents, Arms, *&c.* are under the Management of the ſixth: ſo that no military Operation can be carry'd on, without the Concurrence of theſe different Tribunals, and this is the Caſe with regard to all Affairs of Importance that concern the State.

Public Inſpectors or Cenſors.

Secondly, nothing can be better contriv'd to curb the Power of the Magiſtrates, belonging to the Supreme Tribunals, than the Precaution that is taken to appoint an Officer, whoſe Buſineſs is to aſſiſt at all their Aſſemblies, and to reviſe all their Acts which are communicated to him. He can decide nothing himſelf, but is only an Inſpector to take notice of every thing that paſſes in each, and give an account thereof to the Court; being obliged by his Office to give private Information to the Emperor of the Faults of the *Mandarins*, not only in the Adminiſtration of public Affairs, but in their private Conduct. Nothing eſcapes their Vigilance, nor do they ſpare even the Emperor himſelf when he is blameable; and that they may neither be corrupted by Hopes, nor intimidated by Threats, they are kept conſtantly in their Employment, unleſs advanc'd to a more conſiderable Poſt.

Their Intrepidity.

This ſort of Inſpectors or public Cenſors, call'd *Ko-tau*, are extremely dreaded, and there are aſtoniſhing Inſtances of their Courage and Conſtancy; they have ventur'd to accuſe Princes, great Lords, and *Tartar* Vice-Roys, tho' under the Protection of the Emperor: nay they commonly, either thro' Obſtinacy or Vanity, chooſe to fall into Diſgrace with the Prince, and even ſuffer Death, rather than deſiſt from their Purſuits, when they believe them to be conſiſtent with Equity and the Rules of a wiſe Government.

Regard paid to their Informations,

One of theſe Cenſors having, in the Reign of the late *Kang-hi*, accuſed and convicted four *Kolau's*, and as many great Officers, of receiving Bribes to put People into Poſts; they were immediately diſplaced, and reduced to the Condition of Warders, who are petty Officers among the Commonalty. So that one may well ſay of the Officers of this Court, what a *Perſian* Courtier ſaid of his own Prince, "They are in the Hands of the King my Maſter, like Counters, "which have no Value but what he puts upon them."

much dreaded.

When the Emperor, according to Cuſtom, refers the Petitions of theſe Cenſors to the Tribunals, to deliberate upon them, the *Mandarins* ſeldom contradict them, for fear of being accuſed themſelves; this, it is true, gives them great Power in the Empire, but then it is a means of keeping every one to his good Behaviour, and in the Subordination neceſſary to maintain the Imperial Authority. Whatever Defference the *Mandarins* pay to the leaſt Intimations, as well as Orders of the Emperor, they do not fail on proper Occaſions to diſcover a great deal of Reſolution. When the Emperor interrogates the Tribunals, and they anſwer according to the Laws, they are not liable to either Blame or Reproach; whereas, if they anſwer contrary thereto, the Cenſors of the Empire have a right to accuſe, and the Emperor to puniſh them.

Tribunal for the Affairs of the Princes.

There is at *Pe-king* another Tribunal eſtabliſh'd, ſolely to inſpect the Affairs relating to the Princes; which they are not willing ſhould be confounded with thoſe of the common People. The Preſidents and Officers of this Tribunal are Princes; but the inferior Officers are choſen from among the common *Mandarins*, who draw up the Acts of their Proceedings, and all other neceſſary Writings. Alſo in the Regiſters of this Tribunal, all the Children of the Imperial Family, as ſoon as they are born, are inroll'd; the Titles and Dignities they are honour'd with inſcrib'd; and in this Court they are tried and puniſh'd when culpable. The Regulo's, beſides their lawful Wives, have commonly three more, on whom the Emperor beſtows Titles, and whoſe Names are regiſtred in this Tribunal. Their Children take Place next to thoſe that are legitimate; and are more reſpected than thoſe born of meer Concubines, of whom the Princes may have as many as they pleaſe.

I ſhall give no farther account of the ſeveral Tribunals eſtabliſh'd in the Imperial City, having been ſo particular in that of the ſix principal, to which the reſt are ſubordinate; but I cannot omit

one

one of a ſingular kind, which will ſerve to inform us in how great Eſteem Men of Learning are in *China*.

Every three Years all the *Kyu-jin*, or *Licentiates* in the Empire, reſort to *Pe-king*, to obtain their Doctor's Degree; where they are ſtrictly examin'd for thirteen Days together, and not above three hundred can be admitted. Out of theſe new Doctors, thoſe who have given Proofs of their Capacity and Skill, are choſen to compoſe the Tribunal, whereof I am ſpeaking; which is call'd *Han-lin-ywen*, and is a kind of Academy, whoſe Members are Men of the greateſt Genius and Learning in the Empire. Tribunal of the *Han-lin*.

Theſe Doctors direct the Education of the Heir to the Crown, and are to teach him Virtue, the Sciences and Rules of Civility, and the great Art of governing well. It is their Buſineſs to write the Hiſtory of the Empire in general, and to record all the conſiderable Events, worthy to be tranſmitted to Poſterity. Their Profeſſion is to ſtudy continually, and to compoſe uſeful Books. They are properly the *Literati* of the Emperor, who diſcourſes with them about Matters relating to the Sciences; and often chooſes the *Ko-lau's* and Preſidents of the Supreme Tribunals out of their Body, they being at once both eſteem'd and dreaded.

The Emperor likewiſe nominates and veſts with Authority the *Mandarins* in the Provinces, who are govern'd by two General Officers, on whom they depend; one is call'd *Fû-ywen*, the ſame with the Vice-Roy, or Governor of a Province in *Europe*; the other, whoſe Juriſdiction is much more extenſive, ſince he has two, and ſometimes three Provinces ſubject to him, is call'd *Tſong-tû*. Both theſe are at the Head of a Supreme Tribunal in the Province, wherein all Affairs of Moment, Civil or Criminal, are determin'd; to them the Emperor immediately iſſues his Orders, and they take Care to tranſmit them off hand to all the Cities in their Diſtrict. Officers and Tribunals of the Provinces.

However great the Authority of the *Tſong-tû* may be, it does not in the leaſt diminiſh that of the particular Vice-Roys; but every thing is regulated in ſuch a manner, that they never have any Conteſt about Juriſdiction. The Supreme Tribunal of every Province hath ſeveral other ſubordinate Tribunals under it; and a certain number of inferior *Mandarins*, who aſſiſt the Vice-Roy in diſpatching Affairs.

In all the Capital Cities of the Provinces two Tribunals are eſtabliſh'd, one for Civil, and the other for Criminal Affairs. The firſt call'd *Pû-ching-tſe*, has a Preſident who is like the Treaſurer General of a Province in *Europe*; and two Aſſiſtants, who are all *Mandarins* of the ſecond Order. The Criminal Tribunal, nam'd *Ngan-cha-tſe*, has a Preſident of the third Order, and inſtead of Aſſiſtants, it has two Claſſes of *Mandarins*, call'd *Tau-li*. Tribunals of Cities.

Theſe *Mandarins* are Viſitors of the different Diſtricts, into which every Province is divided, and have their reſpective Tribunals; their Buſineſs is to give an account of what paſſes to the Emperor, eſpecially when there is no Viſitor in the Province ſent expreſly from the Court. Some of them, call'd *I-chwen-tau*, have the Care of the Poſts, as alſo of the Imperial Inns and Barks within their Diſtrict; others named *Ping-pi-tau*, have the Inſpection of the Army; the *Tun-tyen-tau* overſee the repairing of the High Roads; the *Ho-tau* take Care of the Rivers; and thoſe call'd *Hay-tau*, viſit the Sea Coaſts. They have all a Power to puniſh Criminals, and are as the Subſtitutes of the ſix Supreme Tribunals of the Court.

The Cities being of three different Ranks, have alſo their own Governors, and ſeveral [other] Magiſtrates. The [chief] *Mandarin* of Cities of the firſt Rank, is call'd *Chi-fû*, and is of the fourth Order, but his three Aſſiſtants are *Mandarins* of the ſixth and ſeventh Order; he has beſides a number of inferior *Mandarins* under him, in Proportion to the Extent of his Juriſdiction and number of Cities within it. Government of Cities.

The *Mandarin* of Cities of the ſecond Rank, is nam'd *Chi-chew*, and is of the ſecond Degree of the fifth Order; his two Aſſiſtants are of the ſecond Degree of the ſixth and ſeventh Order.

In ſhort, all the reſt of the Cities of the Empire have each a Tribunal, whoſe Preſident is call'd *Chi-hyen*. He is a *Mandarin* of the ſeventh Order, and has two Aſſiſtants, one of the eighth, and the other of the ninth Order.

Beſides the Tribunals, common to all the Provinces, there are others peculiar to certain Places, or which have particular Functions. Such are for Inſtance (1) the *Mandarins* of the Salt, whoſe Buſineſs is to diſtribute it thro' the Provinces by truſty Perſons, and to hinder private Traders from ſelling it in Prejudice to the Revenue; the Preſident of this Tribunal is call'd *Yen-ſa-tau*. (2) The *Mandarin-General* of the Tribute of Rice, named *Lyang-tau*. (3) Another *Mandarin-General*, call'd *Hyo-tau*, who preſides at the Examination of the Students of the Province, and thoſe who appear to take the Degrees of Literature; beſides ſeveral others too tedious to mention, who have particular Offices. Other Tribunals.

The number of Literary *Mandarins*, diſperſed thro' the Empire, amount to more than thirteen thouſand ſix hundred; four times a Year is printed an exact Catalogue of them, wherein their Name, Titles, Country, and the Times when they took their Degree, are mention'd. I ſhall ſpeak elſewhere of the Military *Mandarins*, or Officers of War. Number of the *Quân*.

The Governors of Cities, who are inferior *Mandarins*, do not commonly determine matters of Importance themſelves, but are oblig'd to make their Report to the Superior *Mandarins*; that is, to the *Pû-ching-tſe* and *Fû-ywen*, who have none above them, except the Tribunals of *Pe-king*. As for the *Tſong-tû*, who is above a Vice-Roy, and has the Government of two or three Provinces, he is ſubject to the ſame Tribunals; but his Office is ſo conſiderable, that there is no advancing him without making him a Miniſter of State, or Preſident of one of the Supreme Courts.

The

Badges of the *Quân.*

The *Mandarins* are extremely jealous of the Badges of their Dignity, which diſtinguiſh them not only from the common People, but alſo from other *Literati*, and all thoſe of an inferior Rank among themſelves. This Badge conſiſts of a Piece of ſquare Stuff, which they wear upon their Breaſts, richly work'd, and carrying in the Middle the Devices peculiar to their reſpective Employments. The Literary *Mandarins* have, ſome a Dragon with four Claws, others an Eagle, or a Sun, and ſo of the reſt: In like manner, thoſe of the Military Claſs bear Leopards, Tygers, Lions, *&c.* They likewiſe affect a Diſtinction in their Girdles: In former Times before the *Chineſe* took the *Tartarian* Habit, they were divided into ſmall Squares, and faſten'd before with great Claſps, made of the Horns of Buffaloes and Rhinoceroſes, of Ivory, Tortoiſe-ſhell, Eagle Wood, Silver, Gold, and Jewels; the Materials differing according to the different Employment of the Perſons. None but a *Ko-lau* might wear one of Jewels, which was given him by the Emperor, when he put him in Poſſeſſion of his Office; but at preſent a ſilk Girdle is all that is worn.

Power of the ſeveral *Quân.*

There is an abſolute mutual Dependance among the ſeveral Powers that govern the Empire. The moſt inconſiderable *Mandarin* has full Authority within the Extent of his Diſtrict; but he depends on other *Mandarins*, who tho' more powerful, yet are ſubject to the General Officers of every Province; as theſe latter are to the Tribunals of the Imperial City; and the Preſidents of the Supreme Courts, who are dreaded by all other *Mandarins*, tremble themſelves before the Emperor, in whom reſides the Sovereign Power.

Manner of diſtributing Offices among them by Lot.

The Employments are divided among the *Mandarin* Officers, in the following Manner. Any Perſon who has gain'd two of the three Degrees of Literature, is capable of enjoying Public Offices. the Names of theſe three ſorts of the Learned, that is, *Si-ew-tſi* or Batchellors, *Kyu-jin* or Licentiates, and *Tſing-tſe* or Doctors, are written on the Regiſters of the firſt ſupreme Tribunals, call'd *Li-pû*; which diſtributes the vacant Offices, according to the Rank and Merit of the *Literati*, who when duly qualify'd repair to Court for that Purpoſe; but they do not uſually raiſe even *Tſing-tſe*, or Doctors, to be more than Governors of Cities of the ſecond or third Rank. As ſoon as any of theſe Employments fall, ſuppoſe four, they immediately acquaint the Emperor with it; and then calling the four *Literati*, who are firſt upon the Liſt, write the Names of the four Governments on four Tickets, which are put into a Box, placed ſo high as juſt to be within Reach of the Candidates, who draw by turns according to their Rank, each poſſeſſing the City which falls to his Lot.

Beſides the common Examinations, they paſs thro' another; in order to diſcover what ſort of Government they are fit for: and it is ſaid, that when a Perſon has Friends or Money to beſtow, the *Chineſe* do not want Ways to cauſe the beſt Governments to fall to thoſe they deſign to favour.

The Eaſe with which a ſingle *Quân* governs Multitudes.

'Tis ſurprizing with how much Eaſe a ſingle *Mandarin*, for Inſtance, a *Chi-fû*, governs Multitudes of People; he does no more than publiſh his Orders on a ſmall Piece of Paper, ſealed with his Seal, and fix'd up at the Corners of Streets, and he is inſtantly obey'd. This ready Obedience is grounded on that profound Veneration and unlimitted Submiſſion with reſpect to Parents, in which the *Chineſe* are brought up from their Infancy. It proceeds alſo partly from the Reverence the *Mandarin* acquires by his Conduct towards a People, who are accuſtom'd to look upon him as the Emperor himſelf, whoſe Perſon he repreſents. They never ſpeak to him but on their Knees when he is diſtributing Juſtice in his Tribunal; and he never appears in Public without a great Attendance, in a very majeſtick Manner; he is pompouſly dreſs'd, his Countenance grave and ſevere, being carried by four Men in a gilded Chair, open if in Summer, but cover'd with Silk in Winter; preceded by all the Officers of his Tribunal, whoſe Caps and Garb are of a very extraordinary Faſhion.

The Pomp in which they appear abroad.

Theſe Officers march in Order on each Side the Street, ſome carrying before him an Umbrella of Silk, ſome ſtriking from time to time on a Copper Baſon, and giving Notice to the People, with a loud Voice, to ſhew Reſpect as he paſſes along. Some carry great Whips, others long Staves or Iron-Chains, the Din of all which Inſtruments makes the People tremble; for they are naturally timerous, and know that in Caſes of Diſobedience they cannot eſcape Correction. So that as ſoon as he is in Sight, all who are in the Street, ſhew their Reſpect; not by ſaluting him him in any manner whatſoever, for that would be a Familiarity deſerving Puniſhment; but by withdrawing out of the Way, ſtanding upright with the Feet cloſe together, and their Arms hanging down; in which Poſture as the moſt reſpectful, they continue till the *Mandarin* has paſſed by.

That of a *Tſong-tû*, or Vice-Roy.

If the *Chi-fû*, who is a *Mandarin* of the fifth Order, marches with ſo much Pomp, what muſt be the Magnificence of the *Tſong-tû*, or a Vice-Roy, when he goes abroad? He is always accompany'd with a hundred Men at leaſt, and this long Train, which has nothing embarraſing, becauſe every one knows his Poſt, ſometimes takes up a whole Street. In the middle of this Proceſſion he appears, clad in his Habit of Ceremony, and ſitting in a very large Chair, handſomly gilt, carry'd on the Shoulders of eight Men. Firſt, two Kettle Drums beating upon Copper Baſons, gives Notice of the March. Next follow eight Perſons bearing Colours, (with japan'd Staves) whereon are written in large Characters, the Vice-Roy's Titles. Then fourteen other Enſigns, exhibiting the Symbols peculiar to his Office, ſuch as the Dragon, Tyger, Phœnix, flying Tortoiſe, and other winged Animals. Six Officers carrying a Board in the Shape of a large Shovel, ſuſpended at a pretty good Height; whereon are written, in large golden Characters, the particular Qualifications of the *Mandarin*. Two others bearing, the firſt, a large triple Umbrella of yellow Silk; the ſecond a Caſe, wherein the Umbrella is kept. Two Archers on Horſeback,

at

The Pompous Attendance of a VICEROY *whenever he appears abroad.*



This PLATE *is inscribed to* THOMAS FINLAY *Esq.r who has procur'd near 30 Subscriptions in* BARBADOES.

at the Head of the chief Guards. The Guards arm'd with ſtrait Scythes, adorn'd with Locks of Silk in four Rows; two other Files of arm'd Men, ſome of them carrying Maces, either with long Handles, or in the Form of a Hand or Serpent of Iron; others arm'd with large Hammers and long Hatchets like a Creſcent. Another Company of Guards, ſome arm'd with ſharp Battle-Axes, others with ſtrait Scythes like the former. Soldiers carrying three pointed Halberts, Arrows or Axes. Two Porters, with a kind of handſome Coffer, containing the Seals of his Office. Two other Kettle Drummers, who give Notice of the *Mandarin*'s Approach. Two Officers with Plumes of Geeſe Feathers in their Hats, and arm'd with Canes, to keep the Crowd in Awe. After them come two Mace-bearers, with gilt Maces in the Shape of Dragons, and a great number of Officers of Juſtice; ſome holding Whips or flat Staves, to give the Baſtonado, others arm'd with Chains, Whips, and Cutlaces, or carrying Silk Scarfs. Laſtly, two Standard-bearers, and the Captain, who commands the Company. This is the Equipage that precedes the Vice-Roy, who is carry'd in his Chair, ſurrounded with Pages and Footmen, having near his Perſon an Officer, who carries a large Fan, ſhap'd like a Skreen. He is follow'd by ſeveral Guards, ſome armed with Maces, in form of Polyhedrons, and others with long handled Sabres. After which come ſeveral Enſigns and Cornets, with a great number of Domeſtics on Horſeback, every one carrying ſomething for the Uſe of the *Mandarin*; as the ſecond Cap, incloſed in a Caſe, if the Weather ſhould oblige him to change the one he wears, *&c.*

When he is abroad in the night time, they do not carry Flambeaux as in *Europe*, but ſeveral very handſome large Lanthorns, on which are written in Capital Letters the Titles and Quality of the *Mandarin*, with the Order of his *Mandarinat*; thereby to inſpire every one with the Reverence due to him, as alſo that thoſe who are walking may ſtop, and others who are ſitting may riſe in a reſpectful manner.

Duty of Governors of Cities of the firſt and ſecond Rank.

It is the Duty of the Governor of every *Hyen* or *Chew* to adminiſter Juſtice; to receive the Tribute due from each Family to the Emperor; to viſit perſonally the Bodies of thoſe who have either been kill'd in ſome Scuffle, or thro' Deſpair have laid violent Hands on themſelves. Twice in a Month he is oblig'd to give Audience to all the Heads of the Wards in his Diſtrict, and to inform himſelf exactly of every thing that paſſes. It is likewiſe his Buſineſs to give Paſſports to Barks and other Veſſels, to hear Complaints and Accuſations, which muſt be almoſt continual, in a Country ſo populous. All Law-Suits come before his Tribunal, and he puniſhes the Perſon he judges to be in the Wrong, with a ſevere Baſtonado. In a Word, he condemns Criminals to Death, but his Sentence, or indeed that of any ſuperior *Mandarin*, cannot be executed till it be ratify'd by the Emperor. Cauſes of ſmall Importance are determined firſt by the three inferior *Mandarins*, who are like the private Deputies of our Judges of the Preſidial Courts [in *France*].

The greateſt Merit of the *Quân* is the Love of the People.

However formidable the Authority of theſe *Mandarins* may be, they could not maintain themſelves in their Offices, if they did not gain the Reputation of being the Fathers of the People, and of having nothing in view, but their Happineſs; ſo that a good *Mandarin* ought to place all his Glory in rendering the People happy. A Magiſtrate of this Character has made it his Buſineſs to ſend for Perſons ſkill'd in breeding Silk Worms and making Silk, that he might teach thoſe Arts in his Diſtrict; and thus by enriching his City, he has acquired the greateſt Applauſe.

There have been others, who in the Time of a Storm were not contented to forbid Perſons to croſs the River, but have come themſelves to the Bank, and ſtaid there all Day; to prevent, by his Preſence, any from being ſo raſh thro' Deſire of Gain as to expoſe himſelf to the Danger of periſhing miſerably. A *Mandarin* who did not ſhew the like Affection, or was too ſevere to the People under him, could not avoid being noted down in the Informations ſent by the Vice-Roys every three Years to the Court, and this would be ſufficient to deprive him of his Office. If a Priſoner dies in his Confinement, a great number of Atteſtations muſt be produced, to prove, that the *Mandarin* was not ſuborn'd to compaſs his Death; that he viſited him, ſent him a Phyſician, and furniſh'd him with proper Remedies, *&c.* for an account muſt be tranſmitted to the Emperor of all thoſe who die in Priſon, and of the manner of their Death, and according to the Advice which he receives, he often orders an extraordinary Proceſs.

Great Value ſet on the Life of the Subject.

There are certain Occaſions whereon the *Mandarins* affect chiefly to ſhew their Tenderneſs for their People; for inſtance, when they are apprehenſive of a bad Harveſt, occaſion'd either by Drought, too much Rain, or any other Accident, ſuch as the ſwarming of Graſs-Hoppers, which ſometimes over-run certain Provinces; for then the *Mandarin*, either thro' Affection, Intereſt, or Diſſimulation, omits nothing that may render him popular. Tho' the greater Part of them are Men of Letters, and deteſt the Idols of *Fo* and the *Tau*, yet they fail not to make ſolemn Viſits to their Temples, and that on Foot, contrary to their Cuſtom, to implore Rain or fair Weather. When Calamities of this Nature happen, the *Mandarin* cauſes his Orders for a general Faſt to be fix'd up in all public Places, forbidding Butchers and Cooks to ſell Meat under heavy Penalties; which, tho' they cannot do it openly in their Shops, they do privately by means of a little Money, given under hand to the People of the Tribunal, appointed to ſee that the Orders are obſerved.

The *Quân* viſit the Idol Temples to pray for Rain

The *Mandarin* goes to the Idol Temples on Foot, negligently dreſs'd, ſometimes even with Straw Shoes on, accompany'd with inferior *Mandarins*, and follow'd by the principal Perſons of the City. Being arrived, he lights upon the Altar two or three ſmall perfume-Sticks, after which they all ſit; and to paſs away the Time, drink Tea, ſmoak, and chat an Hour or two together, and then retire.

An Idol beaten to pieces for not ſending Rain.

This is all the Formality they obſerve on ſuch Occaſions, wherein the Reader may perceive they treat the Idol with very little Ceremony; and if they are oblig'd to pray too long before the Favour is granted, they ſometimes bring him to Reaſon with a good Cudgel, but this is rare. It is ſaid that at *Kyang-chew*, in the Province of *Shen-ſi*, an Image was beaten to pieces by Order of the Officers, for very obſtinately refuſing to ſend Rain in Time of a great Drought. It may be preſum'd that during this Execution, there were delicate Hymns ſung in his Praiſe; and when Rain fell, they made another Image, which was no difficult matter, (for they are generally of Earth, or a ſort of Plaiſter,) and led it in Triumph into the City; where they offer'd Sacrifices to it, and in a Word reſtored it to its Saintſhip again.

Another Idol ill treated on a like account.

The Vice-Roy of a Province proceeded in the ſame Manner with another Idol, which not vouchſafing to anſwer his reiterated Prayers, he could not reſtrain his Choler; but ſent an inferior *Mandarin* to tell him, that if there was not Rain by ſuch a Day, he would drive him out of the City, and level his Temple with the Ground. It is likely the Image did not underſtand that Language, or was not afraid of his Menaces; for on the Day limitted there fell no Rain. Upon which the Vice-Roy, to be as good as his Word, forbad the People to carry any Offering to the Image, and ordered the Temple to be ſhut up, and the Gates ſeal'd, which was immediately done; but the Rain falling a few Days after, the Vice-Roys Anger was appeaſed, and the Image permitted to be worſhipp'd as before.

In theſe kinds of public Calamities, the *Mandarin* addreſſes himſelf chiefly to the Guardian-Genius of the City, according to ancient Cuſtom, imploring his Aſſiſtance uſually in the following Form; *viz.*

Form of addreſſing the Guardian Genius of a City.

" Guardian Genius! Notwithſtanding I am the Paſtor and Governor of this City, you, tho' " inviſible, are much more ſo. This Quality of Paſtor obliges me to procure the People what- " ever is advantageous for them, and to remove from them every thing that is hurtful. But it is " from you, properly, that they receive their Happineſs; it is you who preſerve them from the " Misfortunes they are threaten'd with: and tho' you are inviſible to our Eyes, yet whenever you " pleaſe to accept our Offerings, and hear our Vows, you are in ſome Senſe no longer ſo. But " if you are pray'd to in vain, the Heart can have no Share in the Honours paid you; you " indeed will continue to be what you are, but you will be little known: in the ſame manner as " I, who am commiſſion'd to protect and defend the People, would make them doubt of my " Quality if I did not act anſwerable to it. In public Calamities we ought to lay before you the " Ills which we cannot remedy, and implore your Aid. Behold then the great Affliction the " People are in! from the ſixth to the eighth Month no Rain hath fallen, nor any Grain been yet " reap'd, if all be deſtroy'd, how can the Earth be ſown hereafter? It is my Duty to repreſent " this to you. I have appointed ſeveral Faſt-Days: the Butchers are forbidden to open their " Shops; the uſe of Meat, Fiſh, and even Wine, is prohibited; every one applies himſelf " ſincerely to purify his Heart, examine his Conſcience, and repent: but our Virtue and Merits " are not ſufficient to move *Tyen*. As for you, O Spirit! the inviſible Governor of this City, " you have Acceſs to him; you can requeſt Favours of him for us Mortals, and beſeech him " to put an end to our Afflictions. Such a Favour obtain'd by your Interceſſion, will anſwer " the utmoſt Deſires of the People. I ſhall ſee then accompliſh'd what my Office obliges me " earneſtly to wiſh for; and you will be more and more ador'd in the City, when it appears to " the Inhabitants, that you do not preſide over it in vain."

Duty of the Governors to adminiſter Juſtice;

As the *Mandarin* is appointed ſolely to ſupport and protect the People, he ought always to be ready to hear their Complaints, not only at the ſtated Hours of Audience, but at all other Hours of the Day. If the Affair be urgent, then they go to his Palace, and beat loud upon a kind of Kettle-Drum, which is ſometimes on one ſide of the Hall of Juſtice, but commonly without Doors, that the People may come at it both Night and Day. At this Signal, the *Mandarin*, tho' ever ſo much employ'd, is oblig'd to leave every thing immediately, to grant the Audience demanded; but whoever gives the Alarm, unleſs he has ſuffer'd ſome extraordinary Wrong that requires ſpeedy Redreſs, is ſure to receive the Baſtonado for his Pains.

to preach as Prieſts under the Emperor.

One of his principal Functions is to inſtruct his People as he is in the Emperor's ſtead; who according to the *Chineſe* is not only a Monarch to govern, and a Prieſt to ſacrifice, but is alſo a Maſter to teach. Hence it is that from time to time he aſſembles all the Grandees of the Court and chief *Mandarins* of the Tribunals, to give them Inſtructions, always taking his Text out of the Canonical Books.

Their Times of aſſembling the People.

In like manner, on the firſt and fifteenth Day of every Month the *Mandarins* aſſemble, and give their People a long Diſcourſe, wherein every Governor acts the Part of a Father, who inſtructs his Family. There is a Law of the Empire for this Practice, and the Emperor himſelf has appointed the Subjects to be handled in their Sermons; which are comprehended in ſixteen Imperial Ordinances as follows; *viz.*

Subjects for Texts.

The Firſt. That they very carefully practiſe the Duties preſcribed by filial Piety, and the Deference that the younger Brother ought to pay the elder; whereby they will learn how to ſet a Value on the eſſential Obligations, which Nature lays on all Mankind.

The Second. That they always preſerve a reſpectful Remembrance for the Anceſtors of their Family; which will be conſtantly attended with Unity, Peace, and Concord.

That

That there be Union in all the Villages; by this means they will be Strangers to Quarrels and Law-Suits. The Third.

Let them have a great Eſteem for the Profeſſion of Huſbandmen, and thoſe who cultivate Mulberry-Trees, wherewith the Silk-Worms are nouriſh'd; they will then never want Grain to feed on, nor Garments to cover them. The Fourth.

That they accuſtom themſelves to a prudent Oeconomy by Frugality, Temperance and Modeſty; and this will be the means of avoiding many idle Expences. The Fifth.

That great Care be taken to encourage public Schools; to the end young Students may be taught good Morals. The Sixth.

That every one apply himſelf to his proper Buſineſs; which will be an infallible means to keep the Heart and Mind at Eaſe. The Seventh.

That they ſtifle Sects and Errors in their Birth; in order to preſerve the true and ſolid Doctrine in its Purity. The Eighth.

That they inculcate to the People the Penal Laws eſtabliſh'd by the ſupreme Authority; for Fear will keep rude and untractable Minds in their Duty. The Ninth.

That they inſtruct Perſons thoroughly in the Laws of Civility and decent Behaviour; thus the good Cuſtoms, which Decorum has eſtabliſh'd, will always be punctually practiſed. The Tenth.

That they apply all their Endeavours to give Children, and younger Brothers, a good Education; which will prevent their giving themſelves up to Vice and diſorderly Paſſions. The Eleventh

That they abſtain from all ſlanderous Accuſations; thus Innocence and Integrity will have nothing to fear. The Twelfth.

That they take Care not to conceal the Guilty, whoſe Crimes oblige them to lead a wandering and vagabond Life; by this Means they will avoid being involved in their Miſfortunes. The Thirteenth.

That they be punctual in paying the Contributions eſtabliſh'd by the Prince; whereby they will prevent the Inquiries and Vexations of the Tax-Gatherers. The Fourteenth.

That they act in Concert with the Heads of the Wards in every City; which will prevent Thefts, and the Eſcape of thoſe who are Guilty. The Fifteenth.

That they repreſs the Sallies of Anger, which will ſecure them againſt all Danger. The Sixteenth.

Theſe are the Ordinances which ſerve the *Mandarins* for a Text to their Sermons. The following Diſcourſe of one of them upon the third Head, will ſhew their Manner of inſtructing the People.

A Sermon preached by a *Quân*.

" The Emperor orders you to preſerve Union in the Villages, that Quarrels and Law-
" Suits may be baniſh'd from thence; liſten attentively to the Explanation that I ſhall make
" of this Ordinance.

" When you dwell in the ſame Place (whether Relations or not, imports little) you paſs for
" an Inhabitant of that Place or Town; you there live with Kinsfolks or Acquaintances, with
" Perſons advanced in Age, and with your School-Fellows; you cannot go abroad without
" ſeeing one another Morning and Evening, and at all times you will meet. It is this Aſſem-
" blage of Families united in the ſame Place, that I call a Village: in this Village there are rich
" and Poor; ſome are your Superiors, ſome your Inferiors, and other are your Equals.

" Firſt of all therefore let this be a Maxim with you, that your Credit ought never to be
" employ'd to make yourſelf dreaded; and that you are never to be allow d to make uſe of Craft
" or to lay Snares for your Neighbours. To ſpeak of the latter with Contempt; to be oſtenta-
" tious of your own good Qualities; and to ſeek to enrich yourſelf at the Expence of others, are
" things that you ought abſolutely to avoid.

" One of the Ancients has wiſely remark'd, that in a Place where there are old Men as well
" as young, the latter ought to reſpect the former, without examining whether they are rich or
" poor, learned or ignorant, they ought to regard nothing but their Age. If being in eaſy Cir-
" cumſtances you deſpiſe the Poor; if being in Indigence you look upon the Rich with an Eye
" of Envy; this will cauſe perpetual Diviſions. What! ſays the proud rich Man, will you not
" give Place to me? and behold I am ready to cruſh you in pieces. In effect, if you have
" Lands or Houſes he will endeavour to deprive you of them, and by Violence encroach upon
" your Property; neither your Wives nor Daughters will be ſecure from ſuch a Creditor: as you
" are inſolvent he will force them from you, under the ſpecious Pretence of equitable Compen-
" ſation. Sometimes when he is in an angry Mood, he will let looſe his Horſes and Oxen into
" your Fields, which will ſpoil your Lands newly ſown; ſometimes in the Heat of Wine he
" will give himſelf up to the greateſt Exceſſes. Honeſt Men will not be able to avoid his
" Inſults. The Patience of his Neighbours being quite tir'd out, they will exclaim againſt him,
" and apply to the Gentlemen of the Quirk, to ſue him in form. Theſe miſchievous crafty
" Vermin will aggravate every thing in order to involve them over Head and Ears in Law. They
" will magnify a ſmall Pond to a raging Sea, whoſe foaming Waves ſwell to the very Clouds;
" and the mereſt Trifle will become a moſt ſerious Matter: mean time the Accuſation will be
" carry'd into all the Tribunals; and the Expence of the Proſecution will be attended with
" Conſequences that will be felt ever after.

" Are you on a Journey? if you chance to meet a Man of your own Village, as ſoon as
" you know him by his Tongue, nothing can be comparable to the ſecret Pleaſure which

" you

" which you feel; you lodge together, you love one another as if you were own Brothers: how " then comes it to paſs, that when you live in the ſame Place, inſtead of preſerving Peace and " good Order, you excite Quarrels and ſow Diviſions?

" Never ſpeak Evil of others, and then they will let you be eaſy, never fall out with any " Body. Give way of your own Accord to others; let your Patience be Proof againſt Contra- " diction, and you need never to fear being abuſed or inſulted.

" When a Difference ariſes between two Perſons, if charitable People draw near to reconcile " them; when the Fire of Diſcord is kindled in a Family, if the Neighbours run to quench " it; if when a Man is in a violent Paſſion, another takes him aſide, and mildly endeavours to " pacify his Anger: the great Fire that ſeemed to menace Heaven, will diſappear in a Mo- " ment; and that important Affair, which was going to be carried before the Tribunals of the " Great, will be brought to an End with as much Eaſe as an Icicle is melted, or a Tile taken " from the Roof of an Houſe. But if an Incendiary interpoſes, like a great Stone which, fal- " ling with Violence, breaks to Pieces every thing in its Way, he will engage you by his perni- " cious Counſels and Practices, which will lead you to the Brink of Ruin. But ſince I am ſpeak- " ing of the fatal Conſequences that attend Quarrels and Law-Suits, hearken attentively to what " I have farther to ſay on this Head.

" When once the Affair comes before a *Mandarin*, either you or the adverſe Party muſt be " vanquiſh'd. If you have the worſt on't, and are not willing to ſubmit, you will ſeek every " where for Support and Protection; you will endeavour to obtain the good Graces of the " *Mandarin's* Favourites, and they muſt be well paid for their Services. You will be deſirous " alſo of gaining over to your Side the People belonging to the Court, and how many Feaſts " will that oblige you to give them? have you wherewithal to defray ſuch Expences?

" But if you fall into the Hands of an evil Judge, who, to ruin you, borrows the Colours and " Appearances of Uprightneſs and Equity; in vain have you made Intereſt with thoſe who " have Acceſs to him, and are much in his Eſteem; in vain the Officers of the Court, thoſe " venal Wretches, thoſe Blood-Suckers of the People, will declare themſelves in your Favour. " After all the Expences laid out, on one Side by you to oppoſe your Enemy, and by your " Enemy on the other to avoid your Fury, you will both be forced at length into an Accommo- " dation. But if you refuſe to agree; if after being caſt in a ſubordinate Tribunal, you will ap- " peal to a ſuperior Court; you will ſee Petitions every Day running thro' all the Tribunals: " the Law-Suit will be ſpun out for ſeveral Years, by the Tricks of roguiſh Practitioners. " The Witneſſes will ſuffer by it; a great Number of Perſons will be involved in your Affair: " ſome will be thrown into Priſon, others puniſh'd by the Hand of Juſtice. In ſhort, before " Sentence be pronounced, an infinite Number of Families will be reduced to ſhameful Beggary. " You may conclude from what I have ſaid, that had you Mountains of Copper, and Mines of " Gold, they would hardly defray ſuch Expences; and tho' you had a Body of Iron you would " ſcarcely be able to hold out againſt the Fatigues you muſt undergo.

" The Emperor, whoſe Compaſſion to his People is unbounded, prohibits Law-Suits; and " having your Peace and Unanimity at Heart, is ſo good as to give you Inſtructions himſelf, " to prevent the Broils which may ariſe among you.

" To that end reverence old Age, honour Virtue, reſpect the Rich, and pity the Poor. " Don't you concern yourſelf to rectify what you find out of Order. If you ſuſpect any " Body has a Deſign to diſparage you, never ſeek to revenge yourſelf; if you have Libertines " among you, exhort them with Civility and Mildneſs to change their Life. On the Work Days due " to the Public, ſhew your Unanimity, by your mutual Readineſs to aſſiſt one another. The " next Piece of Advice, which does not leſs concern you is, that if you are rich, you ſhould " not pride yourſelf in keeping plentiful Tables, or in wearing coſtly Apparel; if you have " Authority and Credit, never employ them to oppreſs the Weak and Defenceleſs. What I re- " quire of you is, that you be humble in your Proſperity, as well as active and vigilant in your " Duty. 'Tis my Wiſh alſo, that being quite free from Ambition, you may be content with " a little; and that you would diſtinguiſh yourſelves by Mildneſs, by Moderation, and above all " by Frugality,

" Beware of thoſe Years which happen from time to time, when Epidemic Diſtempers, " joined to a Scarcity of Corn, make all Places deſolate: Your Duty then is to have Compaſ- " ſion on your Fellow-Citizens, and aſſiſt them with whatever you can ſpare.

" This Point, as it promotes your Intereſt, claims your Attention; for by this Means your " Huſbandmen will be faithful, your Fields will not be abandon'd, your Neighbours will be " careful of your Preſervation, and your Intereſt will be that of the Publick: On the other " hand, Heaven, by Ways to you unknown, will protect and ſhower down Bleſſings upon " you.

" As for Tradeſmen and all Mechanics, tho' by the immutable Laws of a ſuperior Being, " they are born to Poverty and in a low Condition; their Happineſs conſiſts in living according " to their Circumſtances, in not being uneaſy at their own Poverty, nor envying others in the " Poſſeſſion of their Wealth. This Rule of Morality will be to them a Source of Peace and " Conſolation. A good Man will aſſuredly proſper; for true Virtue can never remain long in " Obſcurity. You are now acquainted with the Intentions of the Emperor, whereto it behoves " you to conform; which if you do (as I make no doubt but you will) the greateſt Advantages " will accrue from your Obedience: for you will content the Paternal Heart of his Majeſty;

" Diſcord

" Diſcord will be no more ſeen among you; you will ſave the *Mandarins* the Trouble of multi-
" plying Arreſts and Puniſhments; and you will promote the Tranquillity and Peace of the
" Emperor. When you ſhall return Home apply your ſelves, each of you, ſeriouſly to the
" Practice of ſo uſeful a Doctrine".

In this manner every *Mandarin* gives the People twice a Month a Lecture of Morality; and it is ſo eſſential a Part of his Office, that there are ſome ſorts of Crimes for which, if committed within his Diſtrict, he muſt be accountable. The *Quân* accountable for the Crimes of the People.

When a Theft or a Murder happens in a City, he is obliged to diſcover the Thief or Murderer, or elſe he will loſe his Employment. If a Crime be committed, as for Inſtance, if a Son ſhould be ſo unnatural as to kill his Father, the Court is no ſooner inform'd of it than all the *Mandarins* of that Diſtrict are deprived of their Offices. " The Fault is theirs, ſay they, nor " could this Misfortune have happened had they been careful to promote good Morals: For the ſame Reaſon, where the Children have been guilty of extraordinary Crimes, they put their Parents to Death along with them.

As nothing is comparable to the excellent Order eſtabliſhed for the Government of the Empire, ſo no State would be more happy, did all the *Mandarins*, inſtead of gratifying their Paſſions, conform themſelves ſtrictly to the Laws of their Country: But among ſo great a Number there are always ſome, who, placing their Happineſs in the Pleaſures and Enjoyments of this Life, do not often ſcruple to ſacrifice the moſt ſacred Laws of Reaſon and Juſtice to their private Intereſts. Not free from Corruption.

There are no Tricks or Artifices which ſome of the inferior Officers do not make Uſe of to deceive the ſuperior *Mandarins*; among the latter there are ſome who endeavour to impoſe upon the ſupreme Tribunals of the Court, and even to deceive the Emperor himſelf. They are ſo dexterous at cloaking their Deſign, under the moſt humble and flattering Expreſſions; and in the Memorials, which they preſent, affect ſuch an Air of Diſ-intereſtedneſs, that it is often a very hard Matter for the Prince not to miſtake Falſehood for Truth.

Beſides, as their Salaries are not always ſufficient to ſupport their Pomp and Luxury, they make no Difficulty to commit Injuſtice, provided they can do it ſecretly; and even Miniſters of State, and chief Preſidents of the ſupreme Courts, have been known to extort Money underhand from the Vice-Roys of Provinces; and theſe again, are forced to recruit themſelves by ſqueezing the ſubordinate Officers, who do not fail to exact from the People wherewithal to defray the Expence.

The Laws, however, have provided againſt this Diſorder by ſeveral Precautions, which keep the *Mandarins* within Bounds, and ſhelter the People from Extortions. The Emperor [*Yong-ching*] now reigning, has apply'd a ſtill more effectual Remedy; for he has augmented their Salaries, and declared he will receive no Preſents himſelf: forbidding them to receive more than their Due, under the Penalty of the Law, which ordains, that a *Mandarin*, who ſhall receive or unjuſtly exact fourſcore Ounces of Silver, ſhall be puniſhed with Death. Means uſed to prevent it.

Beſides this, Firſt, it is difficult to prevent Commotions among the People when they groan under Oppreſſion; and the leaſt Interruption which happens in a Province is imputed to the Vice-Roy, who is almoſt ſure to loſe his Employment, if it be not immediately ſuppreſſed. He is conſidered in the Eye of the Law, as the Head of a great Family, whereof, if the Peace be diſturbed, it muſt be his Fault. 'Tis his Buſineſs to govern the ſubordinate Officers, and hinder them from oppreſſing the People. When the Yoke is eaſy, they are ſo far from ſhaking it off, that they bear it chearfully. (1.) The *Quân* accountable for all Inſurrections.

Secondly, The Law preſcribes, that no Perſon ſhall be made a *Mandarin* of the People, either in the City he belongs to, or even in the Provinces where his Family dwells. And commonly he does not poſſeſs the ſame Office many Years, in the ſame Place, before he is advanced; whence it happens, that he contracts no ſuch particular Intimacies with the People of the Country, as may occaſion his being partial: and as almoſt all the other *Mandarins*, who govern in the ſame Province, are unknown to him, he hath ſeldom any Reaſon to favour them. (2.) None to be preferred in his native Country.

If an Employment be given him in a Province joining to that where he came from, it muſt be in a City at leaſt fifty Leagues from it; the Reaſon is, becauſe a *Mandarin* ought to think of nothing but the publick Good. If he poſſeſſed a Place in his own Country, his Neighbours and Friends would not fail to ſolicit him, whereby he might either be biaſſed in his Decrees to do Injuſtice to others in their Favour, or carry'd, by a Spirit of Revenge, to ruin or oppreſs thoſe from whom he, or ſome of his Family, had formerly received Injury. Reaſons for this wiſe Regulation.

They are ſo nice in this Reſpect, that they will not permit a Son, a Brother, or a Nephew, *&c.* to be a ſubordinate *Mandarin*, where his Brother, Uncle, *&c.* is the Superior. For Inſtance, Suppoſe ſuch a one is *Mandarin* of a City of the third Rank, and the Emperor deſigns to ſend his eldeſt Brother to be Vice-Roy of the ſame Province; on this Occaſion, the younger is obliged to give Notice of that Circumſtance to the Court, which removes him to a *Mandarinat* of the ſame Degree in another Province.

The Reaſon of this Regulation is, becauſe either the elder Brother being the Superior Officer, might favour the younger by conniving at his Faults; or the younger, preſuming on the Dignity and Protection of his Brother, be more partial and remiſs in the execution of his Office. On the other hand, it would be very hard for one Brother to be obliged to draw up an Accuſation againſt another.

To avoid such Inconveniencies, Relations are not permitted to possess Employments which have the least Dependance upon each other. What has been said with regard to a Father, an elder Brother, or an Uncle being a superior *Mandarin*, ought likewise to be understood of a Son, a Brother, or a Nephew, in the same Station, with Respect to a Father, elder Brother, or Uncle, being their Inferiors; and in a word, of all Persons whatever who are nearly related.

(3.) The triennial Examinations of the *Quân*.

Thirdly, Every three Years there is a general Review of all the *Mandarins* of the Empire, who are examined with Regard to their good or bad Qualifications for Government. Every superior *Mandarin* examines the Conduct of the inferior, from the time the last Informations were made, or ever since they have been in Office; and give Notes to each of them, containing Praises or Reprimands. For Instance, the chief *Mandarin* of a City of the third Rank, who has under him three or four petty *Mandarins*, gives them Notes, and sends them to the *Mandarin* of a City of the second Rank, on whom he depends; this latter, who has likewise under him several *Mandarins* governing Cities of the third Rank, examines these Notes, and either agrees thereto, or adds others, according to his Knowledge.

Notes or Certificates given them.

When the *Mandarin* of the City of the second Order, has received the Notes from all the *Mandarins* of the Cities of the third Order, he gives them his Note; and then sends the Catalogue of all the *Mandarins* in his District, to the *Mandarins*-General of the Province, who reside at the Capital. This Catalogue passes from them to the Vice-Roy; who after he has examined it in private, and then with the four *Mandarins*-General, sends it to Court with his own Notes; that the chief Tribunal may have an exact Knowledge of all the *Mandarins* of the Empire, in order to reward or punish them according to their Deserts.

They reward a *Mandarin* by raising him some Degrees higher, or giving him a better Place: and they punish him by removing him a few Degrees lower, or turning him out of his Post.

For two Months that this Examination lasts, the Vice-Roy sees no Body, admits no Visits, nor receives any Letters from those who are in his Government. He takes these Measures that he may appear to be a Man of Integrity, and to regard nothing but Merit.

Form of the Notes.

As to the Form of these Notes under the Name of *Mandarins*, and Title of their *Mandarinat*, they write: *He is a Man greedy of Money; he is too severe in his Punishments; he treats the People harshly*: Or else, *He is too much advanced in Years. He is no longer able to perform the Duties of his Office. This Man is proud, fantastical, capricious, of an uneven Temper. That Person is rash, passionate, has no command of himself. Such a one is weak in his manner of Governing, does not know how to make himself obey'd*; or else, *He is slow, he is not expeditious in dispatching Business. He is not well acquainted with the Laws and Customs*, &c.

Favourable Notes run in this manner: *He is a Man of Integrity, who does not oppress the People, who is attentive to all the Duties of his Office.* Or else, *He is a Man of Experience. He is steady without Harshness, and gains the Love of the People; He has the Art of governing*, &c.

The *Quân* rewarded or punished according thereto.

When the Catalogue of Notes arrive at *Pe-king*, the supreme Tribunal to which it is address'd, examine them; and having set down such Reward or Punishment as it appoints for each *Mandarin* of the Province, send them back to the Vice-Roy. They deprive those of their Employments whose Certificates are defective as to the smallest Point of Government: and raise those who are commended, to superior *Mandarinats*. For Instance, one who has been *Mandarin* of a City of a third Rank, and has given Proof of his Capacity, is advanced to the Government of a City of the second Rank, for which he seems to have the necessary Talents.

They are contented with raising or turning down others a few Degrees; in which Case the *Mandarins* are obliged to put at the Head of their Orders, the Number of Degrees that they have been advanced or degraded. For Instance, *The* Mandarins *of this City, raised three Degrees*, Kya-san-kye: *or else*, Kyang-san-kye, *turned down three Degrees, do give Notice and ordain*, &c. By this Means the People are apprized of the Reward or Punishment that the *Mandarin* deserved. When he has been raised ten Degrees, he has room to hope that he will be advanced to a superior *Mandarinat*: On the contrary, if he has been depressed ten Degrees, he is in Danger of losing his Employment.

(4) The sending Inspectors into the Provinces.

Fourthly; As the General Officers might be corrupted with Bribes, by the Governors of Cities, and so connive at the Injustice of the *Mandarins* who oppress the People; the Emperor from time to time sends Inspectors secretly into the Provinces, who passing from City to City, slip into the Tribunals, while the *Mandarin* gives Audience; and also by their Enquiry among the Mechanics and common People, dexterously inform themselves in what Manner he behaves in the Administration of his Office. And if by these secret Informations, they discover any thing irregular in his Conduct, they presently unveil the Ensigns of their Dignity, and declare themselves the Emperor's Envoys.

As the Inspector's Authority is absolute, he that Moment prosecutes the faulty *Mandarins*, and punishes them with all the Rigor of the Laws; but if the Injustice be not very flagrant, he sends his Information to Court, that they may determine what is to be done.

Method of their Proceedings.

A few Years ago, the Emperor appointed Commissioners of this kind for the Province of *Quang-tong*, to enquire into an Affair which concern'd the Vice-Roy and the Comptroller General of Salt, who had sent Accusations to *Pe-king* against each other. The People of the Province, who suffered by the dearness of Salt, the Price of which was considerably augmented, took the Vice-Roy's Part, and most of the *Mandarins* General spoke in favour of the latter.

The

The Emperor being very desirous of knowing who was in the Fault, sent the *Tsong-tû* of the Provinces of *Che-kyang* and *Fo-kyen*; and the *Tsong-tû* of *Kyang-nan* and *Kyang-si*, in Quality of his Commissioners to *Kan-ton*. At their Arrival they refused the usual Honours paid at their Reception; and to remove all Suspicion, that they might be gained to either Side by Presents, they had even no Communication with the *Mandarins*, but when they cited them one after another to take their Informations. For which Reason, without receiving or making any Visit, they went directly to the Palace prepared for them, and shut themselves up, till such time as having cited the Vice-Roy and Comptroller General they had begun the Process, by repeated Interrogatories put to those two great *Mandarins*, who appeared several Times like common Criminals before their Judges.

The Vice-Roy, during the whole Time of the Trial, was obliged to leave his Palace every Morning, and repair to a Place near the Hall of Audience, and there to wait till Night; in which he was treated yet more favourably than the Comptroller-General, who was obliged all the Time to absent himself from his Tribunal, and to be continually at the Door of the Audience-Chamber.

All the Shops in the City were shut up, and the People by their Deputies, sent in their Accusations against the Comptroller, which were received by the Commissioners, as well as those of the *Mandarins*. The Informations being ended, the Commissioners sent them to *Pe-king*, by a particular Express; after which they received Visits from all the *Mandarins*, except the Comptroller-General.

(5) The Emperor visiting the Provinces in Person.

Fifthly, Tho' the Inspectors of Provinces are always chosen from among the Officers of considerable Posts, and known Integrity; yet, as they may sometimes abuse their Power, and be tempted to enrich themselves by taking Bribes from the Guilty, to wink at their Injustice; to keep them upon their Guard, the Emperor, when they least think of it, makes a Progress into certain Provinces, that he may hear in Person the just Complaints of the People against their Governors. These Visits, wherein the Prince affects to render himself popular, make the *Mandarins* tremble, let their Conduct be ever so little liable to blame. The late Emperor *Kang-hi* in one of his Journeys into the Southern Provinces, made in 1689, passed thro' the Cities of *Sû-chew*, *Yang-chew*, and *Nan-king*. He was on Horseback, follow'd by his Guards, and about three thousand Gentlemen, in which manner he made his Entry into the last. The Citizens came to receive him with Standards, silk Ensigns, Canopies, Umbrellas, and other Ornaments without Number. At the Distance of every twenty Paces they had erected in the Streets Triumphal Arches cover'd with the finest Stuffs, and adorn'd with Festons, Ribbands, and Tufts of Silk, under which he pass'd. The Streets were lin'd with an infinite Number of People, who shew'd the greatest Marks of Veneration, and observ'd so profound a Silence, that there was not heard the least Noise. He lay in his Bark the Night he arrived at *Yang-chew*, and the next Day made his Entry on Horseback into the City; where finding the Streets cover'd with Carpets, he ask'd the Inhabitants, if that had been done by the *Mandarin*'s Order: and finding they did it of their own accord, to give a public Testimony of their Veneration for his Majesty, he express'd his Satisfaction. The Streets were so full of Men and Children, who throng'd among the Horsemen, that the Emperor stopt every Moment, seeming to be highly delighted with it. The Inhabitants of *Sû-chew*, having laid Carpets upon the Pavement of the Streets, the Emperor alighted, at the Entrance of the City, and commanded the Horses to stop, that they might not spoil so many fine pieces of Silk, which belonged to the People: he went therefore on Foot to the Palace prepar'd for him, and honour'd the City with his Presence for two Days.

Kang-hi's Progress in 1689.

In these kinds of Journeys the Emperor declares himself the Protector and Father of the People, by executing speedy and severe Justice upon the *Mandarins*, when the Complaints against them are just. P. *le Comte* relates an Example of this, by which the late Emperor *Kang-hi* render'd himself equally formidable to the *Mandarins*, and amiable to the People.

His speedy Justice on a *Tartarian Quan.*

" This great Prince being separated at some Distance from his Attendants, (says that *Jesuit*) " and perceiving an old Man who wept bitterly, ask'd the Cause of his Tears. My Lord, " reply'd the Man, who did not know him, I had but one Child, in whom I placed all " my Joy as well as the Care of my Family; and a *Tartarian Mandarin* has taken him " from me, so that I am at present deprived of all Succour: for how can I, who am " a poor weak Man, oblige the Governor to do me Justice? This is not so difficult as you " think it, (reply'd the Emperor) get up behind me, and guide me to the House of this " Ravisher. The good Man obey'd without Ceremony, and in two Hours time they arriv'd " at the *Mandarin*'s Palace, who did not expect such an extraordinary Visit.

" Mean time the Guards and a great Company of Lords, after long rambling about, " arriv'd at the *Mandarin*'s; and without knowing what was the matter, some surrounded " the House, while others enter'd with the Emperor: who having convicted the *Mandarin* of " the Violence he was accused of, condemned him to lose his Head on the Spot. After " this turning towards the afflicted Father, " To make you full Amends, said he to him with " a serious Air, I give you the Employment of the guilty Person, who is put to Death. Take " Care to behave yourself in it with more Moderation than he did; and let his Crime and " Punishment be a Warning to you, that in your turn you be not made an Example of."

(6) The Imperial Gazette.

Lastly, Nothing can be more instructive, as well as proper, to keep the *Mandarins* in Order, and prevent their committing Faults, than the Gazette, which is printed every Day at *Pe-king*, and dispers'd from thence into all the Provinces. There is nothing inserted in it, but what

what relates to the Government; and as that of *China* is abſolutely Monarchical, and all Affairs however inconſiderable are referr'd to the Emperor; it contains nothing but what may be of great Uſe to direct the *Mandarins* in the Execution of their Offices, and inſtruct the *Literati* as well as the Commonalty. For Inſtance, you find there the Names of the *Mandarins* who have been deprived of their Employments, and for what Reaſons; one, becauſe he was negligent in gathering the Emperor's Tribute, or had imbezzel'd it; another for being either too indulgent or ſevere in his Puniſhments; this for his Oppreſſions, and that for want of Talents to govern well. If any *Mandarin* has been advanc'd to a conſiderable Place, or remov'd to a worſe; or if he has been depriv'd, for ſome Fault, of the Annual Penſion he receiv'd of the Emperor, it is immediately put into the Gazette.

Nature of the Articles contain'd in it.

It contains an Account of all Criminal Matters, which are puniſh'd with Death; likewiſe the Names of the Officers who fill the Places of the *Mandarins* that are remov'd; all the Calamities that happen in a Province, and the Relief given by the *Mandarins* of the reſpective Cities by the Emperor's Order; an Extract of the Expences diſburſed for the Subſiſtance of the Soldiers, the Neceſſities of the People, the Public Works, and the Benefaction of the Prince; the Remonſtrances made by the Supreme Tribunal to the Emperor, concerning his own Conduct or his Deciſions; therein is mention'd alſo the Day when the Emperor plough'd the Earth, in order by his Example to excite Emulation in the People, and inſpire their Governours with a Love of Labour and Application to Agriculture; the Time he has fix'd for aſſembling the Grandees of the Court, and all the Chief *Mandarins* of the Tribunals at *Pe-king*, to be inſtructed by him in their Duty. There you meet with the Laws, and new Cuſtoms that have been eſtabliſh'd; as alſo the Praiſes or Reprimands given by the Emperor to a *Mandarin*; for Inſtance, *Such a* Mandarin *has no good Reputation; if he does not mend, I will puniſh him.*

In ſhort, the *Chineſe* Gazette is ſo contrived, that it is of great Uſe to inſtruct the *Mandarins* how to govern the People; for which Reaſon they read it carefully, and as it gives an account of all the public Tranſactions in this vaſt Empire, moſt of them write down Remarks upon the Paſſages in it, that may help to direct their Conduct.

To add any thing to it criminal.

Nothing is printed in the Gazette but what has been preſented the Emperor, or comes from him; thoſe who have the Care of it not daring to add a tittle, not even their own Reflections, upon pain of Corporal Puniſhments.

In 1726, a Writer belonging to a Tribunal, and another employ'd in the Poſt-Office, were condemned to die, for having inſerted certain Falſhoods in the Gazette; the Reaſon, upon which the Tribunal of Criminal Affairs founded their Judgment, was, that what they had done ſhew'd a Failure of Reſpect towards his Majeſty, which is by the Laws declar'd Capital.

The *Quân* reſtrain'd from Pleaſure.

To conclude, the Laws prohibit the *Mandarins* moſt of the common Pleaſures of Life. They are but ſeldom permitted to treat their Friends, and give them a Play; they would riſk their Fortune if they took the Liberty to game or walk abroad, to make private Viſits, or frequent public Aſſemblies; being debarr'd all Diverſions but what they can take in the moſt private Apartments of their own Palace.

Of the Military Government and Forces of the Empire; the Forts and Soldiers, their Arms and Artillery.

AS there were formerly in *France* Knights belonging to the Army, and Knights belonging to the Laws, there are likewiſe in *China* Literary Doctors, and Military Doctors. Having already ſpoken of the firſt, upon whom the Government depends, we proceed now to the latter, who are appointed to preſerve Tranquillity in the Empire, to keep their Neighbours in Awe, and to ſtifle or prevent Rebellions.

Degrees among the Military *Quân.*

The Military *Mandarins*, or Officers of the Army, muſt paſs ſeveral Examinations, as well as the Literary *Mandarins*, and give Proof of their Strength, Dexterity, and Experience in the Art of War. Accordingly there are three Degrees among them, which they are to take, *viz.* thoſe of Batchelor, Licentiate, and Doctor of Arms. The Batchelors are examined in the Capital of every Province, in order to be Licentiates, in the Manner explain'd elſewhere.

5 Tribunals or Claſſes.

There are at *Pe-king* five Tribunals of Military *Mandarins*, call'd *U-fû*, that is, *The five Claſſes*, or *Troops of Mandarins of War.*

The firſt Claſs is that of the *Mandarins* of the Rear-Guard, call'd *Heou-fû.* The ſecond conſiſts of the *Mandarins* of the left Wing, which is nam'd *Tſo-fû.* The third is of the *Mandarins* of the right Wing, call'd *Yeou-fû.* The fourth of the *Mandarins* of the Van-Guard of the main Body, named *Chong-fû.* The fifth of the *Mandarins* of the Van-Guard, call'd *Tſien-fû.*

Theſe five Claſſes have at their Head a Chief [or Preſident] and two Aſſiſtants, which are of the firſt Order of *Mandarinss.* They commonly chooſe for theſe Poſts great Lords of the Empire, and

theſe

theſe are they who command the Officers and all the Soldiers. Theſe five depend on a Supreme Tribunal of War, call'd *Yong-ching-ſû*, whoſe Preſident is one of the greateſt Lords of the Empire, and has Authority over the five Tribunals, and all the Officers and Soldiers of the Court; but to prevent the Abuſe of ſo extenſive a Power, which renders him Maſter of ſo many Troops, they give him a Literary *Mandarin* for an Aſſiſtant, with the Title of Superintendant of the Army, and two Inſpectors nam'd by the Emperor, who have their Share in all Affairs. Moreover, when the Execution of any Military Project is in Agitation, they depend abſolutely on the fourth of the ſix Supreme Courts, call'd *Ping-pû*, already ſpoken of, which has the whole Militia of the Empire under its Juriſdiction.

Supreme Tribunal of *Yong-ching-ſû* or *Zhong-ching-ſu*.

Tho' there are great Lords, who, holding in the Empire the Rank of Princes, Dukes, and Earls, are above all the Orders of *Mandarins*, by their Dignity, Merit, and Services; yet there is not one of them but thinks himſelf honour'd by the Title he derives from his *Mandarinat*, and the Quality of Chief of the five Tribunals of Military *Mandarins*. None can be more ambitious to command than the *Chineſe*, placing all their Glory and Happineſs in having Authority in the State.

The Rank and Buſineſs of the principal Military *Mandarin* is much the ſame with that of a General in *Europe*. He has under him in ſome Places four *Mandarins*, and in others only two, whoſe Employment is not unlike that of our Lieutenant-Generals, who have likewiſe four ſubordinate *Mandarins*, anſwering to Colonels; theſe again have under them others, who may be conſidered as Captains, and have likewiſe their ſubaltern Officers reſembling our Lieutenants and Enſigns.

Degrees of Military *Quân*.

Each of theſe *Mandarins* has a Train ſuitable to his Dignity; and when he appears in Public, he is always attended by a Company of Officers belonging to his Tribunal. All of them together command a great number of Troops, partly Horſe, and partly Foot.

Theſe Officers exerciſe their Soldiers regularly: the Exerciſe conſiſting in a kind of tumultuous and diſorderly Marches, which they perform when they attend the *Mandarins*; or elſe in forming Squadrons, in filing off in Order, in encountering each other, or in rallying at the Sound of Horns and Trumpets; in a Word, they draw the Bow, and handle the Sabre with a great deal of Skill. They alſo from time to time review their Troops, examining carefully their Horſes, Muſkets, Sabres, Arrows, Cuiraſſes, and Helmets. If there be the leaſt Ruſt on their Arms, they are puniſh'd on the Spot for their Negligence; with thirty or forty Blows of a Battoon, if they are *Chineſe*; or ſo many Laſhes of a Whip, if they are *Tartars*. At other times they are at Liberty to follow what Trade they pleaſe, unleſs they are on ſome Duty which gives them full Employ; as when, for Inſtance, they are placed to guard a City-Gate, or to take Care of the high Roads.

Diſcipline of the Troops.

As the Military Buſineſs does not take up much of their Time in a Country which has been ſo many Years at Peace; far from being oblig'd to inliſt Men by Force, or Money, as is practiſed in *Europe*, the Profeſſion of a Soldier is commonly look'd upon as a Fortune, which they endeavour to procure by means of their Friends, or by Preſents to the *Mandarins*; the Service being generally in the Country where they dwell, and have their Family.

Profeſſion of a Soldier coveted in *China*.

The three Northern Provinces furniſh abundance of Soldiers, who every three Months receive their Pay; being five Sous of fine Silver, and a Meaſure of Rice a day, which is ſufficient to maintain one Man. Some have double Pay, and Horſemen have five Sous more, with two Meaſures of ſmall Beans to feed their Horſes, which alſo are provided by the Emperor.

The Pay.

They reckon more than eighteen thouſand *Mandarins* of War, and above ſeven hundred thouſand Soldiers diſtributed among the Forts, Cities, and Fortifications, belonging to the ſeveral Provinces, and along the Great Wall. Theſe Troops being well cloathed, and well arm'd, make a very fine Appearance in their March, or on a Review; but they are not comparable to the Soldiers of *Europe*, either for Courage or Diſcipline, being eaſily put into Diſorder and routed.

Number of Military *Quân* and Forces.

Beſides, that the *Chineſe* are naturally effeminate, and the *Tartars* are almoſt degenerated to *Chineſe*, the profound Peace they have enjoy'd, gives them no Opportunity to become Warlike. Add to this the Eſteem that they have for Learning preferable to every thing elſe; the Dependance which the Soldiers have on the *Literati*; and the Education that is given to Youth, (who ſee nothing but Books and Characters, who are inſtructed with a grave and ſerious Air, and hear nothing ſpoken of but Law and Politics,) are ſo many Obſtructions to their being Warriors. Theſe Troops are ſcarce ever employ'd, eſpecially ſince *Tartary* has ſubmitted, for any thing elſe, but to prevent Revolts, or to quaſh Commotions on their firſt Appearance in a City or Province. Twenty four *Tartar* Officers have at Court the Dignity of Captain-Generals, and there are likewiſe many Colonels. Beſides theſe Officers, who were eſtabliſh'd by the *Tartars*, there are alſo Officers of the *Ping-pû*, or Tribunal of War; who ſuperintend the *Chineſe* Troops throughout the Empire, and have always Couriers ready to carry neceſſary Orders into the Provinces, which is perform'd with great Secrecy. Their chief Employment is to purge the high Ways of Robbers, whom they follow and obſerve ſo carefully, that they ſeldom eſcape. On theſe Occaſions, Orders are ſent to the City, and, if there be a Neceſſity for it, the Forces of ſeveral Cities, neareſt to the Place infeſted by the Robbers, are employ'd. In War-time ſeveral Battallions are detach'd from every Province to form an Army.

Chineſe no good Soldiers, and why.

Number of Generals.

Before the Union of the *Tartars* and *Chineſe*, a prodigious Number of Troops were rang'd along the Great Wall, in order to guard it, and cover the Empire againſt the Attempts of ſuch formidable Enemies; but at preſent only the moſt important Places are garriſon'd.

China fortify'd by Nature.

Nature has taken care to fortify *China* in all other Places, where it might be liable to be attacked. The Sea, which waſhes ſix Provinces, is ſo ſhallow near the Shore that no large Veſſel can approach it, without being broken to Pieces; and Storms are ſo frequent that no Fleet can ride there in ſafety: On the Weſt there are inacceſſible Mountains, which are no leſs a Defence on that ſide, than the Sea and the Great Wall on the other two.

Great Wall, when and how built.

Two Hundred and Fifteen Years before Chriſt, this prodigious Work was built, by order of the Firſt Emperor of the Family of *Tſin*, for ſecuring three great Provinces againſt the Irruptions of the *Tartars*. To execute this grand Deſign he drew every third Man, capable of working, out of each Province; and in laying the Foundation of it on the Sea-Coaſt, he ordered ſeveral Ships loaden with Iron and huge Stones to be ſunk: whereon the Wall was raiſed with ſo much Art, that the Workmen were not to leave the leaſt Chink between the Stones on Forfeiture of their Lives; hence the Work is almoſt as intire at preſent, as when it was firſt built. It is about 500 Leagues in Length, and broad enough for ſix Horſemen to ride abreaſt upon it. [See p. 20.]

This Wall is admirable on two accounts; Firſt, That in its Courſe from Eaſt to Weſt it runs in ſeveral Places with a gradual Aſcent, over very high Mountains; and is fortify'd with large Towers, no more than two Bow-ſhots a ſunder, that no part of it may be left undefended. It is hard to conceive how this enormous Bulwark could be raiſed, of the Height it is, in dry and barren Places; conſidering the Bricks, Mortar, and all the neceſſary Materials for the Work muſt have been brought with incredible Labour from a great Diſtance.

The ſecond is, That this Wall does not run in a ſtrait Line, but, as may be ſeen in the Map, turns and winds in ſeveral Places, according to the Diſpoſition of the Mountains, in ſuch a manner, that the North Part of *China* may be ſaid to be encompaſſed with three Walls inſtead of one.

Chineſe Fortifications.

The Cities of War have no Advantage of other fortified Cities but in their Situation, which renders them difficult of Acceſs. The whole Art of Fortification among the *Chineſe* conſiſts in an excellent Rampart, Brick-Walls, Towers, and a large Ditch full of Water; and, to ſay the Truth, this is ſufficient Security againſt all Efforts of Enemies, who are as ignorant of the offenſive as the defenſive part of War.

Fortreſſes ſeveral kinds.

The Forts, fortified Places, and Cittadels, are very numerous, and diſtinguiſh'd in ſeven different Orders, named by the *Chineſe*, *Quang*, *Ghey*, *So*, *Chin*, *Pau*, *Pû* and *Chay*. There are about ſix hundred of the firſt Order, five hundred and upward of the ſecond, three hundred and eleven of the third, three hundred of the fourth, one hundred and fifty of the fifth, and three hundred of the laſt: which make above two thouſand fortified Places, without reckoning the Towers, Caſtles, and Redoubts of the famous Wall, which have every one its particular Name and Garriſon.

Places of Refuge.

Among the latter, there are Places of Refuge in the middle of the Fields, whither the Huſbandmen and Peaſants retire with their Flocks and Moveables, in caſe of Commotions, which rarely happen, or of the ſudden Incurſion of Robbers, where they are ſecure from all Inſults. There are others built on the Tops of Rocks and craggy Mountains, inacceſſible but by Ladders or Steps cut into the Rock. Theſe Places are not encompaſs'd with Walls, their Strength conſiſting ſolely in their impregnable Situation, or in deep and broad Ditches capable of ſtopping the Rebels in their March. They reckon, beſides theſe, more than three thouſand Towers, or Caſtles called *Tay*; wherein are conſtantly kept Centinels and other Soldiers on Duty, who, when they diſcover any Diſturbance, make a Signal: in the Day, by a Flag on the Top of the Tower, and in the Night, by a lighted Torch, to alarm the Neighbouring Garriſons; for there is not a Province, City, nor walled Town in the Empire, but what has Soldiers for its Defence.

Artillery and Gunpowder.

Artillery is but a modern Invention among the *Chineſe*, and tho' that of Gunpowder is very ancient, they have ſeldom made uſe of it but for Fireworks, wherein they excel. There are however three or four Bombards ſhort and thick at the Gates of *Nan-king*, ancient enough to prove that they have had ſome Knowledge of Cannon, tho' they ſeem'd to be ignorant of their Uſe; for they ſerve for nothing but to be ſhewn as Curioſities. They had alſo a few Patarreroes on Board their Veſſels, but had not ſkill enough to make uſe of them.

European Cannon admired.

In the Year 1621, the City of *Ma-kau* having preſented the Emperor with three Cannon, and Men to manage them, the firſt Trial of them was made before the *Mandarins*; who were greatly ſurprized at the Novelty, but more when they ſaw that one of the Pieces in recoiling kill'd a *Portugueſe*, and three *Chineſe*, who did not get out of the way time enough. Theſe Guns being employ'd againſt the *Tartars*, who came in ſwarms towards the Great Wall, they were ſo terrify'd at the Havock made by them, that they fled, and durſt never approach it any more.

P. Schaal ordered by the Emperor to caſt ſome.

In the Year 1636, when the Perſecution was raiſed againſt the Miſſionaries, who had not dar'd to appear for ten Years, the *Tartars* having made a new Irruption into the Empire, the military *Mandarins* conſulted about Meaſures for putting a ſtop to their Inroads, and talked of fortifying the Towns, and furniſhing them with Artillery. On this occaſion, remembering they had often heard Dr. *Paul Syu* ſay, that the Miſſionaries underſtood the Art of founding Cannon, they immediately beſought the Emperor to command P. *Adam Schaal*, Preſident of the Tribunal of the Mathematicks, to caſt ſome. His Majeſty was deſirous to know before hand if this Father had ever actually founded any, or knew how to do it. But the *Mandarins* taking upon themſelves to make the Enquiry, without letting him perceive their Deſign, intreated the Emperor to haſten the Order, which they were not to make uſe of unleſs a proper Occaſion offered. Having obtained what they deſired, they made the Father a Viſit, under pretence of propoſing ſome Difficulty in Aſtronomy, and putting him Queſtions concerning ſeveral parts of the Mathematics: among the reſt aſked him, as it were by chance, if he underſtood the method of caſting Cannon; and

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the Father replying that he underſtood its Principles, they immediately preſented him the Emperor's Orders. The Miſſionary excuſed himſelf, by alledging that the Practice was quite different from the Theory; but obey he muſt, and inſtruct the Workmen. Accordingly they aſſigned him a proper Place near the Palace, that he might be aſſiſted by the Eunuchs of the Court. Afterwards the ſeveral Pieces of Work relating to Optics, Statics, Architecture and Fortification, and ſeveral Inſtruments of Wood and Copper, made by P. *Ferdinand Verbieſt*, for the Obſervatory at *Peking*, perſwaded the *Mandarins* that he muſt be equally ſkilled in founding Cannon; which they wanted in order to defend the Empire againſt its Enemies, and eſpecially certain Robbers who infeſted the Coaſts and Frontiers of *China*, from whence it was difficult to chaſe them.

For this reaſon they preſented a Memorial to the Emperor, beſeeching him to order P. *Verbieſt* to inſtruct Workmen in the manner of founding and making of Cannon, for the Preſervation of the State. The Jeſuit having read in the Regiſter of the Church of *Pe-king*, that a great number of Miſſionaries have been brought into the Empire by the ſame means, under the laſt Family of the *Chineſe* Emperors; and believing that ſuch a piece of Service done for the Emperor would induce him to favour the *Romiſh* Religion, he caſt 130 Pieces of Cannon with wonderful Succeſs. *P. Verbieſt* caſts 130 Cannon.

Some time after, the Council of the Chief *Mandarins* of War, having preſented a Memorial to the Emperor, whereby they required 320 Pieces of Cannon, of different Bores, after the *European* Faſhion, for the defence of the fortified Places; his Majeſty granted their Requeſt, and order'd that *Nan-whay-jin* (for ſo the *Chineſe* called P. *Verbieſt*) ſhould overſee the Work, which was to be perform'd accordingly to the Patterns, to be painted and preſented him in a Memorial. Accordingly the 11th of *February* 1681, P. *Verbieſt* having preſented the Patterns, they were approved of; and an Order was ſent to the Tribunal, which has the Inſpection of the Publick Buildings and Works, to furniſh all things neceſſary for the Purpoſe without Delay. Caſts 320 more.

It took up above a Year to make theſe Cannon, in which time the Father met with many Obſtructions from the Eunuchs of the Palace, who, impatient to ſee a Stranger ſo much in favour with the Emperor, us'd their utmoſt endeavours to defeat the Undertaking; they complained every Moment of the Slowneſs of the Workmen, while they cauſed the Metal to be ſtolen away by the Under-Officers of the Court. As ſoon as one of the largeſt Guns was caſt, before it could be poliſhed on the inſide, they forced an Iron Bullet into the Mouth of it, thinking thereby to render it uſeleſs; but *Verbieſt* having charged it thro' the Touchhole, it was fired out with ſuch a terrible Noiſe, that the Emperor hearing it in the Palace wou'd needs ſee it repeated. When all the Cannon were finiſhed, they were taken to the foot of the Mountains, half a Day's Journey Weſt from *Peking*, whither ſeveral *Mandarins* went to ſee them tried; whereof report being made to the Emperor, he went himſelf, with ſeveral Governors of Weſtern *Tartary*, who were then at *Peking*, and the principal Officers of his Army, beſides his whole Court, to ſee the Experiment. Accordingly they were loaded in his Preſence, and diſcharged ſeveral times againſt ſuch Places as he directed. They are a Year in making.

Obſerving that the Balls hit the Places they were levell'd at by the Jeſuit with his Inſtruments, he was ſo greatly pleaſed that he made a ſolemn Feaſt for the *Tartarian* Governor, and principal Officers of the Army, in the middle of the Fields under Tents; drinking out of his Golden Cup, to the Health of his Father-in-Law, of his Officers, and even of thoſe who had ſo exactly directed the Cannon. At length ſending for P. *Verbieſt*, who by his Orders was lodged near his own Tent, he ſaid to him, *The Cannon you cauſed to be made for me the laſt Year were very ſerviceable againſt the Rebels, in the Provinces of* Shen-ſi, Hû-quang *and* Kyang-ſi, *and I am well ſatisfied with your Services*; then taking off his Veſt furred with Martin-ſkins of great value, and alſo his Gown that was under it, he gave them to him as a Teſtimony of his Friendſhip. Who honours *Verbieſt*.

They continued ſeveral Days to make Proof of the Guns, in which time they diſcharged twenty three thouſand Bullets, to the great Satisfaction of the *Mandarins*, whoſe Officers aſſiſted at the ſame time. P. *Verbieſt* compoſed a Treatiſe on the founding of Cannon, and their Uſe, which he preſented the Emperor; with forty four Tables of Figures neceſſary for underſtanding the Art, and of the Inſtruments proper to level the Cannon for ſhooting at any Mark.

A few Months afterwards, the Tribunal for enquiring into the Deſerts of Perſons who have done ſervice to the State, preſented a Memorial to the Emperor, wherein they beſought him to have regard to the Service P. *Verbieſt* had done, by caſting ſo many Pieces of Artillery. His Majeſty granted their Petition, and beſtow'd on him a Title of Honour, like that confer'd on the Vice-Roys, when they have deſerved well in their Government by their prudent Conduct. To prevent the Superſtition of the *Chineſe*, who ſacrifice to the Spirit of the Air, Mountains and Rivers, according to the various natural Events, and the different Works they begin or finiſh, P. *Verbieſt* fixed a Day to bleſs the Cannon in a ſolemn Manner. For this purpoſe he erected an Altar in the Foundary, on which he placed a Crucifix, and then in his Surplice and Stole, adored the true God, making nine Proſtrations, and beating his Forehead againſt the Ground; and as it is the Cuſtom in *China* to give Names to ſuch kinds of Works, the Father gave to every Piece of Cannon the Names of a he or ſhe Saint of the *Romiſh* Church, tracing the Characters that were to be engraven on the Breech of the Gun. The Jeſuit bleſſes the Cannon.

Some Perſons, with a deſign to render the Jeſuits odious, publiſhed Libels in *Spain* and *Italy* againſt P. *Verbieſt*; affirming, that it was unworthy of a Prieſt and a Regular to furniſh the Infidels with Arms, and that he had incurred the Excommunications of the Popes who have forbidden it.

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The Father prudently reply'd, That the Intention of the Church in this Prohibition, was to hinder the Infidels from making uſe of thoſe Arms againſt the Chriſtians; that nothing like this could happen in *China*, ſince neither the *Chineſe* nor *Tartars* could make war againſt the Chriſtians: That, on the contrary, by this means the Romiſh Religion was eſtabliſhed in *China*; ſince the Emperor, in recompence of ſuch a Service, gave the Miſſionaries leave to preach throughout his Dominions.

But *P. Verbieſt* is cleared from theſe Invectives by the honourable Brief ſent him by Pope *Innocent* XIth; who therein praiſes him for having ſo wiſely employed the profane Sciences for the Converſion of the *Chineſe*, and exhorts him to continue, by his Zeal and Knowledge, to promote his Religion, promiſing him all the Aſſiſtance of the Holy See, and his Pontifical Authority.

Of the Polity of the Chineſe, *as well in the Cities for maintaining good Order, as in the great Roads for the Safety and Conveniency of Travellers; of the Cuſtom-Houſes, Ports,* &c.

IN ſuch a vaſt Dominion as *China*, ſo prodigiouſly populous, and ſo full of Cities, there would be nothing but Confuſion and Diſorder, if the Regulations were not ſo exactly obſerved as to prevent the leaſt Diſturbances; the Repoſe which it enjoys being the Effect of the Wiſdom of its Laws.

Cities divided into Wards.

Every City is divided into Wards, each of which has a Head, who keeps an Eye over a certain Number of Houſes, being reſponſible for whatever paſſes within his Precinct; ſo that ſhould any Tumult happen, and he neglect immediately to inform the *Mandarin* about it, he would be very ſeverely puniſh'd.

Maſters of Families are equally reſponſible for the Conduct of their Children and Servants; he who has all the Authority being deem'd culpable, when his Inferiors, who owe him Obedience and Reſpect, have committed any Crime. The very Neighbours themſelves are obliged to lend mutual Aſſiſtance when any Misfortune happens, for Inſtance, a Robbery in the Night; and in ſuch Caſes one Houſe anſwers for the next.

Guards at the Gates.

There is always a good Guard at the Gates of every City, who examine all Paſſengers; and if they ſee any thing ſuſpicious about a Man, if his Phyſiognomy, Air, or Accent, diſcover him to be a Stranger, he is immediately ſtopp'd, and Notice given to the *Mandarin*.

One of their principal Maxims, and which they believe contributes moſt to good Government, is, not to ſuffer Foreigners to ſettle in the Empire; for beſides their hereditary Pride, and Contempt of other Nations, whom they look upon as barbarous, they are perſuaded, that a Mixture of People would introduce a Diverſity of Manners and Cuſtoms, which would gradually produce perſonal Quarrels, Parties and Rebellions, fatal to the Tranquility of the Empire.

None abroad after Night-fall.

As ſoon as Night falls, the Gates of the City, as alſo the Barricades at the End of every Street are carefully ſhut; and at proper Diſtances there are Centries, to ſtop thoſe who are abroad. In ſome Places there are Horſemen continually patrolling upon the Ramparts; *The Night*, ſay they, *is for Repoſe, and the Day for Work.* This Law is ſo well obſerved, that no People of Credit will be ſeen at Night in the Streets; and if any one happens to be found, he is look'd upon as a Scoundrel or Robber, on the Lurch to do Miſchief by favour of the Darkneſs, and therefore he is ſtopp'd: So that it is very dangerous to be abroad at unſeaſonable Hours; it being difficult, however innocent, to eſcape the Severity of the Magiſtrates.

Watches of the Night.

There are in every City large Bells, or a Drum of a very extraordinary Size, with which they diſtinguiſh the Watches of the Night. Every Watch laſts two Hours. The firſt begins about Eight in the Evening, during which they ſtrike from time to time one Stroke, either on the Bell or on the Drum; in like manner, they ſtrike two Strokes throughout the ſecond Watch, three in the third, and ſo on; inſomuch that at any Time of the Night, one may know within a Trifle what it is o' Clock. The Sound of their Bells is not very harmonious, becauſe the Hammer which they ſtrike with is not of Metal, but of Wood.

The Gate of Arms is only for the Uſe of Soldiers, who ſeldom are in their military Accoutrements but when on Duty, as in time of War, when they keep Guards; when they paſs in Review, or when they attend the *Mandarins*; at other times they apply themſelves to Trade, or follow their own private Profeſſions.

If there happens to be a Quarrel among the Populace, and from abuſive Language they come to Blows, they are extremely careful not to ſhed Blood; for which Reaſon if they chance to have any Stick or Iron Weapons in their Hands, they lay it aſide, and fall a Boxing.

They commonly end their Quarrels by complaining to a *Mandarin*, who ſitting in his Chair of State, and ſurrounded with his Officers, very calmly hears both Parties plead their own Cauſe; after which he cauſes the culpable, and ſometimes both Parties, to be baſtonadoed in his Preſence.

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There are common Proſtitutes in *China* as well as elſewhere; but as they generally cauſe Diſturbances, they are not permitted to live within the Walls of the City, or have private Houſes to themſelves; but ſeveral of them lodge together, and often under the Government of a Man, who is reſponſible for any Diſorder. After all, theſe looſe Women are but barely tolerated, being look'd upon as infamous; and ſome Governors of Cities will not permit them to live within their Diſtricts. Common Women how regulated.

In ſhort, the Education they give to Youth, contributes much to the Repoſe which the Cities enjoy; for as Offices and Dignities are obtained according to the Progreſs made in the Sciences, young Perſons are kept continually to their Studies, being wholly debarr'd from Play, and all Diverſions likely to promote Idleneſs: by which cloſe Application to cultivate their Minds, and exerciſe their Memories, they are accuſtomed to moderate their unruly Paſſions, and free from a great Part of thoſe Vices that neceſſarily attend Idleneſs and Sloth.

Nor is the Government leſs careful to render the great Roads ſafe, handſome and commodious, than to preſerve Peace in the Cities. The numerous Canals, ſo uſeful for the tranſporting of Merchandizes into ſeveral Provinces, are border'd with Quays of hewn Stone; and in low, marſhy, and watery Places, very long Cauſeways have been raiſed for the Conveniency of Travellers. The great Roads.

Great Care is taken to keep the Roads even, and often to have them well pav'd, eſpecially in the Southern Provinces, where they uſe neither Horſes nor Waggons. The Roads are commonly very broad, and as in many Places the Soil is light, it dries almoſt as ſoon as the Rain ceaſes. They have made Ways over the higheſt Mountains, by cutting thro' Rocks, levelling the Tops of Hills, and filling up the Valleys. kept in Order;

In ſome Provinces the high Roads are like ſo many great Walks, having very tall Trees, and ſometimes Walls on each Side, eight Foot high, to prevent Travellers from riding over the Fields; with Openings into the Croſs-ways leading to different Villages. like Garden-Walks.

In the great Roads there are at proper Diſtances reſting Places, very neat and conveniently fenced, as well againſt the Winter Cold as the Summer Heats. Moſt of the *Mandarins* on their Return to their own Country, after being diſmiſs'd from their Employments, endeavour to recommend themſelves by Works of this Kind. with reſting Places.

There are alſo Temples and Pagods, which afford a Retreat in the Day time, but it is with great Difficulty that any Perſon is permitted to ſtay there all Night, except the *Mandarins*, who have that Privilege. The *Bonzas* wait on them with great Affection, receiving them with the Sound of Muſical Inſtruments, and lodging them in their own Apartments: They alſo take Care of their Baggage, their Servants and Porters.

This ſort of Gentlemen make very free with their Gods; for they put their Temples to all manner of Uſes, not thinking ſuch Familiarity inconſiſtent with the Reverence due to them.

There are ſome charitable Perſons, who hire Men to diſtribute Tea to poor Travellers in the Summer, and in the Winter a kind of Water with Ginger infuſed in it; requiring no other Return, but that they would not forget the Name of their Benefactors.

Inns are numerous enough on the Roads; but nothing can be more wretched or ill contrived, excepting thoſe on the great Roads, which are very large and handſome; but Travellers muſt carry their Beds along with them, or elſe be forced to lie on a plain Mat. The *Chineſe*, eſpecially the meaner ſort, never uſe Blankets, being content to wrap themſelves, ſometimes quite naked, in a Cover-lid lined with Linnen; ſo that their Beds are eaſily carry'd. The Entertainment is ſuitable to the Lodging, for you will have very good Luck if you meet with any Fiſh or the leaſt Bit of Meat. In ſeveral Places, however, Pheaſants are cheaper than other wild Fowls; for ſometimes four may be bought for ten Sols. 'Tis true ſome of theſe Inns afford better Accommodations than others, but the beſt of them are very mean; conſiſting for the general of four Mud Walls without any Plaiſtering. All the Rafters in the Roof appear, and 'tis well if you do not ſee thro' it in many Places; beſides the Rooms which are ſeldom paved are full of Holes. In ſome Provinces theſe Inns are built only of Earth and Reeds, but in the Cities they are of Bricks, and pretty convenient. In the Northern Parts one meets with what they call *Kan's*; being great Brick Eſtrades, the whole Breadth of the Room, with a Stove underneath, and a Mat made of Reeds on the Top, whereon you may lay your Bed if you have one. Wretched Inns on the Roads.

They have taken Care to publiſh an Itinerary, which contains all the Roads, with the Diſtances of Places both by Land and Water, from *Pe-king* to the Borders of the Empire (F). The *Mandarins* make uſe of this Book when they ſet out from the Court, to take Poſſeſſion of their Employments in the Provinces. At the End of every Stage there is a Houſe called *Kong-quan*, appointed to receive the *Mandarins*, and all thoſe who travel by the Emperor's Order, who defrays their Expences. Book of the the Roads.

The Day before a *Mandarin* ſets out on his Journey, a Courier is ſent forwards, who carries a Tablet, wherein is written the Name and Employment of that Officer; on Sight of which the Lodgings are immediately prepared for him according to his Dignity; and he is furniſh'd with all Neceſſaries, ſuch as Proviſions, Porters, Horſes, and Chairs, or Barks if he goes by Water. The Couriers, who publiſh the Approach of the *Mandarin*, always find Horſes ready; and

(F) Had the Miſſionaries ſent a Tranſlation of theſe Itineraries, it would have been very acceptable to the Curious; thereby we might have improved the Maps with the Roads, and in ſome Meaſure have ſupplied the Want of the Journals of their own Travels over the Provinces, when they made the Maps.

that they may not be disappointed, one or two *Li*, before their Arrival, they strike very hard several times upon a Bason, to give Notice that the Horse may be immediately saddled if it be not already done.

The *Kong-quan.*

These Houses appointed for Lodging of the *Mandarins*, are not so handsome as might be expected; for which Reason, when one reads of such things in the Relations of foreign Countries, he ought to make some Allowance: not that the Authors are given to magnify, but they often borrow the Descriptions from the Natives, to whom very mean Things seem magnificent. Besides, they are obliged to make Use of Terms, which convey very lofty Ideas to *Europeans*: When it is said, for Instance, that the *Kong-quan* are prepared for the Reception of the *Mandarins*, and those who are entertained at the Emperor's Expence, one would imagine them from hence to be noble Structures. When farther we read that an Officer is sent before hand with Orders to get every thing ready *against the* Mandarin *arrives.* It is natural to believe that they were in a Hurry to spread Carpets, and adorn the Apartments with handsome Moveables; but the *Chinese* Frugality, and the great Number of Messengers, who are dispatch'd from Court, free them from this Trouble: the Furniture to be prepared consisting of a few Felts and Mats, two or three Chairs, a Table, and a wooden Bedstead cover'd with a Mat, when there is never a *Kan.* If he be a *Mandarin* of considerable Rank, and the *Kong-quan* not suitable to his Dignity, he is lodged in one of the best Houses of the City, where an Apartment is borrowed for him.

Their Furniture.

Kong quân of *Kan-ton* described.

The *Kong-quan* are sometimes large and sometimes small, and there are some handsome and commodious enough. By that of *Kan-ton* which is one of the common sort, one may judge of the rest: It is of a moderate Size, consisting of two Courts, and two principal Buildings; one of which, at the Bottom of the first Court, is a *Ting*, or large open Hall, for receiving Visits. The other, standing at the end of the second Court, is divided into three Parts; that in the middle serving for a Salon, or Anti-Chamber, to the two great Rooms that are on the Sides, with each a Closet behind. This Disposition is observed in most of the Houses belonging to Persons of any Distinction. The Hall and Anti-Chamber are each adorn'd with two great Lanthorns of transparent Silk painted, hung up in the manner of a Branch; also the Gate towards the Street, and those of the Courts are each enlightened with two large Paper-Lanthorns, adorn'd with large Characters.

Watch Towers and Centries on the Roads.

On the great Roads, at proper Distances, there are a sort of Towers, with Centry Boxes upon them for Centinels, and Flag-staffs to make Signals in Case of Alarms. These Towers are made of Turf, or temper'd Earth; they are square, about twelve Foot high, with Battlements, and are built slanting. In some Provinces there are large Bells of cast Iron on the Top of them; but most of those which are not upon the Road to *Pe-king*, have neither Centry Boxes nor Battlements. According to the Laws, these Towers ought to be found on all frequented Roads, at the Distance of every five *Li* [or half League] one small and another large alternately; with Soldiers continually upon Duty to observe what passes, and prevent any Disturbance. These Soldiers have their Guard-Houses, and place themselves in a Rank, when any considerable Officer passes by. They are very regular, especially in *Pe-che-li*, which is the Province of the Court, and there is always a Centry in the Box.

In some other Provinces these Towers falling to Ruin, Orders are given from time to time to repair and keep Guard in them; especially when they are apprehensive of Robbers, or any Disturbance. In which Case the Number of Soldiers not being sufficient, they oblige the Villages to lend Assistance in their Turns. The *Mandarins* make a List, and the Inhabitants agree among themselves in dividing the Duty.

Robbers rare in *China.*

If this Law was observed strictly, there would be no Robbers in *China*; for at every half League there would be a Guard to stop suspicious Persons; not only in the Roads leading to the Capitals, but also in those from one City to another; so that as the Cities are very numerous, and all the Country is crossed with great Roads, these Towers occur almost every Moment. For this Reason Highway-Men are very rare in *China*; indeed they are sometimes found in the Provinces neighbouring to *Pe-king*; but they seldom murder those they rob, and when they have done their Business, they make off very dexterously. In other Provinces there are very few Robbers. These Towers are also of Use to determine the Distance from one Place to another, much in the same manner as the *Roman* Stones.

Chairs or Sedans for travelling.

When the Roads are too rough to travel on Horseback, they make Use of Chairs, which the *Chinese* call *Quan-kyau*, that is to say, *Mandarin*-Chairs; because the Chairs used by the *Mandarins* are of much the same Fashion. The Body of the Chair is not unlike that of the Hackney-Chairs of *Paris*, but it is larger, higher and lighter. It is made of *Bambú's*, a kind of Cane, very strong and light, laid a-cross each other in the Form of a Lattice, and tied together very strongly with Rattan; which is another sort of Cane very small but strong, creeping along the Earth, to the Length of eight hundred or a thousand Foot. This Lattice is covered from Top to Bottom with a Piece of coloured Linnen, Silk, or Woolen Cloth, according to the Season; over which, in rainy Weather, they put an Oil-Cloath [if we may call that so which is made of Taffaty.]

How carry'd.

This Chair which is of a convenient Size for sitting at Ease, is carried by Men like our portable Chairs or Sedans. If there be but two Chairmen, the Ends of the Poles rest upon their Shoulders; but if it be a Sedan with four Chairmen, then the Ends of the Poles as well before as behind, pass thro' two running Knots of a strong pliable Cord, hung by the middle to a thick Stick,

Stick, whoſe Ends reſt on the Shoulders of the Chairmen, (G) and then there are commonly eight in order to relieve each other.

When to avoid the Heats, they travel in the Night, eſpecially along Mountains infeſted with Tygers, they hire Guards on the Spot with Torches; which ſerve both to light them and to ſcare thoſe wild Beaſts, who are naturally afraid of Fire. They are made of Branches of the Pine Tree, dried by the Fire, and prepared in ſuch a manner that the Wind and Rain do but make them burn the faſter, each Torch, which is ſix or ſeven Foot long, laſting near an Hour: and with the Help of four or five of theſe Guides, they travel all Night over the Hills, with as much Safety and Eaſe as at Noon Day in a plain Country; Wherefore in mountainous Countries theſe ſorts of Conveniencies are to be found at proper Diſtances. However, ſcarce any Body but thoſe ſent from Court, the *Mandarins*, and other great Lords, travel in this Manner during the Night; for having a great Train they have nothing to fear either from Tygers or Robbers.

The Nobility travel by Night in Summer-time.

The great Number of Villages upon the Roads, full of Pagods, is no ſmall Conveniency to Travellers. Over againſt theſe Pagods, and in the great Roads, one meets with a great many Monuments, called *She-pey*, with Inſcriptions on them; being great Stones generally of Marble, ſtanding upright upon Baſes of the ſame; wherein a Mortis being made, the Stones are fixt in by means of Tenons cut at the Ends, and joined together without farther Trouble. Some of theſe Stones are eight Foot high, two broad, and almoſt one thick; tho' commonly the Height is not above four or five Feet, and the other Dimenſions in Proportion.

Monuments on the Roads called *She-pey*.

The largeſt of all are erected on a Stone Tortoiſe, in which the *Chineſe* Architects (if they deſerve that Name) have more Regard to Probability than the *Grecian*, who introduced Caryatides (H) and Supporters. Nay, what was ſtill more extravagant, ſome put Cuſhions on their Heads for fear ſuch heavy Burdens ſhould incommode them.

Some few of theſe *She-pey* are ſurrounded with large Halls; others to avoid Expence, are incloſed with a ſmall Brick Building, and covered with a neat Roof: they are exactly ſquare except towards the Top, which is ſomewhat rounded or covered with ſome Groteſque Figure, often cut out of another Piece of Stone.

When they are erected on Account of ſome Favour or Honours received from the Emperor, they carve two Dragons variouſly twiſted: The Inhabitants of the Cities erect them in Memory of their *Mandarins*, when they are ſatisfied with their Government. The Officers erect them to perpetuate the extraordinary Honours beſtowed on them by the Emperor, and for ſeveral other Reaſons.

One great Conveniency to thoſe that travel by Land in *China* is, the Eaſe and Safety where-with their Goods are carried by Porters, who are very numerous in every City, and have their Head, to whom Perſons apply; and having agreed for the Price, he gives them as many Tickets as they have hired Porters, by means whereof they are furniſhed in an Inſtant, and he becomes anſwerable for the Contents of their Bales. When the Porters have brought their Loads to the Place appointed, you give every one of them a Ticket, which they carry back to their Chief, who pays them with the Money you have advanced.

Goods carry'd from City to City by Porters.

In much frequented Roads, as for Inſtance, that over the Mountain of *Mey-lin*, (which ſeparates the Province of *Kyang-ſi* and *Quang-tong*,) there are in the Cities between which they paſs, a great Number of Officers, where all the Porters, both in the City and Country, give in their Names with good Security: ſo that if you have Occaſion for three or four hundred, they will provide them. Having applied to the Head of the Office, he makes out an exact Liſt in a Trice, of all you have to carry, whether they be Boxes or other things; and agrees with you for ſo much a Pound, the Price being commonly about ten Sols a hundred Weight for a Day's Carriage, which you pay before-hand, and then you have no farther Trouble: for the Principal gives every Porter his Load, with a Note of what it contains; and when you arrive at the City on the other Side, all that belongs to you is faithfully delivered by the Correſpondent Office. The Burden is faſtened by Cords to the Middle of a Pole of *Bambû*, the Ends of which are carried by two Men on their Shoulders; and if the Weight be too great, then they make uſe of four Men with two Poles. They are changed every Day, and obliged to make the ſame Stages with thoſe who employ them. When one Man carries a Bundle alone, he lightens his Load, by dividing it into two equal Parts, and faſtening them with Cords or Hooks, to the Ends of a flat *Bambû* Pole; afterwards he poiſes the Pole upon his Shoulders like a Ballance, which bends and riſes alternately as he goes along. When he is weary of carrying his Load on one Shoulder, he dexterouſly gives the Pole a twiſt round his Neck upon the other Shoulder, and by this Means ſome will carry a hundred and ſixty *French* Pounds ten Leagues in a Day; for as they are paid by the Pound, they carry as much as they can at a time.

Manner of hiring the Porters.

How they carry the Goods.

In ſome Provinces they make uſe of Mules for carrying the Bales and Merchandizes, but oftener Carts with one Wheel; which indeed are Wheel-barrows, excepting that the Wheel is very large and placed in the middle. On each end of the Axel-Tree, which comes out on both ſides, they place a Lattice, whereon they lay Loads of equal Weight. This Cuſtom is very common in ſeveral Parts of *China*; one Man only thruſts it forwards, or if the Load be heavy, another Man,

Carts with one Wheel.

(G) The Chairmen muſt be ſuppoſed to follow one another, two before and two behind the Sedan, which is carried as it were in Slings; for ſuch the Stick and Rope ſeem to be by the Deſcription.

(H) Caryatides, is a ſort of Pilaſter repreſenting the Figure of a Woman without Arms, and cover'd with a Robe down to the Heels, and the Supporters Statues of Men.

Man, or elſe an Aſs, is put before to draw it, and ſometimes both. They have Axle-Trees reſembling, with the Wheel plac'd forward, but they ſcarce ever make uſe of them in Journeys. When the Loads are carry'd by Mules, the common Price for twenty five Days is four *Taels* and an half, or at moſt five, according to the different Seaſons and Price of Proviſions; return'd Mules may be hired a great deal cheaper. The Muleteers are oblig'd to maintain and bear their own Charges back, if no body hires them. Their Mules are very little if compared with thoſe of *Europe*, but they are very ſtrong; their uſual Load being from one hundred and eighty to two hundred *Chineſe* Pounds. The *Cheneſe* Pound is four Ounces heavier than ours.

Cuſtom-Houſes in *China* not ſevere.

There are Cuſtom-Houſes in *China*, but they are not ſo rigorous as thoſe in the *Indies*, (where Paſſengers are ſearch'd without regard to Decency or Shame) or indeed any where elſe; for they ſearch no Man's Perſon, and very rarely open the Bales. Nay, if a Man makes a tolerable Appearance, they not only forbear to open his Cheſt, but take nothing of him, *We ſee plainly*, ſay they, *that the Gentleman is no Merchant.*

There are Cuſtom-Houſes where they pay by the Lump, and then Credit is given to the Merchant's own Bill of Parcels. There are others that require ſo much a Load, which is eaſily ſettled. Even the Emperor's *Kang-ho* [or Travelling Order] does not exempt one from paying Cuſtom; nevertheleſs the *Mandarin* out of Reſpect lets him paſs, without requiring any thing: But at *Pe-king* they are generally more ſtrict.

The Bales of Goods, which come from, or are ſent to, the great Officers of the Court, have each a *Fong-tyau* paſted on it, which is a large ſlip of Paper, whereon is written the Time it was pack'd up, with the Name and Dignity of the Owner; and if theſe Officers are conſiderable, they dare not venture to open them.

Formerly the Cuſtom-Houſes were ſhut up, and the *Mandarin* belonging to them changed every Year. This *Mandarin* by his Employ was a conſiderable Officer, who had the right of Memorial, that is, to addreſs the Emperor immediately; but for twelve Years paſt the Emperor has committed the Care of the Cuſtom-Houſe to the Vice-Roy of each Province, who appoints a truſty *Mandarin* to receive the Cuſtoms; however, they have been oblig'd of late to appoint particular *Mandarins* for thoſe of *Quang-tong* and *Fo-kyen*, on account of the Trouble occaſion'd by the Sea Trade.

Poſt-Houſes.

In every Place, where there is a Poſt-Houſe, there is a *Mandarin* to take Care of it. All the Poſt-Horſes belong to the Emperor, and no body is to make uſe of them but the Couriers of the Empire, the Officers, and others who are ſent from Court. Thoſe who carry the Emperor's Orders are commonly Perſons of ſome Note, and attended by ſeveral Horſemen; the Orders are incloſed in a great Roll, cover'd with a piece of yellow Silk, and wrap'd in a Scarf, which hangs at their Backs. Their Horſes are but ordinary to look at, but they are very good, and capable of performing long Journeys, for they commonly ride ſixty or ſeventy *Li*'s without changing them. One Poſt-Stage is call'd *Chan*; two Poſt-Stages two *Chan*.

Theſe Stages where they change their Horſes are not always of the ſame Length; the ſhorteſt contains fifty *Li*'s, and rarely ſo few as forty. The ordinary Couriers carry their Wallet faſten'd upon their Back, and when they ride, it reſts upon a Cuſhion lying on the Horſes Buttocks. Their Wallets are not heavy, for they carry nothing but the Emperor's Diſpatches, or thoſe of the Sovereign Courts, or Advice from the Officers of the Provinces. They alſo carry privately the Letters of other Perſons; and in this conſiſts their Perquiſites.

The Roads greatly incommoded with Duſt.

The greateſt and almoſt the only Inconvenience in travelling, eſpecially in Winter time, and in the North Part of *China*, is the Duſt, for it ſcarce ever rains in that Seaſon; but there falls a great Quantity of Snow, in ſome of theſe Provinces, but not much at *Pe-king*. When the Wind blows very hard, it raiſes ſuch Clouds of Duſt, and that ſo frequently, that the Sky is darken'd with them, and one can hardly breathe. They are often obliged to cover their Faces with a Veil, or their Eyes with Glaſſes, fix'd in Leather or Silk, and ty'd behind the Head, whereby one may ſee and not be incommoded with the Duſt. As the Soil is very looſe, it eaſily flies off in Duſt, when there has been a want of Rain for any conſiderable time.

The ſame thing happens in other much frequented Roads of the Empire, where the continual Motion of ſuch infinite numbers of People as travel on Foot, on Horſeback, or in Waggons, raiſes a thick Cloud of very fine Duſt, which would blind them, if they did not take care to prevent it. The Southern Provinces are indeed free from this Inconvenience; but they have another to fear, which is the overflowing of the Waters, if they had not provided againſt it by building a vaſt Quantity of Wooden and Stone Bridges.

Of the NOBILITY.

Nobility not hereditary in *China*.

NOBILITY is not Hereditary in *China*, tho' there are Dignities belonging to ſome Families, which are beſtow'd by the Emperor on ſuch of them as he judges to have the greateſt Abilities. However illuſtrious any Man has been, nay, tho' he had arriv'd to the higheſt Dignity of the Empire, his Children have their Fortune to make; and if they want Parts, or love their Eaſe, they become like the common People, and are often obliged to follow the meaneſt Occupations. It is true that a Son may ſucceed to his Father's Eſtate, but not

to

to his Dignities or Reputation, to which he muſt raiſe by the ſame Degrees as his Father did. For this Reaſon they place their chief Dependance on a conſtant Study, and they are ſure to be advanced, let their Condition be what it will, if they have a Diſpoſition for Literature. Thus one ſees every Day ſeveral very ſurprizingly jump into Honours, not much unlike the Eccleſiaſtics in *Italy*, who, tho' of the meaneſt Extraction, are allow'd to aſpire to the Prime Dignity in the *Romiſh* Church.

Superior Degrees of the Princes or Regulo's.

All the Inhabitants of *China* are divided into three Claſſes, the People, the *Literati*, and the *Mandarins*. None but thoſe belonging to the Family now reigning, have any Title of Diſtinction: theſe poſſeſs the Rank of Princes, in whoſe Favour five honorary Degrees of Nobility are eſtabliſh'd, much like thoſe of Dukes, Marquiſſes, Earls, Viſcounts, and Barons in *Europe*. Theſe Titles are granted to the Deſcendants of the Imperial Family, ſuch as the Children of the Emperor, and thoſe to whom he gives his Daughters in Marriage, who have Revenues aſſign'd them equal to their Dignity, but not the leaſt Power. However, there are Princes who are not at all ally'd to the Imperial Family; being either Deſcendants of the preceding *Dynaſties*, or ſuch, whoſe Anceſtors have acquired the Title by the Services done to the Public. The Provinces are govern'd ſolely by *Mandarins*, ſent thither by the Emperor, as has been already obſerv'd, after he has examin'd them himſelf.

The Prince now reigning is the third of the Family, which for ninety nine Years has govern'd all *China* and *Tartary*; but the fifth if you go back to his Great Grand-Father's Father. This latter having ſubdued his own Country, conquer'd alſo *Eaſtern Tartary*, the Kingdom of *Korea*, and the Province of *Lyau-tong*, beyond the great Wall; fixing his Court in the Capital, call'd *Shin-yang* by the *Chineſe*, and *Mûkden* (A) by the *Manchew Tartars*. They then gave him the Name *Tay-tſû*, which is conferr'd on all Conquerors, who are Founders of a *Dynaſty*; and as his Brothers, who were very numerous, had contributed very much by their Valour to the Conqueſt of ſo many Countries, he gave them Titles of Honour, creating ſome *Tſin-vang*, others *Kyun-vang*, and *Pey-lê*. The *Europeans* have thought fit to give theſe ſorts of Dignities the Appellation of Regulo's, or Princes of the firſt, ſecond, and third Rank. It was then determined, that from among the Children of every Regulo, one ſhould always be choſen to ſucceed his Father in the ſame Dignity.

Beſides theſe three the ſame Emperor created others of an inferior ſort, which are beſtow'd on the other Children who are moſt worthy. Thoſe of the fourth Rank, are call'd *Pey-tſe*; thoſe of the fifth *Kong-hew*, and ſo of the reſt.

Thoſe of inferior Degrees often very poor.

This fifth Rank is above that of the greateſt *Mandarins* in the Empire; but the Princes of the inferior Ranks have nothing to diſtinguiſh them, like the former, from the *Mandarins*, either in their Equipage or Habits, except a yellow Girdle, which is common to all the Princes of the Blood, as well thoſe who poſſeſs Dignities, as thoſe who have none; but theſe latter hide it, being aſham'd to let it be ſeen, when their Circumſtances are too low to afford an Equipage ſuitable to their Rank and Birth. For this Reaſon we ſhould have a falſe Notion of the Princes of the Blood in *China*, if we compare them to thoſe in *Europe*, and eſpecially *France*; where their Deſcent from ſo many Royal Anceſtors, raiſes them far above Perſons of the higheſt Diſtinction in the State: Beſides the ſmall number of them attracts greater Regard and Veneration, which increaſes in Proportion as they are nearer to the Throne. On the contrary, in *China* the Origin of the Princes of the Blood is at no great Diſtance, as being but five Generations backward; and yet their Number has increaſed to ſuch a Degree, in ſo ſhort a Time, as to amount at preſent to no leſs than two thouſand. Hence, as their Multitude puts them at a vaſt Diſtance from the Throne, they are little eſteem'd, eſpecially thoſe who, having neither Titles nor Employments, cannot make a Figure ſuitable to their Birth; which makes a great Difference between Princes of the ſame Blood. Polygamy cauſing the Princes to increaſe exceedingly, they hurt one another in Proportion as they multiply, for they have no Eſtates in Lands; and as the Emperor cannot afford Penſions to them all, ſome of them live in extreme Poverty, tho' they wear the yellow Girdle.

Princes of the Family of the *Ming* ſtill remaining.

Towards the End of the *Dynaſty* of the *Ming*, there were more than three thouſand Families of that Race in the City of *Kyang-chew*, ſeveral of whom were reduced to ſubmit upon Charity. The Banditti, who made themſelves Maſter of *Pe-king*, ſlew almoſt all thoſe Princes, which is the Cauſe that ſome Part of the City lies waſte; the few that eſcaped quitting the yellow Girdle, and changing their Names, mix'd themſelves with the People. But they are ſtill known to be of the Imperial Blood of the *Ming*; and one of them was a Servant of the Miſſionaries, in a Houſe belonging to our Society in that City, which was built by one of thoſe Princes; who, knowing that the *Tartars* ſought after him, betook himſelf to Flight and diſappear'd.

Wives and Children of Princes of the Blood.

The Princes, beſides their lawful Wife, have commonly three others, on whom the Emperor beſtows Titles, and whoſe Names are enter'd in the Tribunal of the Princes; their Children take Place next to thoſe of the lawful Wife, and are more reſpected than thoſe of common Concubines, of whom they may have as many as they pleaſe. They have likewiſe two ſorts of Servants, the one are properly Slaves, the others are *Tartars*, or *Chineſe Tartarized*; whom the Emperor beſtows upon them in a greater or leſſer number, according to the Dignity wherewith he honours the Princes of his Blood.

Their Equipage and Domeſtics.

Theſe latter make the Equipage of the Regulo, and are commonly call'd *The Men of his Gate*. There are among them conſiderable *Mandarins*, Vice-Roys, and even *Tſong-tû's*; who, tho' not Slaves like the firſt, yet they are almoſt equally ſubject to the Will of the Regulo, ſo long as

(A) In the Original *Moukden*, elſewhere and in the Map *Mougden*.

he poſſeſſes his Dignity, and deſcend after his Death to his Children, in caſe they are honour'd with the ſame Dignity. But if one of theſe Princes is degraded from his Rank in his Life-time, or if his Dignity does not deſcend to his Children, this kind of Domeſtics is kept in reſerve; and they are beſtow'd on another Prince of the Blood, when his Houſhold is eſtabliſh'd, and he is raiſed to the ſame Dignity.

They are under great Reſtraints.

The Employment of theſe Princes of the five firſt Orders is moſt commonly to aſſiſt at public Ceremonies, and to appear every Morning at the Emperor's Palace; after which they retire to their own Houſes, and have nothing to do but to govern their Families, the *Mandarins*, and the other Officers of their Houſhold: but they are not allowed to viſit one another, nor to lodge out of the City without an expreſs Permiſſion.

It is eaſy to ſee for what Reaſon they are put under ſuch Reſtraints: it may ſuffice to ſay they have a great deal of time upon their Hands, and that moſt of them do not apply it to the beſt Advantage. However, ſome are employ'd in public Affairs, and do great Services to the Empire; ſuch was the thirteenth Brother of the preſent Emperor.

The Nobility of whom compoſed.

They reckon in the Rank of Nobility, Firſt, Thoſe who formerly have been *Mandarins* in the Provinces, whether they have been diſmiſſed from their Poſts, of which ſort almoſt all of them are, or have retir'd, either of their own Accord with the Emperor's Conſent, or elſe conſtrain'd thereto by the Death of a Parent; in which caſe a *Mandarin* ought to give public Proof of his Grief, by laying down his Office.

Secondly, Thoſe who not having Capacity enough to obtain the Literary Degrees, have yet by Favour or Preſents procur'd certain Titles of Honour, which give them a Priviledge of viſiting the *Mandarins*; and hence they are fear'd and reverenced by the People.

Thirdly, An infinite number of Students, who from the Age of fifteen or ſixteen to forty, come every third Year to be examin'd before the Tribunal of the Governour, who gives them a Subject to write upon. It is Ambition rather than the Deſire of Improvement, that keeps them ſo long at their Studies. Beſides the Degree of Batchelor, when they have attain'd it, exempts them from the Chaſtiſement of the *Mandarin:* They are alſo admitted to his Audience, to ſit in his Preſence, and to eat at the ſame Table; an Honour which is exceedingly priz'd in *China*, and ſeldom ever granted to any of the People's Claſs.

Family of *Kong-ſii-tſe*, the moſt noble in *China*.

The Family, at this Day accounted the moſt noble in *China*, and which, with reſpect to its Antiquity, is the moſt noble in the World, is deſcended from *Confuçius*, their celebrated Philoſopher. And indeed, properly, there are no hereditary Nobility beſides this Family, which has been continued in a direct Line for above two thouſand Years, from one of his Nephews; who is call'd on this Occaſion *Shing-jin-ti-ſhi-ell*, that is to ſay, *The Nephew of the Great Man*, or by way of Eminence, *The Sage*; for ſo the *Chineſe* call the Reſtorer of their Moral Philoſophy. And in Conſideration of this Original, the Emperors have conſtantly honour'd one of the Deſcendants of this Philoſopher with the Dignity of *Kong*, which anſwers to that of our Dukes or ancient Earls. He who is now living, paſſes thro' the Streets of *Pe-king*, with all the Honours due to his Rank, when he comes every Year from *Kyo-few*, in the Province of *Shan-tong*; which is the Birth Place of his illuſtrious Anceſtor, and always govern'd by a *Mandarin* of the ſame Family.

Titles of Honour conferr'd by the Emperor enobles.

One of the Principal Marks of Nobility is, the Titles of Honour beſtow'd upon Perſons of diſtinguiſh'd Merits by the Emperor, who ſometimes entails them for five, or ſix, or eight, or ten Generations, in Proportion to the Serivce done to the Public; and with theſe the *Mandarins* ſtile themſelves in their Letters, and on the Front of their Houſes. In *Europe* Nobility deſcends from Father to Son, but in *China* it ſometimes aſcends from the Son to the Father and Grand-Father; for when any one has ſignaliz'd himſelf by his extraordinary Merit, the Emperor is not contented to raiſe him to the Honours I have been ſpeaking of, but by diſtinct Patents extends them to his Father, Mother, Grand-Father and Grand-Mother: or to ſpeak more properly, he confers on each a particular Title of Honour, in acknowledgment of their Care in the Education of ſo great and uſeful a Man.

Nobility aſcends as well as deſcends.

Inſtance in the Caſe of *P. Verbieſt*.

I cannot give a more remarkable Inſtance than that of *P. Ferdinand Verbieſt*, a Flemiſh *Jeſuit*, Preſident of the Tribunal of the Mathematics at the Court of *Pe-king*; who being call'd to aſſiſt *P. Adam Schaal*, in the Reformation of the Kalendar, had Orders to make Tables of the Celeſtial Motions and Eclipſes, for two thouſand Years: wherein he apply'd himſelf with great Diligence, employing all the *Mandarins* of the firſt Claſs of the Aſtronomical Tribunal, to calculate the Revolutions of the Planets, according to the Rules he laid down. After he had finiſh'd this great Work, he reduced it to thirty two Volumes of Maps with their Explanations, and preſented them to the Emperor, in the Year 1678, with this Title, *The perpetual Aſtronomy of the Emperor* KANG-HI.

Hereupon that Monarch convened a General Aſſembly of the *Mandarins* of all Orders of the Princes, the Vice-Roys, and the Governors of Provinces; who were come to ſalute and rejoice with him, on occaſion of having declared his Son for his Succeſſor. He received the Preſent from *Pere Verbieſt* with a great deal of Pleaſure; and not only cauſed it to be placed among the Archieves of the Palace, but to reward his indefatigable Labour, made him Preſident of the Tribunal of the firſt Order, and gave him the Title of that Dignity. And tho' the Father by Petition remonſtrated, that the religious Profeſſion he had embraced would not permit him to accept of this Honour, the Emperor gave no heed to it; ſo that the Fear both of offending that Monarch, and of hurting the Progreſs of our Religion in the Empire, oblig'd him to receive the following Patent, which confers this Dignity upon him.

"We

" We the Emperor, by the Appointment of Heaven, ordain: The Conſtitution of a well govern'd State requires, that wor thy Actions ſhould be made known, and that the Services done to a State with a ready Will ſhould be rewarded, and receive the Encomiums they deſerve. It is alſo the Duty of a Prince who governs wiſely according to the Laws, to praiſe Virtue and exalt Merit: this is what we now do by theſe Letters patent, which, it is our will, ſhall be publiſhed throughout the Empire; that all our Subjects may know what Regard we have to Services performed with due Application and Diligence. Patent to enoble *P. Verbiest*.

" For this Cauſe, *Ferdinand Verbieſt*, to whom I have committed the care of my Imperial Kalendar, the Excellent Diſpoſitions, the Sincerity and Vigilance, which you have diſcovered in my Service, as well as the profouned Learning you have acquired by continually applying your Mind to all ſort of Sciences; have obliged me to place you at the Head of my Aſtronomical Academy. Your Care has anſwered our Expectation, and by labouring Night and Day, you have fully perform'd the Duties of that Office. In a word, you have happily brought your Deſigns to an End, with indefatigable Pains, of which we our ſelves have been Witneſs.

" It is proper, that during this great Feſtival, when my whole Empire is aſſembled to teſtify their Joy, I ſhould make you ſenſible of my Imperial Favour, and of the Eſteem I have for your Perſon: For this Reaſon, by a Special Grace, and of our own Accord, we grant you the Title of GREAT MAN, (K) which ought to be famous every where; and we ordain, that this Title be ſent into all Parts of our Empire, there to be publiſhed.

" Aſſume new Vigour for our Service: This Title of Honour, which begins in your Perſon, extends to all your Kindred and thoſe of your Blood. You have deſerved, by your Care and your extraordinary Application, this Encomium, as well as Dignity; and your Merit is ſo great, that it fully amounts to the Honour we confer on you. Receive then this Favour with due Reſpect: you are the only Perſon on which I have conferred it; let it therefore be a new Motive to employ all your Talents and all the Faculties of your Mind, in our Service."

The like Titles of Honour, as already obſerved, aſcend to the Anceſtors of him who receives them: all his Relations are proud of them; they cauſe them to be written in ſeveral Places of their Houſes, and even upon the Lanthorns that are carried before them when they walk in the Night-time, which gains them great Reſpect. As *Pere Verbieſt* was a *European*, he had no Relations in *China* to partake of this Honour; but very luckily for our Religion, all the Miſſionaries, as well Jeſuits as others, paſs'd for his Brothers, and were conſidered under the ſaid Title by the *Mandarins*. This Quality of *Great Man* gain'd the Biſhop of *Heliopolis* an eaſy Admiſſion into *China*; and moſt of the Religious caus'd it to be inſcribed on the Door of their Houſe. All the Miſſionaries partake of it as his Brothers.

After having thus honour'd *Père Verbieſt*, the Emperor conferr'd the ſame Titles on his Anceſtors, by ſo many Patents, which he cauſed to be drawn up: *viz.* one for his Grandfather *Peter Verbieſt*; another for *Paſchaſia de Wolff* his Grandmother; a third for *Louis Verbieſt* his Father; and the fourth for *Ann Vanherke* his Mother; whereof I ſhall only produce thoſe for the two firſt, which will be a ſufficient Specimen of the *Chineſe* Genius. His Anceſtors made noble alſo.

The Patent granted to *P. Verbieſt's* Grandfather was expreſſed in theſe Terms:

" We the Emperor, &c. The Honours which we grant to thoſe, who by their Merit have been raiſed to the Dignities of *Mandarins*, and the chief Magiſtrates, ought to be aſcribed to the Care of their Anceſtors, as their original; ſince it was owing to the Inſtruction, Education and good Examples received from them, that they practiſed Virtue, and became worthy of thoſe Honours. His Grandfather's Patent.

" For this Reaſon, being willing to aſcend to the Fountain of Merit, I extend my Favours to you, *Peter Verbieſt*, who were the Grandfather of *P. Verbieſt*, whom I have honoured with the Title of, &c. Your Virtue, like a well planted Tree, has taken deep Root, and will never fall: It ſtill upholds your Poſterity, and continues in your Grandſon, who by his extraordinary Merit, has made known to us what yours was. For this Reaſon, conſidering you as the Origin of his Greatneſs, by a particular Grace, I confer on you the ſame Titles of Honour.

His Grandmother's Patent was to this Senſe: " We the Emperor, &c. When according to the laudable Cuſtoms of our Empire, we would reward the Deſerts of thoſe who have faithfully ſerved us, and, by thoſe Rewards, excite them to continue their Services to us; it is juſt that part of the Glory, which thereby redounds to them, ſhould paſs to their Anceſtors. His Grandmother's Patent.

" Wherefore, in Conſideration of the Care you took in the Education of *P. Ferdinand*, who ſo worthily acquits himſelf in the Charges and Employments which I have entruſted to his Care, I confer on you by theſe Preſents, the Title given to the Wife of him, who is a *Mandarin* of the firſt Rank, under the Stile of, &c. Enjoy this Title of Honour, which exalts the Care you have taken in the Education of your Children, and will excite the Care of others; when they ſhall ſee, that our Imperial Favours extend even to thoſe who have any way contributed to Virtue, and to the Merit of Perſons whom we honour. Your Poſterity will thereby become more illuſtrious, and have for you the greater Veneration; for this Reaſon it is that we are willing by theſe Patents to raiſe the glory of your Name."

(K) I ſuppoſe the Word in the original *Chineſe* is *Ta-jin*, which ſignifies *Great Man*, a Title of Honour, as appears from ſeveral Places of this Work.

From

From what had been ſaid it appears, that, excepting the Deſcendants of *Confucius*, and the Princes belonging to the reigning Family, no Perſon is noble in *China*, but in conſequence of the Emperor declaring his Merit, or advancing him to a Rank which he thinks him worthy of; all who have not taken Degrees being reckon'd Plebeans. And hence, as there is no ſuch thing as an Ancient and Hereditary Nobility in Families, there can be no Fear of their eſtabliſhing an Authority in the Provinces dangerous to that of the Sovereign.

Of the Fertility of the Lands; of Agriculture, and the Value ſet on thoſe who apply themſelves thereto.

The Soil of *China* productive every where.

IN an Empire of ſuch vaſt Extent, as we have obſerved this to be, the Nature of the Soil cannot be every where the ſame; accordingly it differs in *China*, in proportion as the Lands are more or leſs Southward. But ſo indefatigably induſtrous and inured to Labour, are the Huſbandmen, that every Province is very fruitful; and there is ſcarce one but what will yield Subſiſtance for an inconceivable Number of Inhabitants.

Beſides the Goodneſs of the Land, the prodigious Number of Canals, wherewith it is interſperſed, contribute not a little to it's Fertility; and tho they reap ſo many different Sorts of Grains, that great Quantities are uſed for making Wine and ſtrong Waters, yet when Scarcity is apprehended in any Place the more experienced *Mandarins* forbid the making ſuch Liquors for a Time. Agriculture is in great Eſteem; and the Huſbandmen, whoſe Profeſſion is look'd upon as the moſt neceſſary one in a State, are of a conſiderable Rank; for they are preferr'd to Merchants and Mechanics, beſides having large Privileges.

Manured with Ordure,

The Attention of Huſbandmen is chiefly employ'd in the Cultivation of Rice. They manure their Land extremely well, gathering, for that purpoſe with extraordinary Care, all Sorts of Ordure, both of Men and Animals, which they truck for Wood, Herbs, or Linſeed-Oil. When they are not employ'd in the Fields, they go into the Mountains to cut Wood for this Sort of Traffic, or elſe cultivate their Kitchen Gardens; for the *Chineſe* are very far from preferring the Agreeable to the Uſeful. They very ſeldom employ their Land for unprofitable Uſes, ſuch as Flower-Gardens, or fine Walks; believing it more for the Public Good, and what is ſtill dearer to them their private Intereſt, that every Place ſhould be ſown in order to produce uſeful Things.

This kind of Manure, which elſewhere would burn up the Plants, is very proper for the Lands of *China*, where they have an Art of tempering it with Water before they uſe it. They gather the Dung in Pails, which they commonly carry cover'd on their Shoulders; and this contributes very much to the Cleanneſs of their Cities, whoſe Filth is thus taken away every Day.

and the Hair of Animals.

In certain Places, as in the Province of *Che-kyang*, when they ſow Rice, they buy Balls of Hogs, or even human Hair, which according to them give Strength to the Land, and makes the Rice grow better. For this reaſon Barbers are very careful to ſave the Hair which they ſhave off Heads, to ſell to the Inhabitants of thoſe Parts, who come to purchaſe it, for about a Half penny a Pound, carrying it away in Bags; and you may often ſee Barks loaded with it.

Lime mixt with Water.

When the Plant begins to ear, if the Land be watered with Spring Water, they mix quick Lime with it; ſaying, that it kills Worms and Inſects, deſtroys Weeds, and gives a Warmth to the Ground, which contributes much to it's Fertility.

The Mountains cultivated.

This Country, like all others, has its Mountains and Plains, which latter are all cultivated; but one ſees neither Hedges nor Ditches, nor ſcarce any Tree; ſo fearful they are of loſing an Inch of Ground. In ſeveral Provinces the Land bears twice a Year, and even between the two Crops, they ſow ſmall Grains and Pulſe. The Provinces which lie to

The Lands not incloſed.

the North and Weſt, as *Pe-che-li*, *Shan-ſi*, *Shen-ſi* and *Se-chwen*, produce Wheat, Barley, ſeveral kinds of Millet, Tobacco, Peas that are always green, alſo black and yellow Peas, which ſerve inſtead of Oats to feed their Horſes; they likewiſe produce Rice, and that in ſeveral Places where the Earth is dry, but then not ſo plentifully; beſides it is harder, and requires more boiling then the Rice of the Southern Provinces, eſpecially *Hu-quang*, *Kyang-nan* and *Che-kyang*, which produce great Quantities, becauſe the Lands lie low, and have Plenty of Water.

All Grain tranſplanted.

The Huſbandmen ſow their Grain at firſt without any Order; but when it has ſhot forth about a Foot, or a Foot and a half high, they pluck it up by the Roots, and making it into a ſort of ſmall Sheaves, plant it by a Line, and checquer-wiſe; to the end that the Ears, reſting upon each other, may ſtand more firmly, and reſiſt the Violence of the Wind.

Manner of Levelling the Land.

But before the Rice is tranſplanted, they are careful to level the Land, and make it very ſmooth, after the following Manner. Having plow'd the Ground three or four Times ſucceſſively always up to the Ankles in Water; they break the Clods with the Head of their

their Mattocks; then by the help of a wooden Machine (on which a Man ſtands upright and guides the Buffaloe that draws it) they ſmooth the Earth, to the end that the Water, ſo neceſſary to the Rice, may be every where of an equal Height, inſomuch that the Plains ſeem more like vaſt Gardens than open Fields; the Plains in thoſe Provinces, where they are mingled with Hills and Mountains, are ſometimes barren, but the greater part have good Soil, and are cultivated to the very Edges of the Precipices.

Mountains cut into Terraſſes.

It is very agreeable to behold in ſome Places Plains three or four Leagues in Length, ſurrounded with Hills and Mountains, cut, from the Bottom to the Top, into Terraſſes three or four Foot high, and riſing one above another, ſometimes to the number of twenty or thirty.

Theſe Mountains are not generally rocky as they are in *Europe*, the Soil being light, porous, and eaſy to be cut; and ſo deep in ſeveral Provinces, that one may dig three or four hundred Foot without meeting with the Rock.

When the Mountains are rocky, the *Chineſe* looſen the Stones, and make little Walls of them to ſupport the Terraſſes; then they level the good Soil, and ſow it with Grain. So painful a Taſk ſhews how laborious the *Chineſe* are, which will appear ſtill more plainly from what I am going to ſay.

Method for watering the Terraſſes and higher Grounds.

Tho' in ſome Provinces there are barren and uncultivated Mountains, yet the Valleys and Fields, which ſeparate them in a vaſt number of Places, are very fruitful, and well cultivated; there being not an Inch of arable Land, but what is cover'd with fine Rice, the *Chineſe* having been induſtrious enough to level all the unequal Places that are capable of Culture.

The Huſbandman divides that Part of the Land, which is of the ſame Level, into Plots, and that along the Edges of the Valleys, which is unequal, into Stories, in form of an Amphitheatre; and as the Rice will not thrive without Water, they make Reſervoirs at proper Diſtances, and different Hights to catch the Rain Water, and that which deſcends from the Mountains, in order to diſtribute it equally among all their Rice-Plots: never grudging their Pains or Fatigue, either, in letting the Water run down from the Reſervoir above to the Plots below, or in cauſing it to aſcend from the lower Reſervoirs, Story by Story, even to the higheſt Plots. For this Purpoſe they make uſe of certain Hydraulic Engines, to convey the Water from Place to Place, continually, for moiſtening the Ground; inſomuch that on the one hand the Huſbandman is almoſt ſure every Year to find a Harveſt proportionable to his Induſtry and Labour; and on the other, the Traveller receives every Moment new Pleaſures in beholding thoſe charming Fields and Valleys, which, tho' uniformly green, preſent ſo many Scenes wonderfully diverſify'd by the various Appearances of the Mountains that ſurround him; and will be every Inſtant agreeably ſurpriz'd by a new Landſkip, offering to his View a conſtant Succeſſion of verdant Amphitheatres, as he proceeds on his Journey.

Engine, for raiſing the Water, deſcribed.

This kind of Engine, which they make uſe of, is very ſimple, both with reſpect to its Make and the manner of playing it. It is compoſed of a Chain, made of Wood, reſembling a Chaplet or Pair of Beads, ſtrung as it were with a great number of flat Boards, ſix or ſeven Inches ſquare, and placed at equal Diſtances, parallel to each other. One half of this Chain is laid in a Trough or Gutter, made of three Planks, which is cloſed up with a fourth; on the Outſide whereof the other half of the Chain lies. At the lower End of the Gutter, or Tube, is a ſmooth Cylinder or Barrel, whoſe Axis is fix'd in the two ſides thereof; and to the upper end is faſten'd a ſort of Drum, ſet round with little Boards, to anſwer thoſe of the Chain, which paſſes round both it, and the Cylinder: ſo that when the Drum is turn'd, the Chain turns alſo, and conſequently the lower end of the Gutter or Tube being put into Water, and the upper or Drum-end ſet to the hight where the Water is to be convey'd, the Boards filling exactly the Cavity of the Tube, muſt carry up a continual Stream of Water, ſo long as the Machine is in Motion; which is perform'd three Ways: Firſt, with the Hand, by means of one or two Handles apply'd to the ends of the Axis of the Drum. Secondly, with the Feet, by means of certain large wooden Pegs, about half a Foot long, ſet round the Axel-tree of the Drum, for the Purpoſe. Theſe Pegs have great longiſh Heads, rounded on the outſide, that is, of a proper Shape for applying the Soles of the naked Feet; inſomuch that one or more Men, according to the number of the Rows of Pegs, either ſtanding or ſitting, may with the greateſt Eaſe put the Engine in Motion, and raiſe a continual Stream of Water; their Hands being employ'd all the while, the one in holding an Umbrella, and the other a Fan. Thirdly, By the Aſſiſtance of a Buffaloe, or ſome other Animal, made faſt to a great Wheel, about four Yards in Diameter, placed horizontally; round its Circumference are fix'd a great number of Pegs or Teeth, which, tallying exactly with thoſe in the Axel-tree of the Drum, turn the Machine, tho' much larger, with a great deal of Eaſe.

Uſeful in cleanſing the Canals.

When a Canal is to be cleans'd, which often happens, it is divided at convenient Diſtances by Dikes; and every neighbouring Village, being allotted its Share, the Peaſants immediately appear in Companies, with their Chain-Engines, juſt now deſcrib'd, to raiſe the Water out of the Canals into the Fields. As the Banks are very high, they place three Engines one above another, whereby the Water is convey'd from one to the other; this Labour, tho' long and painful, is ſoon ended by means of the multitude of Hands employ'd therein.

Water conveyed over the Mountains.

Tho' in ſome Parts, as the Province of *Fo-kyen*, the Mountains, which are not very high, are contiguous to each other, and almoſt without any Valleys between; yet they are all cultivated by the Art the Huſbandmen have to convey the Water, in what Quantity they pleaſe, from Mountain to Mountain, through Pipes made of *Bambu*.

The Harveſt often deſtroy'd by Locuſts.

The continual Labour and Pains of theſe poor People are oft times render'd ineffectual, eſpecially in ſome Provinces, by the great number of Locuſts, which deſtroy the Fruit of the Earth. It is a dreadful Plague, if we may judge of it from a *Chineſe* Author: "There appears, "(ſays he) a prodigious multitude which covers all the Sky, being ſo thick together, "that their Wings ſeem to touch, and their Number ſo great, that in lifting up your Eyes, "you would think you ſaw over your Head very high green Mountains, [that is his Expreſ-"ſion] and the Noiſe they make in flying, is like the Sound of a Drum."

The ſame Author obſerves that this incredible Quantity of Locuſts does not appear but when the Inundations are follow'd by a very dry Year; and, philoſophizing in his own way, he pretends, that the Spawn of the Fiſh being left upon the Ground, and afterwards hatch'd by the Heat of the Sun, produce this prodigious multitude of Inſects, that deſtroys, in a ſhort time, the Hopes of the moſt plentiful Harveſt.

It is then that one beholds the wretched Huſbandmen ſweat all the Day, underneath the burning Sky, to drive away theſe Inſects, with Clouts which they ſpread over their Crop. This deadly Plague is very common in *Shan-tong*, in the time of a great Drought; but ſometimes it does not extend above one League, the Harveſt being very good in the reſt of the Province.

Agriculture held in great Eſteem.

That which makes theſe People undergo ſuch incredible Fatigues in cultivating the Earth, is not barely their private Intereſt; but rather the Veneration paid to Agriculture, and the Eſteem which the Emperors themſelves have always had for it, from the Commencement of the Monarchy. The common Opinion is that it was firſt taught by *Shin-nong*, one of their firſt Emperors, who is reverenced to this Day as the Inventor of an Art ſo uſeful to the Public; which has ſtill gain'd farther Credit from one of their Emperors, who was taken from the Plow to ſit upon the Throne, as the Story is related in the Books of their ancient Philoſophers. According to them the Emperor *Yau*, who began to reign 2357 Years before *Chriſt*, and ſat on the Throne ſo long, having appointed the ſeveral Tribunals of Magiſtrates ſtill ſubſiſting, had thoughts of freeing himſelf from the Weight of the Government. On this account he conferr'd with his principal Miniſters, who reply'd, he could not do better than to commit the Care of the Empire, to the eldeſt of his Children, who was a wiſe Prince of a good Diſpoſition, and of great Hopes. But *Yau* more thoroughly acquainted, than his Miniſters, with the Genius of his Son, who was crafty and full of Diſſimulation, look'd upon their Counſel to be the Effect of a fooliſh Complaiſance; wherefore, without coming to any Concluſion he broke up the Aſſembly, and put off the Buſineſs to another time.

A Huſbandman choſen by *Yau* for his Succeſſor.

Some time after (having then reign'd ſeventy Years) he cauſed one of his moſt faithful Miniſters to be call'd; and ſaid to him, "You are endow'd with Probity, Wiſdom and Expe-"rience, I believe you a fit Perſon to fill my Place, and accordingly appoint you to it. Great "Emperor, (reply'd the Miniſter) I am altogether unworthy of the Honour you beſtow on "me; and I want the Qualifications requiſite for an Office, whoſe Dignity is of ſo exalted a "Nature, and Duties difficult to diſcharge. But ſince you are deſirous of finding out a Perſon "worthy to ſucceed you, and able to preſerve the Peace, Juſtice and good Order, which you "have already introduc'd into your Dominions; I aſſure you, with the greateſt Sincerity, that "I know of none more capable than a young Huſbandman, who is yet unmarry'd. He "is no leſs belov'd than admir'd by all who know him, for his Probity, Wiſdom and "Evenneſs of Temper; conſidering the Lowneſs of his Circumſtances; and that he lives in "a Family where he ſuffers intolerably from the ill Humours of a fretful Father, and the Fury "of a Mother, who ſets no Bounds to her Severity. His Brothers are ſo haughty, inſolent, "and quarrelſom, that no body has been able to live with them hitherto; he alone has had "the Art to find Peace, or rather to bring it into an Houſe compoſed of ſuch fantaſtic and "unreaſonable Creatures. I judge, Lord, that a Man, who can conduct himſelf with ſo much "Wiſdom in a private Condition, and joins to the Sweetneſs of his Temper, ſuch Addreſs, ſuch "Labour, and ſuch an indefatigable Application, is the moſt capable of governing your "Empire, and preſerving the wiſe Laws eſtabliſh'd therein."

Yau, equally charm'd with the Modeſty of the Miniſter, who refuſed the Crown, and with his account of the young Huſbandman, order'd him to ſend for the latter, and oblig'd him to reſide at Court; where the Emperor obſerv'd all his Conduct for ſeveral Years, and in what manner he acquitted himſelf in the Employments which he beſtow'd upon him. At length, finding himſelf declining with Age, he ſent for him, and ſpoke thus, "*Shun* (for that was his "Name) I have for a long time made a Trial of your Fidelity, in order to ſatisfy myſelf "that you will not baulk my Expectation, but govern my People with Wiſdom. I therefore "give up to you my whole Authority; be rather their Father than their Maſter: and remember "that I make you Emperor, not for the People to be your Servants, but to protect them, to "love them, and to relieve them in their Neceſſity. Reign with Equity, and render them "the Juſtice they expect from you."

Books of Agriculture written by the Emperor *Yu*.

This Choice of an Emperor out of the Country, has inſpir'd the *Chineſe* with a great Eſteem for Agriculture. *Yu*, who ſucceeded *Shun*, came to the Throne after the ſame Manner. At the beginning of the Empire ſeveral low Countries were ſtill cover'd with Water, and it was he who found out the Art, by means of Canals, to drain off the Water into the Sea, and afterwards made uſe of them to render the Soil fruitful. He wrote ſeveral Books con-

concerning the manner of cultivating Land, by dunging, tilling, and watering it; which induc'd *Shun* to appoint him for his Succeſſor.

So many Books written upon ſo uſeful a Subject, by an Emperor, have contributed much to raiſe the Credit of Agriculture, as they ſee it has been thought worthy the Care and Application of a great Prince.

Agriculture promoted by Emperorors.

Several other Emperors have expreſſed their Zeal for this Art: *Kang-vang*, who was the third Emperor of the *Chew*, cauſed the Land to be meaſured and ſurveyed by *Chau-kong*, one of his Miniſters; he himſelf viſited all the Provinces in his Dominions, and cauſed Landmarks to be fixed, to prevent Diſputes and Differences among the Husbandmen. *Chau-kong* heard their Complaints, and adminiſtred Juſtice under a Willow Tree; which was had in Veneration for a long time among the People.

eſpecially by *King-vang* and *Ven-ti*.

King-vang, who was the twenty fourth Emperor of the ſame Family, and reigned at the ſame Time that *Confucius* was born, being 531 Years before the *Chriſtian* Æra, made a new Diviſion of the Lands, and renewed the Laws that had been made for promoting Agriculture. In a Word, no Emperor has raiſed its Eſteem to ſo great a Pitch as *Ven-ti*, who reigned 179 Years before Chriſt; for this Prince, perceiving that his Country was ruined by the Wars, aſſembled his Council to conſult on the Means to reſtore it to its former Condition, and engage his Subjects to cultivate the Land; he himſelf ſet them an Example, by ploughing, with his own Hands, the Land belonging to his Palace, which obliged all the Miniſters and great Men of the Court to do the ſame.

Feſtival in its Honour.

It is thought that this was the Original of a great Feſtival that is ſolemized every Year in all the Cities of *China*, on the Day that the Sun enters the fifteenth Degree of *Aquarius*; which the *Chineſe* look upon as the beginning of their Spring.

The Ceromny deſcribed.

On this Day the Governor, or the Chief *Mandarin*, comes out of his Palace, carried in his Chair, preceeded by Banners, lighted Torches, and divers Inſtruments. He is crowned with Flowers, and marches in this Equipage towards the Eaſtern Gate of the City, as it were to meet the Spring: being attended with ſeveral Litters painted and adorned with Variety of Silk-Tapeſtry, exhibiting various Figures, and the Portraits of Illuſtrious Perſons, who had practiſed Huſbandry, with Hiſtories relating to the ſame ſubject. The Streets are covered with Tapeſtry, and at proper Diſtances, Triumphal Arches are erected; They alſo hang out Lanthorns, and make Illuminations.

Among the Figures, there is a Cow of Earthern-Ware, ſo monſtrouſly large, that forty Men can hardly carry it. Behind the Cow, whoſe Horns are gilt, is a young Child with one Foot naked, and the other ſhod: him they call the *Genius of Labour and Diligence*, who ſtrikes the earthen Cow inceſſantly with a Rod, as tho' it were to make it advance. All the Husbandmen follow with their Inſtruments; after whom proceed Companies of Maſquers and Comedians, acting Plays.

In this manner they march to the Governor's Palace, where they ſtrip the Cow of her Ornaments, and drawing out of her Belly a prodigious Number of ſmall Cows made of Clay, diſtribute them among the Multitude, as well as the Fragments of the Cow which they break in Pieces. Afterwards the Governor makes a ſhort Diſcourſe, recommending the Care of Huſbandry as one of the things moſt conducive to the Good of a State.

The Attention of the Emperors and *Mandarins* to the Cultivation of the Land is ſo great, that when Deputies arrive at Court from the Vice-Roys, the *Chineſe* Monarch never forgets to demand in what Condition the Fields appeared to them: And the falling of a ſeaſonable Shower furniſhes a proper Occaſion for viſiting a *Mandarin*, to compliment him thereupon.

Ceremony of the Emperor ploughing in Spring.

Every Year in Spring, the Emperor (according to the Cuſtom of the antient Founders of this excellent Monarchy) goes himſelf in a ſolemn manner to plough a few Ridges of Land; in order to animate the Husbandmen by his own Example, and the *Mandarins* of every City perform the Ceremony. *Yong-ching*, who is now upon the Throne, declared, that as ſoon as the Time of Mourning was expired, he would duly obſerve this ancient and laudable Cuſtom; having a few Months before publiſhed an Inſtruction ſigned with the red Pencil, that is, with his own Hand, to exhort the People to apply themſelves to Husbandry without Interruption.

deſcribed.

The Order obſerved in this Ceremony, is as follows, at the Beginning of the *Chineſe* Spring, which falls in the Month of *February*, the Tribunal of the Mathematics having received Orders to find out the proper Day for the Ceremony of Tillage, fixt on the twenty-fourth of the ſecond Moon; whereof the Tribunal of Rites gave Notice by a Memorial to the Emperor, in which were ſet forth the following Particulars to be obſerved by him, preparatory to this Feſtival: Firſt, that he ſhould appoint twelve illuſtrious Perſons to attend, and plow after him, *viz.* three Princes, and nine Preſidents of the ſovereign Courts; or the Aſſiſtants of the latter, in Caſe they were too old or infirm.

Directions to be followed by the Emperor.

Secondly, This Ceremony does not ſolely conſiſt in the Emperor's ploughing the Earth, in order to ſtir up Emulation by his own Example; but it alſo includes a Sacrifice, which He, as chief Pontif, offers to *Shang-ti*, to procure Plenty from him in favour of his People. Accordingly in preparing for the Sacrifice, he ought to faſt and obſerve Continence the three preceding Days; both the Princes and *Mandarins*, who accompany his Majeſty, ought to prepare themſelves in the ſame manner.

Thirdly,

Thirdly, On the Eve of the Ceremony, his Majeſty is to ſend ſeveral Lords of the firſt Quality to the Hall of his Anceſtors, to proſtrate themſelves before their Tablet; and give them Notice, as tho' they were yet living, that the next Day he will offer the Great Sacrifice.

Preparations. Theſe are in Brief, the Directions of the Tribunal of Rites to the Emperor. It likewiſe preſcribes the Preparations to be made by the different Tribunals; one is obliged to prepare the Sacrifice; another to compoſe the Formula, which the Emperor repeats when he makes the Sacrifice; a third to carry and ſet up the Tents, under which the Emperor is to dine, in Caſe he ſo orders it; a fourth is to aſſemble forty or fifty Huſbandmen venerable for their Age, who are to be preſent when the Emperor ploughs the Ground, with forty of the younger Sort to make ready the Plough, yoke the Oxen, and prepare the Grain that is to be ſown. The Emperor ſows five Sorts of Grain, ſuppoſed to be the moſt neceſſary; under which all the reſt are comprized, as Wheat, Rice, Beans, Millet, *&c.* and a kind of Millet called *Kaulyang*.

Emperor offers Sacrifice. Theſe are the Preparations. On the twenty-fourth Day of the Moon the Emperor went with his whole Court, in his Habit of Ceremony, to the Place appointed, to offer to *Shang-ti* the Spring Sacrifice; by which he is implored to increaſe and preſerve the Fruits of the Earth: for this Reaſon the Offering is made before they put their Hand to the Plough. The Place is a little Hillock made of Earth, a few Furlongs diſtant from the City to the South. On the Side of this Elevation (which ought to be fifty Foot four Inches high) is the Spot which is to be ploughed by the Imperial Hands.

Ploughs a Field, After the Emperor had offered Sacrifices, he deſcended with the three Princes and nine Preſidents, who were to plough with him. Several great Lords carried the valuable Cheſts, which contain'd the Grains that were to be ſown. All the Court attended with profound Silence; then the Emperor took the Plough and tilled the Ground ſeveral times backwards and forwards. When he quitted it a Prince of the Blood held it, and ploughed, as did all the reſt in their Turns. After having ploughed in ſeveral Places, the Emperor ſowed the different Grain; and the Day following the Husbandmen by Profeſſion, (forty-four of whom were old and forty-two young Men) finiſhed the Remainder of the Field which was left untilled. The Ceremony concluded with the appointed Reward which the Emperor beſtowed upon each of them; conſiſting of four Pieces of dy'd Cotton to make Cloaths.

which is often viſited by the Governor of *Pe-king*. The Governor of *Pe-king* goes often to viſit this Field, which is cultivated with great Care, and examines all the Ridges thoroughly, to ſee if he can meet with any uncommon Ears, ſuch as they reckon good Omens: On which Occaſion he gives Notice that he found a Stalk, for Inſtance, that bore thirteen Ears. In the Autumn, the ſame Governor gets in the Grain in yellow Sacks, which are ſtowed in a Granary built for that Purpoſe, call'd the Imperial Magazine. This Grain is kept for the moſt ſolemn Ceremonies: for when the Emperor ſacrifices to *Tyen* or *Shang-ti*, he offers it as the Fruit of his own Hands; and on certain Days in the Year he preſents it to his Anceſtors, as if they were ſtill living.

Fine Regulation of *Yong-ching*, to encourage Agriculture. Among ſeveral good Regulations made by the ſame Emperor, he has ſhewn an uncommon Regard for the Husbandmen. To encourage them in their Labour, he has ordered the Governors of all the Cities to ſend him Notice every Year, of the Perſon of this Profeſſion, in their reſpective Diſtricts, who is moſt remarkable for his Application to Agriculture; for unblemiſhed Reputation; for preſerving Union in his own Family, and Peace with his Neighbours; for his Frugality and Averſion to all Extravagance.

Upon the Report of the Governor, the Emperor will advance this wiſe and diligent Huſbandman to the Degree of a *Mandarin* of the eighth Order, and ſend him Patents of an honorary *Mandarin*. Which Diſtinction will entitle him to wear the Habit of a *Mandarin*, to viſit the Governor of the City, to ſit in his Preſence, and take Tea with him. He will be reſpected all the reſt of his Days, and after his Death will have funeral Obſequies ſuitable to his Degree; and his Title of Honour will be written in the Hall of his Anceſtors. What Joy muſt this afford the venerable old Man and his whole Family! beſides the Emulation ſuch a Reward excites among the Husbandmen, the Emperor ſtill adds freſh Luſtre to a Profeſſion which is of ſo great Importance to the State, and has always been had in Eſteem thro' the Empire.

Of the Ingenuity of Mechanics, and the Induſtry of the common People.

The People divided into three Claſſes. THE People, as before obſerved, are diſtinguiſhed into three ſorts of Profeſſions: that of the Husbandmen, which is in great Eſteem; that of Merchants, of whom I ſhall ſpeak, when I come to treat of the *Chineſe* Trade; and that of Mechanics, who being conſtantly employed in the manual Arts, help theſe to ſupply Neceſſities and Conveniencies of Life.

The common People cannot provide for their own Maintainence without a continual Toil; and there is ſcarce any Nation more laborious and temperate than this. A *Chineſe* will ſpend whole

whole Days in digging the Earth, often up to the Knees in Water; and in the Evening will think himſelf happy with a little boiled Rice, Pot-Herbs, and ſome Tea.

It muſt be obſerved, that the *Chineſe* always boil their Rice in Water, it being the ſame to them as Bread is to us, without ever cloying. They are inur'd to Hardſhips from their Infancy, which greatly contributes to preſerve the Innocence of their Manners.

Ingenuity of the *Chineſe*.

The japann'd Works, the beautiful *China*-Wares, and the Variety of well-wrought Silks, imported from *China*, are a ſufficient Proof of the Ingenuity of the Natives. They are not leſs skilful in making Commodities in Ebony, Shells, Ivory, Amber, and Coral. Their Works in Sculpture, as well as their publick Buildings, ſuch as the Gates of great Cities, the Triumphal Arches, their Bridges, and their Towers, expreſs ſomething great and noble. In a Word, they ſucceed equally in all Kinds of Arts that are neceſſary for the common Uſes of Life; doing things with a certain kind of Elegance agreeable to their Taſte: and if they have not arrived at ſo great a Perfection as appears in ſeveral Works in *Europe*, 'tis becauſe they are reſtrained by the *Chineſe* Frugality; which ſets Bounds to the Expences of private Perſons.

They imitate any thing.

It is true their Invention is not ſo good as that of our Mechanics, but the Tools they make Uſe of are more ſimple; and they imitate, well enough, any Pattern that is brought them, tho' they never ſaw it before. Thus at preſent they make Watches, Clocks, Glaſs, Muſkets, Piſtols, and ſeveral other things which they had no Notion of formerly, or made but very imperfectly. There are Mechanics of all ſorts in every City; ſome of whom work in their Shops at their Work-Houſes, and others go about the Streets, offering their Service to ſuch as want it; but the greater Part are employed in private Houſes. For inſtance, if you want a Suit of Cloaths, the Taylor comes betimes in the Morning to your Houſe, and returns home in the Evening: It is the ſame with reſpect to other Mechanics, who all bring their Tools along with them, even to the Smith with his Anvil and Stove, to make things of common Uſe.

Itinerant Barbers.

A great Number of Barbers are ſeen in the Streets, with a kind of little Bell to give Notice of their Approach: They carry on their Shoulders a Stool, their Baſon, their Pot and Fire, with a Towel and Clouts; and immediately in the Street, in the middle of a Square, at the Door of a Houſe, or wherever elſe it is deſired, they ſhave the Head very dexterouſly, leaving only a long Lock of Hair behind, according to the Cuſtom introduced by the *Tartars*: They ſet the Eyebrows in odrer, clean the Ears with proper Inſtruments, ſtretch out the Arms, rub the Shoulders, and do all this for eighteen Deniers [or leſs than a Half-penny] which they receive with a great many Thanks, and then ring the Bell again in queſt of another Job.

Many get their Living by hiring Vehicles for carrying one thro' the City, particularly at *Peking*; where you find in all Squares and at the Corners of Streets, Horſes ready ſaddled, Mules and Chairs, fifty or a hundred of which may be had any time at a moderate Price.

All People, even the old and blind, employ'd.

They have Recourſe to all manner of Contrivances, for means of Subſiſtence; and as there is not a Spot in all the Empire that lies untilled, neither is there one Perſon, Man or Woman, tho' ever ſo old, deaf or blind, but what may eaſily gain a Livelihood. They ſcarce ever make uſe of any thing to grind their Corn in *China* but Hand-mills; which requiring nothing more than the motion of the Arms, employs an infinite number of People. This is not for want of Water-mills, which are common on moſt of their Rivers, being uſed for grinding the Bark of Trees to make Paſtiles withal. The Wheel of theſe Mills is placed Horizontally, and has double Fellows, about a Foot, or a Foot and a half, from each other; which are united by little Boards, and diſpoſed obliquely in ſuch a Manner, that at the Top they leave a pretty wide Opening, and at the bottom a very narrow Cleft, while the Water, that falls like a Sheet, the height of two Foot on theſe little Boards, makes the Wheel turn ſwiftly round.

Water-Mills.

Their Shifts for a Livelihood.

The *Chineſe* will make a Profit of Things, which appear to others to be, quite uſeleſs: A great many Families in *Pe-king* ſubſiſt by ſelling Matches; others by picking up in the Streets little Rags of Silk, Wollen, Cotten, or Linnen; the Feathers of Fowls, Bones of Dogs, and Bits of Paper, which they waſh and ſell again. They even make ſale of Ordure, for which purpoſe a great Number of People in every Province carry Pails; [See p. 272] In ſome Places they go with their Barks into the Canals, which run on the Backſide of the Houſes, and fill them at almoſt every Hour of the Day.

Excrements ſold.

This Sight, in Cities ſo well governed as thoſe of *China*, is very ſurprizing to an *European*; but in this Country it may be properly ſaid, *Lucri bonus Odor ex re qualibet. Gain has a good Smell let it come out of what it will.* The *Chineſe* are not leſs aſtoniſhed to ſee the Water-bearers in *Europe*. The Peaſants come and buy it in their Houſes, endeavouring to foreſtal each other, and give in Exchange Wood, Oil, and Pulſe. There are in every Street Conveniencies for Paſſengers; whereof the Owners make a good Advantage by this ſort of Traffic.

Their Multitudes occaſion great Miſery.

Yet it muſt be owned, that notwithſtanding the great Sobriety and Induſtry of the Inhabitants of *China*, the prodigious Number of them occaſions a great deal of Miſery. There are ſome ſo poor, that being unable to ſupply their Children with common Neceſſaries, they expoſe them in the Streets, eſpecially when the Mothers fall ſick, or want Milk to nouriſh them; ſo that theſe little Innocents are in ſome ſenſe condemned to Death, as ſoon as they begin to live. In the great Cities, ſuch as *Pe-king* and *Kan-ton*, this ſhocking Sight is very common, but in other places it is very rare.

Children expoſed.

The Miſſionaries in populous Cities have Catechiſts, who, dividing the Place among themſelves, walk out every Morning to baptize a Multitude of dying Children. With the

ſame View they have ſometimes prevailed on the unbelieving Midwives to permit Chriſtian Women to follow them to the Houſes where they are called; for it often happens that the *Chineſe*, not being in a Condition to maintain a numerous Family, engage the Midwives to ſtifle the Females in a Baſon of Water, as ſoon as they are born, on which Occaſion theſe Chriſtians take care to baptize them.

Mortgaging themſelves and Families.

The ſame Miſery produces a prodigious Multitude of Slaves, or rather Perſons who mortgage themſelves with a Condition of Redemption, a thing very common with the *Chineſe*; for among the *Tartars* they are truly Slaves. A great number of Men and Maid-Servants are thus bound in a Family, tho' there are ſome to whom they give Wages, as in *Europe*.

A Man ſometimes ſells his Son, and even himſelf and Wife, at a very moderate Price; but if he can he choſes to pawn his Family only. It often happens that a great *Tartarian Mandarin*, or *Chineſe Tartariſed*, (that is, liſted under the *Tartar* Banner) who has a Parcel of Slaves for his Servants, is himſelf a Slave to ſome Court-Lord; to whom, from time to time, he makes a Preſent of conſiderable Sums. A poor *Chineſe*, when he gives himſelf to a *Tartarian* Prince, if he has Merit, may hope to be a great *Mandarin* very ſoon; but this is not ſo common under the preſent *Dynaſty* as formerly: if he be deprived of his Office he returns to his Maſter to ſerve in certain honourable Functions.

Slavery in *China* very eaſy.

When rich Folks marry their Daughters, they give them ſeveral Families of Slaves, in Proportion to their Wealth. It often happens that they give them their Liberty; and ſome have half their Freedom, on condition that they pay Yearly a certain Sum. If any of them grow rich by their Induſtry, or Buſineſs, their Maſter does not ſtrip them of their Goods, but is contented with large Preſents; and lets them live in Credit, without conſenting however to their Redemption. Theſe Slaves are of an approved Fidelity, and inviolably attached to their Maſter; who on his ſide uſes them as his own Children, and often truſts them with the moſt important Affairs. As to his Authority over his Slaves, it is confined to Matters relating to his Service; for ſhould it be legally proved, that a Maſter had abuſed his Power, by taking criminal Liberties with the Wife of his Slave, he would be ruin'd beyond Remedy.

Of the Genius and Character of the Chineſe.

THE *Chineſe* in general are of a mild, tractable, and humane Diſpoſition. There is a great deal of Affability in their Air and Manner, wherein we ſee nothing that is either harſh, rough, or paſſionate: This Moderation is remarkable among the Vulgar themſelves: I was one Day (ſays "*Pere de Fontaney*) in a very narrow and deep Road, "where, in a ſhort time, there happen'd a great Stop of Carts. I expected they would have "fallen into a Paſſion, given one another abuſive Language, and perhaps come to Blows, "as is common in *Europe*; but was much ſurpriz'd to ſee that they ſaluted each other, "ſpoke mildly, as if they had been old Acquaintance, and lent their mutual Aſſiſtance to "make way". (A)

The *Chineſe* affable, mild, and humane.

Above all things, they ſhew a great Deference and Reſpect for their old Men, of which the Emperor himſelf ſets the Example. An inferior *Mandarin* of the Tribunal of the Mathematics, about a hundred Years old, came to Court the firſt Day of the *Chineſe* Year, to ſalute the late Emperor *Kang-hi*; who, tho he had deſigned to ſee Nobody that Day, gave Orders to admit him. As the good old Man was but indifferently clad, every one was forward to lend him Garments. Being conducted into the Emperor's Apartment, his Majeſty, who was ſitting on an Eſtrade after the *Tartarian* Manner, roſe up and went to meet him; receiving him with great Tokens of Affection. The *Mandarin* was going to fall on his Knees, but the Emperor immediately raiſed him, and graciouſly taking him by both his Hands, "Venerable Old Man, ſaid he, I will admit you henceforth into my "Preſence as often as you come to ſalute me; but I acquaint you, once for all, that I "exempt you from all Sorts of Ceremony. As for me, I will riſe upon your Arrival, and "go to meet you; but it is not to your Perſon that I do this Honour, it is to your Age: "and to give you real Marks of my Affection, I from this time appoint you Chief Preſident of the Tribunal of the Mathematics": This compleated the Happineſs of the old Man, who never taſted ſuch perfect Joy before.

Have great Reſpect for old Men.

Inſtance in the late Emperor.

When we have to do with the *Chineſe*, we ſhould take care of being too haſty or warm; the Genius of the Country requires that we ſhould command our Paſſions, and act with a great deal of Calmneſs. The *Chineſe* would not hear in a Month what a *French* Man could ſpeak in an Hour. We muſt ſuffer with Patience this Phlegm, which ſeems more natural to them than any other Nation. Not that they want Fire and Vivacity; but they learn betimes to become Maſters of themſelves, and are vain of being more polite, and more civiliz'd than other People.

How Strangers ſhould behave in converſing with them.

It is a difficult Matter for a Stranger to conform himſelf to their Notion of Politeneſs and Civility. Their Ceremonies are on many occaſions tireſome, and full of Conſtraint; it being one Fatigue to learn, and another to practiſe them. But this Trouble regards only the Be-

Their Ceremonies irkſome to us.

(A) See ſomething of this kind in that Father's Travels. *p.* 51.

Behaviour towards ſome, to whom uncommon Veneration is due, on certain particular Occaſions; as the firſt Viſits, a *Mandarin's* Birth-Day, *&c.* for after two Perſons have ſeen each other ſeveral Times, they lay aſide all Reſerve, and grow as familiar as the People of *Europe*; ſo that if you ſhould begin to uſe Ceremonies, they are the firſt as will ſay, *Pú-yau-tſo-he*, Make no Stranger of me: No Compliments, No Compliments.

Chineſe full of Reſentment when thorowly provoked.

Tho' the *Chineſe* are mild and peaceable in Converſation, and when they are not provoked, they are exceeding violent and revengeful when they are offended. The following is an Inſtance: In a certain Maritime Province it was diſcover'd that the *Mandarin* had applied to his own Uſe, great Part of the Rice ſent thither by the Emperor in a Time of Scarcity, to be diſtributed to every Family in the Country; the People accuſed him before a Superior Tribunal, and proved, that out of the four hundred Loads of Rice received, he had only delivered out ninety; upon which he was immediately depriv'd of his Office.

Pleaſant Inſtance.

When he had left the City to go on Board a Ship, he was greatly ſurpriz'd, inſtead of finding in his Paſſage Tables loaded with Perfumes, and new Boots for Change, (as is cuſtomary for thoſe who gain the Love and Eſteem of the People) to ſee himſelf incompaſſed with a prodigious Multitude, not to do him Honour, but to inſult and reproach him for his Avarice. Some invited him, by way of Deriſion, to ſtay in the Country till he had eaten all the Rice, the Emperor had intruſted him with, for the relief of his Subjects; ſome dragg'd him out of his Chair, and broke it; others fell upon him, tore his Garments, and ſilken Umbrella in Pieces; in ſhort, all followed him to the Ship, loading him with Injuries and Curſes.

Deliberate in their Revenge.

Tho the *Chineſe*, are naturally vindictive when urged by Intereſt, yet they revenge themſelves in a methodical Manner. They diſſemble their Reſentment; and as they rarely take violent Meaſures, eſpecially People of any Figure, they preſerve, even with their Enemies, ſo fair an Outſide, that one would imagine they were inſenſible: but when an Opportunity of deſtroying their Enemy offers, they immediately ſieze on it; and their having ſeemed ſo patient, was only with a Deſign to ſtrike the ſurer Blow.

Very Litigious.

In ſome Diſtricts the People are ſo very litigious, that they mortgage their Lands, Houſes, Goods, and all that they have, for the Pleaſure of going to Law, and procuring the Baſtonado to be given to their Enemy: and it ſometimes happens that the Defendant, by giving a larger Sum privately to the *Mandarin*, finds Means to eſcape the Puniſhment himſelf, and cauſe the Blows to fall on the Back of the Plantif. Hence ariſe mortal Enmities amongſt them, which ſtick in their Hearts till they find an Opportunity of ſatisfying their Revenge.

One of their Methods, tho rarely practiſed, is to fire their Enemy's Houſe in the Night-time; by their Laws, thoſe who are convicted of this Crime are puniſhed with Death, and the *Mandarins* are very expert in diſcovering the Authors. However, many abhor ſuch Villanies, and become ſincerely reconciled with their Enemies.

Exceeding modeſt.

Their Modeſty is ſurprizing; the Literati always appear with a compoſed Air, without uſing the leaſt Geſture, but what is ſtrictly agreeable to the Rules of Decency. It ſeems to be natural to thoſe of the Female Sex, who live in a conſtant Retirement, and are decently covered even to their very Hands, which never appear, being conſtantly hid within their long and wide Sleeves; ſo that in preſenting any thing, even to their Brothers or Parents, they lay it on the Table with the Hand always cover'd for their Relations to take it.

Intereſt their darling Vice.

Intereſt is the Grand Foible of the *Chineſe*, with whom you muſt act all ſorts of Parts, even that of being diſintereſted. When they have any Gain in View, they employ all their Cunning, artfully to inſinuate themſelves into the Favour of Perſons, who may forward their Buſineſs, and endeavour to gain their Friendſhip by frequent Services; aſſuming all ſorts of Characters with ſurprizing Addreſs, and turning to their advantage the moſt trifling Occaſions to obtain their Ends. Intereſt is the Spring of all their Actions; for when the leaſt Profit offers, they deſpiſe all Difficulties, and undertake the moſt painful Journeys to procure it. In a word, this puts them in a continual Motion, fills the Streets, the Rivers, and the high Roads with infinite Numbers of People, who paſs and repaſs, and are always in Action.

Have learn'd Deceit from the *Europeans*.

Tho', generally ſpeaking, they are not ſo deceitful and knaviſh as *P. Le Comte* repreſents them, it is however true that Honeſty is not their favourite Virtue; eſpecially when they have to do with Strangers, whom they ſeldom fail to cheat if they can, and then brag of it. Some of them are ſo impudent as, when detected, to plead in Excuſe, their want of Dexterity; "You ſee I am but a Bungler, ſay they; You are more dextrous than "I; Another time I will not venture to meddle with an *European*": And in reality it is ſaid, that ſome *Europeans* have taught them their Trade.

Merry Story of an *Engliſh* Captain.

Nothing can be merrier than what happen'd to a Captain of an Engliſh Ship. He had bargained with a *Chineſe* Merchant of *Kan-ton* for ſeveral Bales of Silk; and when they were ready, he went with his Interpreter to the Merchants Houſe, to ſee if the Silk was in a good Condition. On opening the firſt Bale it proved to his liking, but the reſt contained nothing but rotten Silks Upon which growing very angry, he reproached the *Chineſe* in the ſevereſt Terms for his Diſingenuity and Knavery; while the other heard him very unconcerned, and only made this reply; *Blame*, Sir, ſaid he, *your Rogue of an Interpreter, for he proteſted to me that you would not examine the Bales.*

This

Some of their little knaviſh Tricks.

This knaviſh Wit is found chiefly among the Vulgar, who have Recourſe to a thouſand Tricks to adulterate every thing they ſell. Some have the Art to open the Breaſt of a Capon, take out all the Fleſh, fill up the Hole, and then cloſe it ſo nicely that the Cheat is not perceived till the Fowl comes to be eaten. Others counterfeit the true Hams ſo exactly, by covering a Peice of Wood with a ſort of Earth, and then wrapping it in Hogs Skin, that the Deceit is not diſcovered till it is ſerv'd up at the Table, and going to be carv'd. However, it muſt be confeſs'd they ſeldom practiſe theſe Tricks on any but Strangers; and in other Places [diſtant from the Sea-coaſt] the *Chineſe* themſelves will hardly believe them.

Robbers uſe Craft inſtead of Violence.

Robbers ſcarce ever make Uſe of Violence, endeavouring to gain their Ends by Subtilty and Craft; for ſome follow the Barks and hire among thoſe who draw them along the Imperial Canal, in the Province of *Shan-tong*; where, being changed every Day, the Thieves are not eaſily known: In the Night they ſlip into the Barks, and by the Smoke, as is reported, of a certain Drug which they burn, cauſe thoſe on Board to ſleep ſo ſoundly, that they have Time enough to ſearch all Places, and carry off what they will, unperceived. Some of theſe Thieves will dog a Merchant two or three Days together till they find a proper Opportunity to do their Buſineſs.

Moſt of the *Chineſe* are ſo ſwayed by Intereſt, that they can ſcarcely conceive a thing is ever undertaken with any other View: Hence it ſeems almoſt incredible to them, that the Miſſionaries ſhould have no other Motive in leaving their Country, Friends, and all that is dear to them in this World, than to glorify God and ſave Souls. They know that it is not Neceſſity that makes them run the Danger of the Sea to get to *China*, ſince they ſubſiſt without asking any Favour, or expecting the leaſt Aſſiſtance; nor the Deſire of Riches, ſince they are Witneſſes to the Miſſionaries Contempt of them: Some therefore are ſimple enough to imagine, that they come to bring about a Revolution, and by their Intrigues to make themſelves Maſters of the Empire, as happen'd in the Affair of *Yang-quang-ſyen* (B). However their Diſintereſtedneſs is one of the moſt prevailing Motives, with many, to embrace their Religion.

Chineſe very anxious about their Coffins.

The extreme love of Life is another Foible, wherein the *Chineſe* exceed almoſt all other Nations; tho' there are ſome, chiefly Females, who make away with themſelves, either thro' Anger or Deſpair: and indeed the Generality, eſpecially among the Poor, ſeem leſs afraid of Death, than of wanting a Coffin after it. It is aſtoniſhing to ſee how careful they are in this Reſpect: Thoſe who have but nine or ten Piſtoles in the World will lay it out on a Coffin, above twenty Years before they want it; looking upon it as the moſt valuable Moveable in their Houſe. However, it muſt be confeſſed, that the *Chineſe*, for the moſt part, when dangerouſly ill, are willing enough to die, and even to be told they are near their End.

Proud and conceited of themſelves,

To omit nothing of the Character of the *Chineſe*, I muſt add, that there is no Nation more proud of their pretended Grandeur, and their aſſumed Preheminence over all others. This Haughtineſs, which is born with them, inſpires even the Rabble with the greateſt Contempt for all other Nations. They are ſo full of their own Country, Cuſtoms, Manners, and Maxims, that they cannot be perſuaded there is any Thing good out of *China*, or any Truth but what their learned Men are acquainted with. However, they have ſeen their Miſtake a little, ſince the *Europeans* came among them; tho', when they firſt ſaw them, they asked if they had any Cities, Towns, or Houſes in *Europe*.

tho' ignorant of the World.

Our Miſſionaries have often been Witneſſes of their Surprize and Confuſion on Sight of a Map of the World. One Day ſome of the *Literati* deſiring *P. Chavagnac*, to ſhew them ſuch a Map, they ſought a long while for *China*; and at length took one of the two Hemiſpheres for it, which contains *Europe*, *Africa*, and *Aſia*; ſuppoſing *America* appeared too large for the reſt of the World. The Father let them alone for a while in their Error, till one of them deſiring an Explanation of the Letters and Names in the Map: *You ſee* EUROPE, ſaid the other, AFRICA *and* ASIA; *In* ASIA *here is* PERSIA, *the* INDIES *and* TARTARY. *Where then is* CHINA, cry'd they? *It is this little Corner of the Earth*, reply'd he, *and theſe are the Bounds of it*: Upon this they look'd aſtoniſh'd at one another, ſaying in *Chineſe*, *Syaute-kin*, *It is very ſmall*.

Wedded to their own Faſhions.

How far ſoever they fall ſhort of the Perfection, to which Arts and Sciences are brought in *Europe*, there is no getting them to do any thing in the *European* Manner; the *Chineſe* Architects could hardly be prevailed on to build the Church, which is in the Palace, according to the Model brought from *Europe*.

Their Ships are very ill built, and they admire thoſe that come from *Europe*; but when you talk of their imitating them, they are ſurprized at the Propoſition: *It is according to the Faſhion of China*, ſay they. *But it is worth nothing*, ſay you. *It matters not*, reply they; *ſince it is uſed in the Empire it is ſufficient, and it would be a Crime to vary from it.*

But this Anſwer, made by their Carpenters, proceeds not merely from their Fondneſs for their own Cuſtom, but partly thro' Fear they ſhould not pleaſe the *European*, who employs them, ſo effectually when they follow his Method as their own; for thoſe who are Artiſts readily undertake and perform the Work let the Model be what it will, provided there is Money to be gotten, and you have Patience to give them Directions.

(B) Pray muſt not every Proteſtant think theſe Suſpicions of the *Chineſe* very wiſe and juſt, ſince they have the ſame Notions themſelves, not without the moſt convincing Reaſons, dear Experience; nay, they have been charged already, as well as the *Bonza*'s, with fleecing their Proſelytes.

In a Word, to finiſh the Character of the *Chineſe*, it is ſufficient to ſay, that tho' they are vicious they naturally love Virtue, and thoſe who practiſe it: tho' they are not chaſte themſelves they admire thoſe that are, eſpecially Widows; and when they find any that have liv'd a continent Life, they preſerve their Memory by Triumphal Arches, and honour their Virtue by laſting Inſcriptions. It is not decent for a Woman of Credit to marry again after her Husband is dead. Great Admirers of Virtue.

As they are ſubtil and crafty, they know how to carry a fair Outſide, and covet their Vices with ſo much Cunning, that they conceal them from the Public. They have the greateſt Reſpect for their Parents, and thoſe who have been their Maſters. They deteſt every Action, Word, and Geſture that ſeems to betray Anger, or the leaſt Emotion; but they alſo know perfectly how to diſſemble their Hatred. They are not permitted to carry Arms even when they travel, that being a Privilege peculiar only to the Soldiery. All their Eſteem and Ardour are engroſſed by the Sciences, which are the Foundation of their Nobility; becauſe, as I ſaid before, all their Honours and Preferments are derived from thence. They do not glory in their Vices;

Of the Air and Phyſiognomy of the Chineſe: *their Faſhions; their Houſes, and elegant Furniture.*

WE muſt not judge of the Air and Phyſiognomy of the *Chineſe* by the Pictures on their japan'd Works and *China*-Ware. Tho' they are ſkilful in painting Flowers, Animals and Landſkips, they are very ignorant in drawing Human Figures, maiming and disfiguring themſelves in ſuch a Manner that they look more like Scaramouches than *Chineſe*.

It is true however, that as Beauty depends upon Taſte, and conſiſts more in Imagination than Reality, their Notion of it differs ſomewhat from that of the *Europeans*; for, generally ſpeaking, that which ſeems beautiful to us is agreeable to their Taſte, and that which appears beautiful to them appears equally ſo to us. That which they chiefly admire, as making a perfect Beauty, is a large Forehead, a ſhort Noſe, ſmall well cut Eyes, a large and ſquare Face, great broad Ears, a middle-ſized Mouth, and black Hair; for they cannot bear the Sight of yellow or red-hair'd People. However, there muſt be a certain Proportion among the ſeveral Features to render the whole agreeable. A *Chineſe* Beauty.

A fine eaſy Shape is no Charm among them, becauſe their Garments are wide, and not fitted to the Body, as thoſe of the *Europeans*; they think a Man well made, when he is large and fat, and fills his Chair with a good Grace. Their Shape.

Their Complexion has been miſrepreſented by thoſe who have ſeen only the Southern Parts of *China*; for tho' the exceſſive Heats which prevail there, eſpecially in *Quang-tong*, *Fo-kyen*, and *Yun-nan*, give the Mechanics and Peaſants an Olive or brown Complexion, yet in the other Provinces they are naturally as white as the *Europeans*; and generally ſpeaking, their Phyſiognomy has nothing diſagreeable in it. Their Complexion.

The young People, commonly to the Age of thirty, have a very fine Skin, and beautiful Complexion, as well as the *Literati* and the Doctors; theſe latter, eſpecially if they are of baſe Extraction, never pare the Nails of their little Fingers, affecting to let them grow an Inch long, or more, with a Deſign to let People ſee that they are not driven by Neceſſity to work for their Living. As for the Women they are commonly middle ſiz'd, their Noſes ſhort, their Eyes little, their Hair black, their Ears long, and their Complexion ruddy; there is a certain Gayety in their Countenance, and their Features are regular. The Doctors affect long Nails. Features of the Women.

It is affirm'd that they rub their Faces every Morning with a kind of Paint, to make them look fair, and give them a Complexion; but that it ſoon ſpoils their Skin, and makes it full of Wrinkles. They paint.

Among the Beauties of the Sex, ſmall Feet is not the leaſt; when a Girl comes into the World, the Nurſes are careful to bind their Feet very cloſe, to prevent their growing. The *Chineſe* Ladies all their Lives after feel this Conſtraint impoſed on them in their Infancy, their Gate being ſlow, unſure, and diſagreeable to Foreigners: yet ſuch is the Force of Cuſtom, that they not only willingly undergo this Inconvenience, but they increaſe it, by endeavouring to make their Feet as little as poſſible; thinking it an extraordinary Charm, and always affecting to ſhew them as they walk. Small Feet a great Beauty.

The *Chineſe* themſelves are not certain what gave Riſe to this odd Cuſtom. The Story current among us, which attributes the Invention to the ancient *Chineſe*, who, to oblige their Wives to keep at home, are ſaid to have brought little Feet into Faſhion, is look'd upon as fabulous by ſome. The far greater number think it to be a politic Deſign, to keep the Women in continual Subjection. It is certain, that they are extremely confin'd, and ſeldom ſtir out of their Apartment, which is in the moſt retired Place in the Houſe; having no Communication with any but the Women-Servants. However they have generally ſpeaking the common Vanity of the Sex, and tho' they are not to be ſeen by any but their Domeſtics, they ſpend ſeveral Hours every Morning in Dreſſing and ſetting themſelves out. *Chineſe* Ladies under great Reſtraints.

Their Head Attire.

Their Head-dress usually consists in several Curls, interspers'd with little Tufts of gold and silver Flowers, Some adorn their Heads with the Figure of the *Fong-whang*, a fabulous Bird, of which the Ancients speak many mysterious things. It is made of Copper or Silver, gilt, according to the Quality of the Person; its Wings are stretch'd gently over the fore part of their Head-dress, and embrace the upper part of their Temples. Its long spreading Tail makes a sort of Plume on the Top of the Head; the Body is placed over the Forehead; the Neck and Beak hang down upon the Nose: but the Neck is join'd to the Body by a secret Hinge, that it may easily play and vibrate at the least Motion of the Head, whereon the Bird is supported by the Feet, which are fix'd in the Hair. Women of the first Quality sometimes wear an Ornament of several of these Birds, interwoven together, which forms a sort of Crown, the Workmanship whereof alone is very costly.

The young Ladies commonly wear a kind of Crown, made with Paste-Board, and cover'd with a beautiful Silk; the Fore-part whereof rises in a Point above the Fore-head, and is cover'd with Pearls, Diamonds and other Ornaments. The Top of the Head is adorn'd with natural or artificial Flowers, mix'd with little Bodkins, with Jewels on their Points. Women who are advancing in Years, especially those of the common sort, are contented with a piece of very fine Silk, wound several times about the Head, which they call *Pau-tew*, that is to say, *A Wrapper for the Head.*

Uncommon Modesty of their Looks and Dress.

But what adds much to the natural Charms of the *Chinese* Ladies, is the uncommon Modesty which appears in their Looks and Dress. Their Gowns are very long, and cover them from Head to Foot, so that nothing is seen but their Faces. Their Hands are always conceal'd within their wide long Sleeves, which would almost drag on the Ground, if they did not take care to hold them up. The Colour of their Garments is either red, blue or green, according to their Fancy; only, scarce any but Ladies advanc'd in Years wear violet or black.

The Fashions in *China* never alter.

What I here call the Fashion, is very different from the Idea which that Word carries in *Europe*, where the manner of Dress is subject to many Changes: but it is not so in *China*; nor is there any thing that more shews the good Order and Uniformity of the Government, even in the most trifling Matters, than the Fashion as to Dress having been always the same, from the Commencement of the Empire, to its Conquest by the *Tartars*; who have changed nothing of the ancient Usages among the *Chinese*, except in obliging them to dress after their Manner.

Habit of the Men.

The Garb of the Men is suited to the Gravity they affect; it consists in a long Vest, extending to the Ground, one of whose Lappets folds over the other, the upper one reaching to the right side, where it is fasten'd with four or five gold or silver Buttons, not far asunder. The Sleeves, which are wide towards the Shoulder, grow narrower gradually towards the Wrist-bands, and end in the Shape of a Horse-shoe, covering all their Hands, except the ends of their Fingers. They gird themselves with a broad silken Sash, whose ends hang down to the Knee; and fasten to it a Case, containing a Purse, a Knife, and two small Sticks, which serve for a Fork, *&c.* Formerly the *Chinese* did not carry a Knife, and to this Day the *Literati* very rarely do.

Their Summer and Winter Cloaths.

In the Summer they wear under the Vest a pair of Linnen Drawers, which they sometimes cover with another pair of white Taffety; and during the Winter they put on Breeches of Sattin, quilted with Cotton or raw Silk, but if it be in the Northern parts they are made of Skins, which are very warm. Their Shirts, (being of different kinds of Cloth, according to the Season) are very wide and short; and to keep their Garments from Sweat in Summer, several wear next their Skin a silken Net, which hinders their Shirt from sticking to it. During this last Season they go with their Neck quite bare, but in Winter wear a Collar, made either of Sattin, or Sable, or the Skin of a Fox, and fasten'd to their Vests; which in Winter are lin'd with Sheep-Skin, tho' some are only quilted with Silk and Cotton. People of Quality line them quite thro' with the rich Sables brought from *Tartary*, or fine Fox-Skin with a Border of Sable; in Spring they have them lin'd with Ermin. Over the Vest they wear a Surtout with short Sleeves, that are lin'd or border'd after the same manner.

Confined to certain Colours.

All Colours are not suffer'd to be worn indifferently by the People; none but the Emperors and Princes of the Blood may wear yellow Garments. Sattin, with a red Ground, is affected by certain *Mandarins* on days of Ceremony; but they are commonly dress'd in black, blue, or violet: and the People are generally clad in blue or black Callico.

They shave the Head.

Heretofore they oyled their Hair very much, and were so exceeding fond of this Ornament, that many chose to die rather than shave their Heads after the *Tartarian* Fashion; though their new Masters did not meddle with the other Customs of the Nation. However, at present they let Hair enough grow on the hind part or Top of the Head, to braid into Tresses.

Their Hats or Caps.

In Summer they wear a kind of small Hat or Cap, shap'd like a Funnel; it is cover'd on the outside with Rattan, very curiously work'd, and lin'd with Sattin. At the Top is a large Lock of Hair, which spreads over it to the very Edge. This Hair, which is mighty fine and light, grows on the Legs of a certain kind of Cows, and is dy'd of a very bright red; it is very much used, and allow'd to be worn by all sorts of People.

There is another sort of Cap proper to the *Mandarins* and *Literati*, which the People dare not wear; it is of the same Fashion with the former, but made of Paste-Board, between

two

Various Habits of the Chinese and Chinese Tartars.

















This Plate is humbly inscribed to the Honourable EDWARD CARTERET Esq^r. Post Master General by his most dutiful & most obedient humble Servant Edw: Cave

two pieces of Sattin; that on the inſide is commonly red or blue, and the outſide Sattin is white, cover'd with a large Lock of the fineſt red Silk. People of Diſtinction often make uſe of the firſt ſort, eſpecially when they ride, or in foul Weather; becauſe it keeps out Rain, and defends the Head both before and behind from the Sun.

Winter-Caps.

In Winter they wear a very warm ſort of Cap, edged with Sable, Ermin, or Fox-Skin, the Top of which is cover'd with a Lock of red Silk. This edging of Fur is two or three Inches broad, and looks very handſome, eſpecially when made of the fine black ſhining Sable, which is ſold at forty or fifty *Taëls*.

They wear Boots in all Seaſons.

The *Chineſe*, eſpecially thoſe of any Quality, dare not appear in Public without Boots; theſe Boots are generally of Silk, particularly Sattin, or of Callico, and fit exactly, but have no Tops nor Heels. When they go long Journeys on Horſeback, their Boots are of Neats or Horſe-Leather, ſo well dreſs'd that nothing can be more pliable. Their Boot-Stockings are of Stuff, ſtitch'd, and lin'd with Cotton, whereof part comes above the Boot, and has a broad Border of Pluſh or Velvet. But theſe, tho' very commodious for keeping the Legs warm in Winter, are almoſt intolerable in hot Weather: for which Reaſon they have another cooler Sort; but it is not much uſed among the People, who often, to ſave Expence, have ſomething of this kind made of black Cloth. Perſons of Quality wear ſuch in their Houſes, made of Silk, which are very neat and handſome.

Viſiting-Habits.

When they go abroad, or make a Viſit of any Conſequence, over their under Garments, which are uſually of Linnen or Sattin, they wear a long ſilk Gown, commonly blue, with a Girdle about them; and over all they have a ſhort Coat of a black or violet Colour, reaching only to their Knees, but very wide, with large and ſhort Sleeves: alſo a little Cap, ſhap'd like a ſhort Cone, and cover'd with looſe waving Silk or red Hair; laſtly, Stuff Boots on their Legs, and a Fan in their Hand.

Their Houſes and other Buildings.

The *Chineſe* love to be neat in their Houſes, but they have nothing very magnificent. Their Architecture is not the moſt elegant, nor have they any regular Buildings, except the Emperor's Palace, ſome public Edifices, the Towers, Triumphal Arches, the Gates and Walls of the great Cities, the Dikes, Cauſeways, Bridges, and Temples of the *Bonzas*. The Houſes of private Perſons are very plain, for they have no regard to any thing but Conveniency. The Rich adorn theirs with *Japan* Work, Sculpture and Gildings, which render them very pleaſant and agreeable.

The Walls.

They commonly begin with erecting Pillars, and placing the Roof thereon; for the greater part of their Buildings being of Wood, they ſeldom lay the Foundation deeper than two Feet. They make their Walls of Brick or Clay, tho' in ſome Places they are all of Wood. Theſe Houſes are generally nothing but a Ground-floor, excepting thoſe of the Merchants, which have often one Story above it, call'd *Lew*, where they place their Goods.

The Roof.

In the Cities almoſt all the Houſes are cover'd with very thick Ridge-Tiles; they lay the convex Side downwards, and cover the Chinks where the Sides meet, by laying on others in a contrary Poſition. The Spars and Joiſts are either round or ſquare: upon the Spars they lay either very thin Bricks, in the Shape of our large ſquare Tiles, or elſe ſmall pieces of Boards, or Matts made of Reeds, which are plaiſter'd over with Mortar; when it is a little dry, they lay on the Tiles, which thoſe who are able to be at the Expence, join together with Roche-Lime.

The Timber-Work within.

In moſt of their Houſes after paſſing through the Porch, you enter into a Hall, facing the South, about thirty or thirty five Feet long; behind the Hall there are three or five Rooms in a Range from Eaſt to Weſt, whereof the middlemoſt ſerves for an Inner-Hall. The Roof of the Houſe is ſupported by Pillars, in ſuch ſort, that if the Hall be thirty Feet long, it will be at leaſt fifteen broad, and then there will be twenty four Pillars forward, and as many backward, with one at each end. Theſe Pillars, which are commonly ten Feet high, are erected on Stone Baſes, and ſupport great Beams, laid lengthwiſe; and between every two Pillars they place a croſs Beam, and on the two Pillars at the Ends, they lay other Pieces of Wood, which ſupport the Timber-Work of the Roof, this done they begin to build the Walls.

The Front.

The Magnificence of the Houſes, according to the *Chineſe* Taſte, uſually conſiſts in the Thickneſs of the Beams and Pillars, in the Excellency of the Wood, and in the fine Carvings on the Gates or Doors. They have no Stairs but the Steps at the Entrance of the Houſe, which is raiſed a little above the Level of the Ground; but along the Front there is a cloſe Gallery, about ſix or ſeven Feet wide, and lin'd with fine hewn Stone.

Houſes of the common People.

There are ſeveral Houſes whoſe middle Doors anſwering one another, diſcover on entering a long ſeries of Apartments. The Houſes of the Vulgar are made of unburnt Bricks, only in Front they are caſed with burnt Bricks; in ſome Places they are made with tempered Clay, and in others of nothing but Hurdles cover'd with Lime and Earth; but in Houſes of Perſons of Diſtinction, the Walls are all of Ground-Bricks, very artificially carv'd. In the Villages, eſpecially of ſome Provinces, beſides being very low, the Houſes are generally made of Earth, and the Roofs ſo obtuſe, or elſe round, ſo much by Degrees, that they ſeem to be flat. They are compoſed of Reeds cover'd with Earth, and ſupported by Matts of ſmall Reeds that lie upon the Rafters and Joiſts. In ſome Provinces inſtead of Wood they burn Pit-Coal, or elſe Reeds or Straw. As they make uſe of Stoves with very ſmall Chimneys, and ſometimes none at all, when Fires are made in any place, beſides the Kitchen, one is almoſt ſtifled with the

the Smoke; eſpecially if the Fewel be Reeds, which is unſupportable to thoſe who are not uſed to it.

Houſes of the Nobility, and Tribunals.

The Houſes of the Nobility and rich People do not deſerve to be mention'd, in compariſon of ours; it would be an Abuſe of the Term to call them Palaces, they being nothing but a Ground-Floor, raiſed ſomething higher than common Houſes; the Roof is next, and has ſeveral Ornaments on the Top. The great number of Courts, and Apartments for lodging their Domeſtics, makes amends for their want of Beauty and Magnificence; not that the *Chineſe* hate Pomp and Expence, but the Cuſtom of the Country, and Danger of appearing extravagant, reſtrain them contrary to their Inclination. The Tribunals of Juſtice are not more pompous: the Courts are large, the Gates lofty, and ſometimes adorn'd with elegant Carvings; but the Inner Halls and Chambers of Audience are neither magnificent nor very neat.

Palaces of the *Quan.*

It muſt be confeſſed, however, that the Palaces of the chief *Mandarins*, and the Princes, as well as of thoſe who are rich and in Power, are ſurprizing for their vaſt Extent. They have four or five Courts, with as many Ranges of Buildings in each. Every Front has three Gates, that in the middle is the largeſt, and both ſides of it are adorn'd with Lions of Marble. Near the great Gate is a Place, inclos'd with Rails, finely japan'd with either red or black; on the ſides are two ſmall Towers, wherein are Drums and other Inſtruments of Muſic, on which they play at different Hours of the Day, eſpecially when the *Mandarin* goes in or out, or aſcends the Tribunal.

The Form of them.

On the inſide there appears firſt a large open Place, where thoſe wait who have any Caſe or Petition to preſent; on each Side are ſmall Houſes, ſerving as Offices for the Officers of the Tribunal: Then there appear three other Gates, which are never opened but when the *Mandarin* aſcends the Tribunal; the middlemoſt is very large, and none but Perſons of Diſtinction paſs through it. Beyond this is another large Court, at the End whereof is a great Hall, wherein the *Mandarin* adminiſters Juſtice; laſtly, follow ſucceſſively two very neat Halls, for receiving Viſits in, furniſhed with Chairs and Variety of other Moveables. Such are generally the Tribunals of the great *Mandarins*.

The Officers juſt now ſpoken of are a kind of Notaries, Clerks, *&c.* there are ſix Sorts of them, each employed in Buſineſs of the ſame kind with one of the ſix Supreme Courts at *Pe-king*; ſo that a private *Mandarin* does all that in little, in his Tribunal, which ſome time or other he will be called to do in one of the Supreme Courts, with reſpect to the whole Empire. They are maintained at the public Expence, and their Places are for Life; ſo that Buſineſs goes on without Interruption, tho' the *Mandarins* are often changed, either by being caſhier'd, or removed into other Provinces.

Out-Houſes, Gardens, *&c.*

You afterwards paſs into another Court, with a Hall much handſomer than the former, where none but particular Friends are admitted, ſurrounded by Out-Houſes for the *Mandarins*'s Domeſtics. Beyond this Hall is another Court, where is the Apartment of the Women and Children, with a great Gate to it, thro' which no Man dares to enter. This Part is very neat and commodious, being furniſhed with Gardens, Woods, and Lakes, and every thing that is delightful to the Eye. Some delight in artificial Rocks and Mountains, pierced thro', and full of Windings like a Labyrinth, to take the freſh Air in. When they have Room enough, they make little Parks to keep Deer, and Ponds for Fiſh and Water-Fowls.

Fine Palace at *Kan-ton.*

The Palace of the *Tſyang-kun*, or General of the *Tartarian* Troops at *Kan-ton*, is thought to be one of the fineſt in all *China*; it was built by that rich and powerful Prince called *Ping-nan-vang*, that is, *The Peace-maker of the South.* The Emperor *Kang-hi* had made him in ſome Sort King of *Kan-ton*, for his Services in reducing ſome of the Southern Provinces under the Dominion of the *Tartars*: but forgetting his Duty a few Years after, he and all his Family fell into Diſgrace; being forced to ſtrangle himſelf with a Scarf of red Silk, preſented him by a Gentleman of the Emperor's Bed-Chamber, ſent Expreſs from *Pe-king*.

Chineſe Notion of Building.

The *Chineſe* Notion of Beauty and Magnificence, with regard to their Palaces, is very different from the *European*: for tho' the Largeneſs of the Courts and Buildings beſpeaks them to be the Habitation of Perſons of Diſtinction, yet an *European* is not at all affected with this Sort of Magnificence; which only conſiſts in the Number and Extent of the Courts, the Largeneſs of the principal Halls, the Thickneſs of the Pillars, and a few Pieces of Marble rudely cut.

Marble ſeldom uſed by them.

Marble is very common in the Provinces of *Shan-tong* and *Kyang-nan*, but the *Chineſe* don't know the Value of it; for they ſeldom make uſe of it but for lining Canals, or building Bridges and Triumphal Arches, in Tables for Inſcriptions, in their Pavements, the Threſholds of their Gates, and the Foundations of ſome of their Temples.

Not curious in adorning their Houſes within.

The *Chineſe* are not curious like the *Europeans*, in adorning and beautifying the Inſide of their Houſes, where neither Tapeſtry, Looking-Glaſſes, nor Gildings are to be ſeen: for as the Emperor owns the Palaces of the *Mandarins*, whoſe Offices are no more than Commiſſions, that are taken away when they commit any Fault; and as they are not fixed in any Place, be their Conduct ever ſo unblameable, but when they leaſt think of it are removed into another Province; they do not care to be at any great Expence in furniſhing a Houſe, which they are in danger of leaving every Minute. Beſides, as Viſits are never received in the Inner Appartments, but only in the great Hall before the Houſe, it is not ſurprizing that they are ſparing of Ornaments; which wou'd be, in ſome meaſure, uſeleſs, as not being ſeen by Strangers.

The

The principal Things, that ſet off their Halls and Apartments, being kept with a great deal of Care, appear exceeding neat and agreeable to the Eye: Such as, large ſilk-Lanthorns, painted, and hanging from the Cieling; Tables, Cabinets, Screens, Chairs, Japan'd with their beautiful red and black Varniſh, which is very tranſparent, ſo that the Veins of the Wood appear through it, and as bright as a Looking-Glaſs; Variety of Figures, in Gold and Silver, or other Colours painted upon this Japan, give it a new Luſtre; moreover, the Tables, the Bouffets, and the Cabinets, are adorned with that fine *China*-Ware, which is ſo much admired, but could never yet be imitated in *Europe*. Their principal Furniture and Moveables.

Beſides, this they hang up, in ſeveral Places, Pieces of white Sattin, on ſome of which are painted Flowers, Birds, Mountains, and Landſkips: On others are written, in large Characters, Moral Sentences taken from their Hiſtories, and generally couched in obſcure Terms, bearing a different Senſe from the natural; theſe Sentences are commonly two and two together, and conceived in the ſame Number of Words. Some are contented with whitening or papering the Walls of their Rooms, wherein the *Chineſe* are very skilful. Pictures.

Tho' they never are ſeen in their Bedchambers, where it wou'd be unpolite to conduct a Stranger, the Beds, eſpecially of the Nobility, are curious and handſome: the wooden part is painted, gilt, and carved: the Curtains vary according to the Seaſon; during Winter, in the Northern Provinces, they are of double Sattin, and in Summer, either of plain white Taffety adorned with Flowers, Birds, and Trees, or of very fine Gauze; which is both open enough to let the Air through, and cloſe enough to keep off the Gnats, that are extreamly troubleſome in the Southern parts. The common People uſe, for the ſame purpoſe, a very thin Cloth made of a ſort of Hemp; their Mattreſſes are very thick, and ſtuffed with Cotton. Their Beds and Curtains.

In the Northern Provinces they make Places of hollow Bricks, in the form of Beds, which are larger or ſmaller according to the Number of the Family: Beſide it is a ſmall Stove, of Charcoal, whoſe Flames and Heat are diſperſed to all parts by Pipes, terminating in a Funnel, which carries the Smoak thro' the Roof. In the Houſes of Perſons of Diſtinction the Stove comes through the Wall, and the Fire is lighted on the Outſide; by which means the Bed, and even the whole Houſe, is warmed; ſo that they have no occaſion for the Feather-Beds of *Europe*. Thoſe who are afraid of lying on the hot Bricks, hang a ſort of a Hammock over them, made of Cords or Ratan, and not unlike the Sacking of our Beds. Stove Beds.

In the Morning every thing of this kind is taken away, and Carpets or Matts put in their Room, on which they ſit. As they have no Chimneys, nothing can be more convenient; for the whole Family work upon them, without feeling the leaſt Cold, or being obliged to wear furred Garments. The meaner Sort dreſs their Victuals, warm their Wine, and prepare their Tea (for the *Chineſe* drink every thing hot) over the Mouth of the Stove. The Beds belonging to the Inns are much larger, that there may be Room for ſeveral Travellers at a time. Their Conveniences.

Of the Magnificence of the Chineſe, *in their Journeys; in their Public Works, ſuch as, Bridges, Triumphal Arches, Towers, Walls of Cities; in their Feaſts, &c.*

THE Magnificence of the Emperor and his Court, and the Riches of the *Mandarins* ſurpaſs all that can be ſaid of them; one is ſurpriſed at firſt to ſee nothing but Silks, Porcellaine, Cabinets and other Furniture, which make a more glittering Appearance, than the common Manufactures of *Europe*. But the principal Magnificence of the *Chineſe* Lords is not ſeen in their Houſes; for they commonly neglect themſelves at home, from whence the Laws baniſh Luxury and Pomp, permitting them the Uſe thereof only when they are ſeen in publick, when they make or receive Viſits, or when they go to Court, and are admitted into the Emperor's Preſence. *Chineſe* Magnificence public not private.

I have already ſpoken of the pomp of the *Mandarins*, and the numerous Train of Officers attending them. Military Men, who travel commonly on Horſeback, no leſs affect an Air of Grandeur. Indeed their Horſes are not very beautiful, but their Harneſs is exceeding ſumptuous, the Bitts and the Stirrups being either Silver or gilt. The Saddle is very rich; the Reins of the Bridle are made of coarſe, pinked Sattin two fingers broad. From the upper part of the Cheſt hang two great Locks of fine red Hair (ſuch as their Caps are cover'd with) ſuſpended by Iron-rings either gilt or ſilvered. Their Retinue conſiſts of a great number of Horſemen, part going before, and part behind them; without reckoning their Domeſtics, who are clad either in black Sattin or dyed Callico, according to their Maſter's Quality. State of the Military *Quan* when they travel.

But the *Chineſe* Magnificence never appears with ſo much Splendor, as when the Emperor gives Audience to Ambaſſadors; or when ſitting upon his Throne he beholds at his Feet the principal Lord of his Court, and all the great *Mandarins* in their Habits of Ceremony, paying him Homage. It is a Spectacle truly Auguſt, to ſee a prodigious Number Magnificence of the Court on State days

of Soldiers under Arms; an inconceivable Multitude of *Mandarins*, with all the Marks of their Dignity, each placed according to his Rank, in exact Order; the Miniſters of State, the Preſidents of the Supreme Courts, the Regulo's and Princes of the Blood; the whole appearing with extraordinary Grandeur, and conveying a moſt lofty Idea of the Sovereign, to whom ſuch profound Reverence is paid. There is no Diſpute about Precedence, but every one knows his diſtinct Place; the Name of each Office being ingraven on Copper-Plates faſtned into the Marble Pavement.

In *Europe* People are not fond of making a great Figure upon the Road, inſtead of which they are commonly unprovided, and have nothing in Order; but the Cuſtom is otherwiſe in *China*, where a great *Mandarin* always travels in State. If by Water, his own Bark is very ſplendid, ſailing at the Head of a great Number of others, which carry his Attendants. If he goes by Land, beſides the Domeſtics and Soldiers who precede and follow him with Spears and Enſigns, he has for his own Perſon a Litter, a Chair carried by Mules, or eight Men, and ſeveral led Horſes; making Uſe of theſe Vehicles by turns, according to his Fancy and the different Changes of Weather.

Canals numerous in *China*.

I have already obſerved that *China* is full of broad Canals, which often run in a ſtrait Line; there is commonly in every Province a great River, or broad Canal, ſerving for a Highway, with Cauſeways on each Side, caſed with flat Stones or Marble.

Great Canal.

That which is called the Great Canal croſſes the whole Empire from *Kan-ton* to *Pe-king*; and nothing can be more commodious than to travel the ſix hundred Leagues from the Capital to *Ma-kau*, as if he were all the while in his own Houſe, without going above one Day's Journey by Land over the Mountain *Mey-lin*, that ſeparates the Provinces of *Kyang-ſi* and *Quang-tong*; tho' the whole may be performed in a Bark, eſpecially when the Waters are high.

Imperial Barks deſcribed.

For this reaſon, the *Mandarins* who go to take poſſeſſion of their Governments, and the Meſſengers ſent from Court, moſt commonly travel by Water: Being furniſhed with Barks maintained by the Emperor, which are equal in Bigneſs to one of our third-rate Men of War. Theſe Imperial Barks are of three different Sorts, nor can any thing be more neat; for

Rates and Sizes of them.

they are painted, gilt, embelliſh'd with Dragons, and japan'd both within and without. Thoſe of the middle Size, which are moſt in Uſe, are above ſixteen Feet broad, fourſcore long, and nine in Depth from the Deck. As to the Form, they are ſquare and flat, excepting that the Forepart is ſomewhat rounded.

Appartments

Beſides what the Maſter has for himſelf and his Family, (*viz.* his own Cabbin, a Kitchen, and two large Places, one before, the other behind,) there is a Hall about ſix or ſeven feet high, and eleven broad; next an Anti-Chamber, and two or three other Rooms; likewiſe a

Furniture and Embelliſhments.

Bye Place without Ornaments, all upon the ſame Deck, which make up the *Mandarin*'s Apartment. It is all japan'd with the beautiful red and white Varniſh, and the Sides as well as Cieling adorn'd with plenty of carv'd Work, Painting and Gildings; the Tables and Chairs are japan'd red or black. The Hall has Windows on each Side, which may be taken away upon occaſion; and inſtead of Glaſs they make uſe of very thin Oyſter-ſhells or fine Stuffs, done over with ſhining Wax, and embelliſh'd with Flowers, Trees, and variety of Figures. The Deck is ſurrounded with Galleries, for the Sailors to go backward and forward without incommoding the Paſſengers.

The Hold.

Over this Apartment is a ſort of Platform, or Terraſs, open on all Sides, ſet apart for the Muſic, which conſiſts of four or five Hands, whoſe Harmony can raviſh nothing but the Ear of a *Chineſe*. Underneath is the Hold, divided into ſeveral little Chambers for ſtowing the Baggage. The Sails are made of Mats, and conſiſt of ſeveral oblong Squares, which fold-

Sails.

ing like a Fan, take up little or no Room. They are very convenient, becauſe they are better than any other for ſailing near the Wind; beſides, if the Braces happen to break, no Inconvenience ariſes from thence to the Bark.

To puſh forward theſe great Barks, they make uſe of long thick Poles, ſhap'd like a Gibbet, or the Letter T, thruſting one End to the Bottom of the Water, and applying their Shoulder to the other; or elſe they employ Oars of ſeveral Shapes, but the common ſort is a long Pole made like a Shovel at one end, with a Hole in the middle, to receive the Pegs fixed on the Side of the Bark. There are others whoſe Extremities, being continually moved to the right and left in the Water, like a Fiſh's Tail, cut it obliquely, in the ſame manner as your Birds of Prey do the Air, when they fly with their Wings extended, making uſe of their Tails for Oars. This Method is the more convenient, as the Rowers take up little or no Room in the Bark, for they are ranged on the Sides upon Planks. Their Oars, which do the Office of a Rudder, ſeldom break; and, tho' never taken out of the Water, conſtantly force the Bark forward.

Some of theſe Barks are hauled along with Ropes, when the Wind is contrary, or they are obliged to go againſt the Stream. Theſe Ropes in ſome places are made of Hemp, and in other of very long and fine Splinters of Cane twiſted, which are exceeding ſtrong, and never rot with the Water.

Barks attending the *Quân* in their Travels by Water.

Among the Barks that follow the great *Mandarins*, there is always one, at leaſt, called the *Hoa-ſhe-chwen*, or *Bark of the Proviſions*; on board which is the Kitchen, the Eatables, and the Cooks. Another is full of Soldiers for the Convoy; a third, much more ſmall and light, may be called *the Harbinger*, becauſe its Buſineſs is to haſten before to give Notice, and cauſe every thing to be prepared that there be no Occaſion to wait. Theſe Barks have their Rowers, and in caſe of Neceſſity,

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are alſo drawn with a Rope along the Bank by Men, who are furniſhed by the *Mandarin* of each City, and changed every Day. The Number of theſe Supplies is determin'd by that of the Horſes appointed by the *Kang-ho*, or Patent of the Emperor, *viz.* three Men for every Horſe: Hence if eight Horſes are appointed for an Envoy, they ſupply him with twenty four Men to draw the Bark.

Guards along the Roads by Water.

All along the Roads by Water, there is, at the End of every League, a *Tang*, or *Guard*, who, if there be Occaſion, are to give Notice to each other by Signals. In the Day time, the Signal is a thick Smoak, made by burning Leaves and Branches of Pine, in three ſmall Stoves, ſhaped like Pyramids, and open at the Top; in the Night the Signal is given by ſhooting off a ſmall Cannon. The Soldiers of every *Tang*, who are ſometimes ten, ſometimes five, or leſs, according to the Place, uſually ſtand in a Rank along the River ſide, out of Reſpect to the *Mandarin*, one of them bearing an Enſign diſplay'd, and the reſt with their Arms in their Hands.

If the Bark carries an Envoy, they put at the Head and Stern four Lanthorns, with theſe Words in great Characters of Gold, *King-chay-ta-jin*, that is, *The Great Envoy from the Court*: Theſe are accompanied with Flags and Streamers of Silk, of ſeveral Colours, waving in the Wind.

Their Duty.

Every Morning and Evening, when they heave and caſt Anchor, the Guard ſalute the *Mandarin* with a diſcharge of their Fire-Arms, followed by the Sound of Trumpets. Towards Night-fall they light the Lanthorns at the Head and Stern, as well as thirteen others of a ſmaller Size, hung in the Form of a Chaplet, by the Side of a Maſt, *viz.* ten in a perpendicular Line, and three above them croſs-wiſe.

When the Lanthorns are lighted, the Captain of the Place appears with his Company oppoſite to the Barks, and with a loud Voice calls over the Names of the Men whom he hath brought to watch and ſtand Centry all Night; then the Maſter of the Bark pronounces a long Harangue to the Soldiers, reminding them of all the Accidents that are to be feared, as Fire, Thieves, *&c.* and that if any of them ſhould happen, they muſt be accountable for it.

The Soldiers at the end of every Article give a great Shout; after which they withdraw to form a Guard, leaving one of their Company to ſtand Centry, who walks to and fro on the Quay, continually ſtriking two Pieces of *Bambû* againſt each other, to ſignify his Vigilance, and that he is not aſleep. Theſe Centries are relieved every Hour, performing by turns the ſame Duty, and making the ſame Noiſe the whole Night: If he be a principal *Mandarin*, or a great Court-Lord, they pay him the ſame Honours.

Form of the larger Canals.

The great Number of Canals to be ſeen in *China* is ſomething very extraordinary: They are often lined on each Side to the height of ten or twelve feet, with fine ſquare Stone, which in many Places ſeem to be a kind of grey Marble, of the Colour of Slate. The Banks of ſome of the Canals being twenty or twenty five foot high on each Side, there is need of a great number of Chaplet-Engines to raiſe the Water into the Fields.

Some run above ten Leagues in a ſtrait Line; as that from *Sû-chew* to *Vû-ſi-hyen*. In like manner the Canal to the Northweſt of the City *Hang-chew* extends very far in a Right-line, and is every where more than fifteen Toiſes in Breadth; it is lin'd on each Side with hewn Stone, and border'd with Houſes cloſe together, and as full of People as thoſe in the City. Both Sides of the Canal are cover'd with Barks, and in Parts where the Bank is low and flooded, there are flat Bridges of great Stones ſeven or eight foot long, placed three and three in form of a Cauſeway.

Smaller Canals.

The great Canals in every Province diſcharge their Waters into ſeveral ſmall ones on each ſide; which afterwards forming a great number of Rivulets, are diſperſed in the Plains, and reach to the Villages, and often to the great Cities. From Space to Space they are cover'd with Bridges of three, five, or ſeven Arches; that in the middle is ſometimes thirty ſix, nay forty five Foot wide, and ſo high, that Barks may paſs through, without taking down their Maſts; thoſe on each ſide are ſeldom leſs than thirty, and diminiſh in proportion to the Slopings of the Bridge.

Bridges.

Some of one Arch.

Some of theſe Bridges have but one Arch, which is ſemicircular, and built of arched Stones, five or ſix Foot long, and only five or ſix Inches thick; ſome of them are Polygonal. As theſe Arches are not very thick at Top, they cannot be ſtrong, but then Carts never paſs over them, for the *Chineſe* make uſe only of Porters to carry their Bales. Several Bridges inſtead of Arches have three or four great Stones placed on Piers, like Planks; many of them being ten, twelve, fifteen and eighteen Feet long. There are a conſiderable number of this ſort neatly built over the Great Canal, whoſe Piers are ſo narrow that the Arches ſeem to hang in the Air.

How they build their Bridges.

It is no hard matter to learn how the *Chineſe* build their Bridges, for, having finiſh'd the ſides of the Arch next to the Land, when the Bridge is to have only one Arch, or raiſed the Piers when it is to have ſeveral, they then take Stones four or five Foot long, and half a Foot broad, and place them alternately upright and croſswiſe, in ſuch a manner that the Key-Stones may be laid horizontally. The Top of the Arch is commonly no thicker than one of theſe Stones; and becauſe the Bridges, eſpecially when they have but one Arch, are ſometimes forty or fifty Foot wide between the Piers, and conſequently much higher than the Cauſeway, the Aſcent on each end is by very flat eaſy Stairs, with Steps about three Inches thick; tho' it would be difficult for Horſes to paſs over ſome of them. The whole Work is generally well contrived.

Many

Beautiful Bridge near *Pe-king*.

Many of these Bridges are very handsome. That call'd *Lû-ko-kyau*, two Leagues and a half Westward of *Pe-king*, was one of the finest that ever was seen, before part of it was broken down by a Land-flood. The whole was of white Marble well work'd, and very curiously built. There were on each side seventy Pillars, separated by Cartridges of fine Marble, whereon were delicately carved Flowers, Foliages, Birds, and several sorts of Animals. On each side of the Entrance of the Bridge on the East-end, there were two Lions of an extraordinary Size, on Marble Pedestals, with several little Lions in Stone, some climbing on the Backs of the great ones, some getting off them, and others creeping between their Legs; at the West-end, on Marble Pedestals also, stood the Figures of two Children, carv'd with the same Skill.

Public Monuments

Among the public Works ought to be rank'd the Monuments which the *Chinese* have erected almost in every City to eternize the Memory of their Heroes; that is to say, the Captains, Generals, Princes, Philosophers, and *Mandarins*, who have done Service to the Public, and signalized themselves by great Actions.

There is for Instance, near the City of *Nan-hyong*, in the Province of *Quang-tong*, an high Mountain (A), (from whence proceed two Rivers) which was formerly inaccessible, till a *Ko-lau*, born in that Country, undertook to cut a Passage through it, for the Sake of Travellers. To perpetuate the Memory of so signal a Benefit received from that great Man, they erected a Monument on the Top of the Mountain, and placed his Statue there, before which they burn Perfumes. They reckon more than eleven hundred Monuments erected in Honour of their Princes, and illustrious Men, renown'd for Knowledge or Virtue. The Women participate of this kind of Glory; History taking Notice of several, who have merited and obtain'd the like Titles of Honour, and whose Heroic Virtues are daily celebrated in the Works of their most famous Poets.

erected in Honour of Women as well as Men.

Triumphal Arches.

These Monuments consist principally in Triumphal Arches, call'd *Pay-fang*, and *Pay-lew*, which are very numerous in every City. Many of them are very clumsily made, and deserve little Notice; but others are worth Attention. Some are wholly of Wood, except the Pedestals, which are of Marble. Those at *Ning-po* have generally three Gates, that is, a large one in the middle, and two small ones on the sides; the Peers or Jambs are square Pillars or Posts consisting of one Stone; the Entablature is composed of three or four Faces, generally without any Projection, or Moulding, except the last or the last but one, which is in place of a Frieze, and has some Inscription engraven on it.

Their Architecture.

Instead of a Cornice, the Piers support a Roof, that makes the Top of the Gate, and is only to be described by the Pencil, our Gothic Architecture itself not having any thing so odd in it. Every Gate consists of the same Parts, which differ only in Size, and tho' of Stone, are join'd together by Tenons and Mortises, as if they were made of Wood. The Rails or Breast-Walls of the Bridges on the Canals, are in the same Taste, being large square Pannels of Stone, fix'd in Grooves cut in the Posts for that purpose.

Their Ornaments.

These Triumphal Arches, which are seldom above twenty or twenty five Feet high, are set off with Figures of Men, Antics, Flowers, and Birds, jutting out beyond the Arch in various Attitudes, with other Ornaments indifferently well carv'd; The Relievo is so great, that many of them seem to be almost seperated from the Work: among the rest are several small Cordons or Pieces of Net-work, pierc'd very artificially. In a word, these Pageants, tho' slight enough, have their Beauties; and several of them placed at certain Distances in a Street, especially if it be narrow, discover something grand, and make an agreeable Show.

City Walls,

I have already given some Account of the *Chinese* Magnificence, with respect to public Works, in speaking of the Walls and Gates of *Pe-king*; and as many Cities have the like, I shall only add, that their Walls are so high, that they hide the Buildings, and so broad that one may ride on Horseback upon them. Those of *Pe-king* are made of Brick, and forty Feet high; they are flank'd at the distance of every twenty Toises, with small square Towers kept in good Repair; and in some places have great Ramps, that the Cavalry may get upon them.

and Gates.

As for the Gates, tho' they are not adorn'd with Figures in Basso Relievo, like other public Works, the Sight is extremely affected by the prodigious Height of the two Pavilions that form them; by their Arches, that in some places are of Marble; by their Thickness, and by the Strength of the Work.

Towers.

The Towers, call'd *Pau-ta*, erected in almost every City, are some of their greatest Ornaments; they consist of several Stories, one less than another the higher they go, with Windows on every Side. The most famous Structure of this kind, is that in the City of *Nan-king*, in the Province of *Kyang-nan*, commonly call'd, *The Great* or *Porcelain Tower*, which I have already spoken of in the Beginning of this Work; but as P. *le Comte* has given a more exact Description of it, it deserves to be repeated here:

Porcelain Tower at *Nan-king*.

" There is (says he) without the City, and not within it, as some have written, a Temple, " call'd by the *Chinese*, *The Temple of Gratitude*, built by the Emperor *Yong-lo*. It is erected " on a Pile of Bricks, which form a great Perron, surrounded with Rails of unpolish'd " Marble, and a Stair-Case of ten or twelve Steps. The Hall, which serves for the Temple, " is a hundred Feet high, and standing on a small Marble Basis, no more than a Foot " in height, but jutting out two Feet beyond the rest of the Wall all round. The Front is " adorn'd with a Gallery and several Pillars. The Roofs (for according to the Custom of " *China*

(A) The Mountain meant here, is doubtless the famous *Mey-lin*, mention'd p. 286 and often before, particularly p. 115.

" *China*, there often are two, one bearing on the Wall, the other covering that again) are of " japan'd Tiles, green and ſhining. The Joyners Work on the Inſide is painted, and adorn'd " with an infinite number of Pieces, engaged, in different manners one within another; which is " no ſmall Ornament among the *Chineſe*. It is true that this Foreſt of Beams, Joiſts, Rafters, " and Spars, that appear on all ſides, has ſomething very ſingular and ſurpriſing; becauſe one " is apt to imagine that there is a great deal of Labour and Expence in Works of this " kind: tho' in reality the Confuſion proceeds from the Ignorance of the Workmen, who " have not yet diſcover'd that lovely Simplicity, wherein the Strength and Beauty of the " *European* Buildings conſiſt.

" The Hall has no Light but what it receives through the Doors, of which there are on " the Eaſt-ſide three very large ones, leading into the famous Tower I am going to ſpeak " of, which makes part of the Temple. It is an Octogon, about forty Feet in Diameter, ſo " that every Side of it is fifteen Feet in length. It is encompaſs'd on the Outſide by a " Wall of the ſame Figure, which is two Toiſes and an half diſtant from the Edifice, and " at a moderate Height ſupports a Roof, cover'd with japan'd Tiles, that ſeems to proceed " from the Body of the Tower, and makes underneath a very handſome Gallery. The " Tower has nine Stories, each adorn'd with a Cornice, three Feet above the Windows; " and a Roof like that of the Gallery, except that it does not jut out ſo far, as not being " ſupported by a ſecond Wall: Theſe Stories grow ſmaller, as the Tower riſes higher, and " leſſens in Circumference. The Wall on the Ground-Floor is at leaſt twelve Feet thick, " and eight and an half high, caſed with Porcelain. It is true, the Rain and Duſt have " impair'd its Beauty, but yet it is ſtill entire enough to ſhew that it is made of *China* " Ware, tho' of a coarſe ſort, for it is not probable Bricks would have continued three " hundred Years in ſo good Condition.

" The Stair-Caſe, which is made on the Inſide, is ſmall and inconvenient, becauſe the " Steps are extremely high. Every Story is ſeparated by thick Beams, plac'd croſs-ways, " which ſupport a Floor, and form a Room, the Cieling of which is adorn'd with variety of " Paintings, if the *Chineſe* Painters be capable of embelliſhing an Apartment. The Walls " of all the upper Stories are full of ſmall Niches, containing Images in Baſſo-relievo, which " make a very pretty ſort of Inlaid Work. The wohle is gilded, and ſeems to be of Marble, " or poliſh'd Stone, tho' I believe it to be nothing but Brick made in a Mould; for the " *Chineſe* are ſurprizingly ſkilful in ſtamping all ſorts of Figures on their Bricks: the Earth of " which, being extremely fine and well temper'd, is much fitter than ours for taking the " Impreſſion of the Mould.

" The firſt Story is the higheſt of all; the reſt are of an equal Height. As I reckon'd " one hundred and ninety Steps, almoſt every one ten Inches thick, which I meaſur'd exactly, " they muſt make one hundred and fifty eight Feet; if to this we add the Height of the " Perron, the ninth Story which has no Steps, and the Roof, the Tower will be from the " Ground about two hundred Feet high.

" The Top of all the Work is one of its greateſt Beauties; for it is a thick Maſt, reaching " from the Floor of the eighth Story, whereon it ſtands, more than thirty Foot above the " Roof. It ſeems to be incloſ'd in a large Iron Hoop of the ſame Height, which winds round " it [like a ſpiral Line or Screw] at the Diſtance of ſeveral Feet; ſo that it looks like a ſort " of hollow Cone, pierced through, riſing in the Air, with a golden Ball on the Top " of an extraordinary Magnitude. This is what the *Chineſe* call the Porcelain Tower, though " ſome *Europeans* perhaps will name it a Brick Tower; but let that be as it will, it is certainly " the beſt contriv'd, moſt ſolid, and magnificent Work in all the Eaſt."

Temples of the *Bonzas*.

Among the moſt ſumptuous Buildings of the *Chineſe* we ought not to omit their Temples or Pagods, erected to fabulous Divinities by the Superſtition of the Princes as well as of the People. Of theſe there is a prodigious number in *China*, and the moſt celebrated are built in barren Mountains, to which however the Induſtry of the Natives has given the Beauties and Conveniencies deny'd them by Nature: the Canals cut at a great Expence to conduct the Water from the Heights into Baſons and Reſervoirs appointed for that Purpoſe; The Gardens, Groves, and Grottos, made in the Rocks for Shelter, againſt the exceſſive Heat of a burning Climate, render theſe Solitudes charming.

The Structure conſiſts partly of Porticos, pav'd with large ſquare poliſh'd Stones, and partly of Halls, and Pavilions, which ſtand in the Corners of Courts, and communicate by long Galleries, adorn'd with Statues of Stone, and ſometimes of Braſs. The Roofs of theſe Buildings ſhine with beautiful Tiles japan'd green and yellow; and are adorn'd at the Corners with Dragons of the ſame Colour, projecting forward.

There are few of theſe Pagods but what have a great Tower, ſtanding by itſelf, and terminating in a Dome, to which they aſcend by a handſome Stair-Caſe that winds round about it. A ſquare Temple commonly occupies the middle of the Dome, which is often adorn'd with Moſaic Work, and the Walls cover'd with ſtone Figures of Animals and Monſters in Relievo.

This is the Form of moſt of the Pagods, which are larger or ſmaller, according to the Devotion and Abilities of thoſe who have contributed towards building them. Theſe are the Habitations of the *Bonzas* and Idol-Prieſts, by whom all ſorts of Frauds are practiſed, to impoſe on the Credulity of the People; who come from far in Pilgrimage to theſe Temples conſecrated

ſecrated to the Devil (A): but as the *Chineſe* are not very conſiſtent in the Worſhip they pay to their Images, it often happens that they ſhew but little Veneration either for their Gods or his Miniſters.

Generally the *Bonzas* are in great Contempt, nor will any *Chineſe* of Faſhion embrace their Condition; ſo that being almoſt all taken from the Dregs of the People, they are often, to encreaſe their number, oblig'd to buy young Children, whom they bring up in their way of Life, in order to ſucceed them in the Miniſtry.

Feſtivals of the *Chineſe*.

In ſpeaking of the Magnificence of the *Chineſe*, I ſhould omit what is very eſſential, if I ſaid nothing of their Feſtivals, whereof principally two, are celebrated with vaſt Expence. The one is the Beginning of their Year, and the other, which falls on the fifteenth of the firſt Month, is call'd *The Feaſt of Lanthorns*. By the Beginning of the Year I mean the End of the twelfth Moon, and about twenty Days of the firſt Moon of the following Year, which is properly their Vacation-Time. Then all Buſineſs ceaſes, they make Preſents, the Poſts are ſtopp'd, and the Tribunals are ſhut up throughout the Empire. This is what they call *the Shutting up the Seals*; becauſe at this Time they, with a great deal of Ceremony, ſhut up the little Coffer, wherein the Seals of each Tribunal are kept. This Vacation laſts a whole Month, and is a Time of great Rejoicing; eſpecially during the laſt Days of the old Year, which are celebrated with great Solemnity. Their inferior *Mandarins* go to ſalute the Superiors, the Children their Fathers, the Servants their Maſters, *&c.* This is what they call *taking Leave of the Year*. In the Evening all the Family meet together, and a great Feaſt is made.

That of Lanthorns.

In ſome Places a very odd piece of Superſtition prevails, for they will not ſuffer a Stranger among them, nay not one of their neareſt Relations; for fear that the Moment the new Year begins, he ſhould catch the good Luck which was to light on the Houſe, and carry it away with him, to the Prejudice of his Hoſt. On this Day therefore every one keeps cloſe at home, and rejoices with none but his own Family; but on the Morrow, and the following Days, they expreſs Signs of extraordinary Joy, for all the Shops are ſhut, and every body is wholly taken up with Sports, Feaſts and Plays. The poorer ſort on this Day put on the beſt they have; while ſuch as can afford it dreſs themſelves richly, and viſit their Friends, Relations, eldeſt Brothers, Patrons, and all thoſe they have any Intereſt in. They act Plays, treat each other, and mutually wiſh all kinds of Proſperity; in a word, all the Empire is in Motion, and nothing is heard of but Mirth and Pleaſure.

Another Feſtival of Lanthorns.

The fifteenth of the firſt Month is likewiſe a ſolemn Feſtival, when all *China* is illuminated, and to look from ſome high Place ſeems to be on Fire. It begins on the thirteenth in the Evening, and continues to the ſixteenth or ſeventeenth. Every Perſon, both in City and Country, on the Sea-Coaſt, or on the Rivers, lights up painted Lanthorns of ſeveral Faſhions; even the pooreſt Houſes that are, have them hanging in their Courts, and at their Windows, every one being deſirous to diſtinguiſh himſelf. Thoſe uſed by the Poor do not coſt much, but the Rich lay out ſometimes two hundred Franks in Lanthorns; and the chief *Mandarins*, the Vice-Roys, and the Emperor, three or four thouſand Livres.

This being a Spectacle free for every body, the People flock thither from all Parts of the City, and the more to ſatisfy their Curioſity, the Gates are left open every Evening: They are even permitted to enter into the Tribunals of the *Mandarins*, who adorn them in a ſplendid manner, to ſhew their Magnificence.

The Lanthorns deſcribed.

Theſe Lanthorns are very large, the Frames of ſome, containing ſix Panes, being of japan'd Wood, adorn'd with Gildings. Theſe Panes conſiſt of fine tranſparent Silk, whereon are painted Flowers, Trees, Animals, and human Figures; which being diſpoſed with Art, receive as it were Life from the great number of Lamps and Candles, wherewith the Lanthorns are lighted up. Others are round, and made of blue tranſparent Horn, very beautiful to the Sight. The Top of this Machine is adorn'd with Variety of carved Works, from the Corners whereof hang ſeveral Streamers of Sattin and Silk of divers Colours.

Moving Figures.

Several of them repreſent Sights purpoſely to amuſe and divert the People; there you ſee Horſes galloping, Ships ſailing, Armies marching, People dancing, and ſeveral other things of the ſame Nature; the reſpective Figures being put in Motion by means of imperceptible Threads, manag'd by Perſons unſeen. Some by Shadows repreſent Princes and Princeſſes, Soldiers, Buffoons, and other Characters; whoſe Geſtures are ſo conformable to the Words of the Operator, who moves them with extraordinary Art, that one would think they really ſpoke. Others carry a Dragon ſixty or eighty foot long, full of Lights from the Head to the Tail, which they cauſe to wind and turn like a Serpent.

Splendid Fire-works.

But what gives a new Splendor to this Feaſt is the Fire-Works, which are plaid off in all Parts of the City; and wherein the *Chineſe* are thought to excel. *P. Magalhaens* relates, that he was extreamly ſurpriſed with one he ſaw, repreſenting a Vine-Arbor, which burn'd without conſuming; and the Foot of the Vine, the Branches, Leaves, and Grapes conſumed exceeding ſlowly: The Grapes appeared red, the Leaves green, and the Colour of the Stem was imitated ſo artificially, that any Perſon might have been deceived. But the Reader will be better able to judge of theſe Fire-Works from the Deſcription of one which the Emperor *Kang-hi* cauſed to be play'd off for the Diverſion of his Court; whereat the Miſſionaries, who were of his Train, were preſent.

(A) The hard Names beſtow'd by the Author will not take off the Reſemblance between the two Religions. Their Practice is the very ſame, they only differ as the Objects of their Worſhip.

It

It began by ſetting Fire to half a dozen Cylinders planted in the Earth: theſe ſpouted Flames in the Air, which at the Height of twelve Foot fell down again in golden Rain or Fire. This was follow'd by a ſort of Bomb-Cart ſupported by two Stakes or Pillars, from whence proceeded a Shower of Fire with ſeveral Lanthorns; many Sentences wrote in large Characters; the Colour of burning Sulphur; and half a dozen branched Candleſticks in the Form of Pillars, conſiſting of ſeveral Rings of Lights, one above another, which caſt a white or ſilver Flame, and in a Moment turn'd Night into Day. At length the Emperor, with his own Hands, ſet Fire to the Body of the Machine, which preſently became all in a Blaze, being eighty Feet long, and forty or fifty broad: The Flame having caught hold of ſeveral Poles, and Paper Figures placed on all Sides, a prodigious Quantity of Squibs flew up into the Air, and a great number of Lanthorns and Branches were lighted all over the Place. This Show laſted for half an Hour; and from time to time there appeared in ſome Places violet and bluiſh Flames, in the Form of Bunches of Grapes, hanging on a Vine-Arbor, which, joined to the Splendor of the Lights, that were like ſo many Stars, yielded a very agreeable Spectacle.

There is one very remarkable Ceremony obſerved at this Feſtival: In moſt Houſes the Head of the Family writes in large Characters on a Sheet of red Paper, or japan'd Board, the following Words, *Tyen-ti*, *San-kyay*, *She-fan*, *Van-lin*, *Chin tſay*: the Senſe of which is, *To the true Governour of the Heaven, the Earth, the three Limits*, (that is, the whole World) *and of the ten thouſand Intelligences*, (that is, an innumerable Multitude.) This Paper is either put in a Frame, or paſted on a Board; at Court they place it on a Table, on which is ſet Corn, Bread, Meat, or ſome other Thing of that Nature, and then proſtrating themſelves on the Earth, offer Sticks of Paſtil. Odd Ceremony.

Of the Ceremonies obſerved by the Chineſe *in their Compliments, Viſits, Preſents, Letters, Feaſts, Marriages, and Funerals.*

1. *Their* SALUTATIONS *and* COMPLIMENTS.

THERE is nothing in which the *Chineſe* ſeem more ſcrupulous than in their Ceremonies and Compliments. They are perſwaded that a due Attention in performing the Duties of Civility goes farther than any thing elſe to purge the Mind of a certain Roughneſs that is born with us; to infuſe a Sweetneſs of Temper, and to maintain Peace, good Order, and Subordination in a State: *It is*, ſay they, *by Modeſty and Politeneſs in civil Society, that Men are diſtinguiſhed from Brutes.* *Chineſe* fine Notion of Civility.

Among their Books, containing the Rules of Civility, there is one which has upwards of three thouſand, every thing being ſet down at large. The common Salutations, the Viſits, the Preſents, the Feaſts, and whatſoever is done in public or private, are rather ſo many ſtanding Laws, than Faſhions gradually introduced by Cuſtom. Almoſt the whole of theſe public Ceremonies may be reduced to the Manner of bowing, kneeling down, and proſtrating one or more times, according to the Occaſion, Place, Age or Quality of the Perſons; eſpecially in viſiting, making Preſents, or treating Friends. Their Ceremonies have the Force of Laws.

Foreigners, who are obliged to conform to theſe fatiguing Ceremonies, are frighten'd with them at firſt; whereas the *Chineſe*, who are brought up to them from their Infancy, inſtead of being diſcouraged, are greatly pleaſed with them, and believe that for want of the like Education other Nations are become barbarous. And, that the Obſervation of theſe Cuſtoms may not wear out in time, there is a Tribunal at *Pe-king*, whoſe principal Buſineſs is to preſerve the Ceremonies of the Empire; wherein it is ſo ſtrict that it will not exempt even Strangers from the Obligation: for which Reaſon, before the Ambaſſadors are introduced to Court, the Cuſtom is to inſtruct them privately for forty Days together, and exerciſe them in the Ceremonies of the Country; much after the ſame manner as our Comedians practiſe before they come to act their Parts on the Stage. All even Strangers and Ambaſſadors oblig'd to comply with them.

It is reported that one of the former Czars of *Ruſſia*, having in a Letter to the Emperor of *China* beſought his Majeſty to pardon his Ambaſſador, if, for want of being well acquainted with the Cuſtoms of the Empire, he committed any Blunder; the above mentioned Tribunal, called *Li-pû*, reply'd genteely in theſe Terms, (which the Miſſionaries at *Pe-king* tranſlated faithfully by the Emperor's Order) *Legatus tuus multa fecit ruſtice; Your Ambaſſador has done many things in a very unpolite Manner.* Inſtance.

This Affectation of Gravity and Politeneſs appears ridiculous at firſt to an *European*; but he muſt comply with it, unleſs he has a mind to paſs for a Clown. After all, every Nation has its Genius and Manners; nor ought we to judge of them according to the Prejudice of Education. If on comparing the Cuſtoms of *China* with ours, we are tempted to look upon ſo wiſe a Nation as fantaſtic; the *Chineſe* in their Turns, agreeable to their own Notions of things, look upon us as Barbarians: But both are miſtaken, moſt Actions of Mankind being indifferent in themſelves, and ſtanding juſt for nothing but what People pleaſe to make of them: hence that which is look'd upon as a mark of Honour in one Country, is a ſign of Contempt in another. In many Places it is an Affront to a Gentleman to take An Apology for the *Chineſe* Ceremonies.

take him by the Beard; in others it is a Mark of Veneration, and ſignifies that the Perſon who does it has ſome Favour to aſk. The *Europeans* riſe up and take off their Hats to receive Viſitors: the *Japaneſe* on the contrary neither move nor uncover, but only pull off their Shoes and Stockings; and in *China* it is a great Rudeneſs to talk bare-headed to any Perſon whatever. Plays, and Inſtruments of Muſic, are almoſt every where Signs of Joy, yet in *China* they are uſed at Funerals.

Therefore, without either praiſing or blaming the Cuſtoms which diſguſt us, it is ſufficient to ſay, that theſe Ceremonies, however forbidding they may ſeem to us, are look'd upon by the *Chineſe* as very eſſential to the good Order and Peace of the State. It is a Taſk to learn them, and a Science to be Maſter of them; but they are brought up to them from their Infancy, ſo that, however irkſome they may prove at firſt, they at length become natural to them.

The Behaviour even to the Vulgar regulated.

All things being thus regulated as to Ceremonies, every body is ſure not to fail in the ſmalleſt Duty of Civil Life. The Grandees know the Reſpect due from them to the Emperor and the Princes, and in what manner they ought to behave to each other; even the Mechanics, the Peaſants, and the very Dregs of the People perform all the Formalities preſcribed them, and in their Meetings obſerve Politeneſs and Complaiſance; as will appear from the Account I am going to give of theſe Ceremonies.

Ceremony of ſaluting the Emperor.

On certain Days the *Mandarins* go to ſalute the Emperor in their Robes of Ceremony; and if he does not appear himſelf, they do reverence to his Throne, inſtead of his Perſon. While they wait for the Signal to enter the Court of the *Chau*, facing the Hall of the Throne, they ſit on their Cuſhions in the Court, before the South-Gate of the Palace, which is pav'd with Bricks, and as clean as a Room. The Cuſhions vary according to the Degree of the *Mandarin*: thoſe who are intitled to one, for all are not, have it in Summer of Silk, the Colour making the Diſtinction, though the Difference of the Rank appears chiefly from the middle of the Cuſhion; and in the Winter they uſe Skins, which are diſtinguiſh'd by the Price. In this great multitude, where one would expect to meet with nothing but Confuſion, every thing is admirably well regulated, and perform'd in the greateſt Order; for as each knows his Place, there are no Diſputes about Precedence.

Every one accountable for a Breach of the Ceremonial.

When the Body of the late Empreſs was carrying to be interr'd, one of the Princes of the Blood calling a *Ko-lau* to ſpeak with him, the *Ko-lau* approach'd, and having anſwer'd him on his Knees, the Prince left him in that Poſture without bidding him riſe. Next Day a *Ko-li* accuſed the Prince and all the *Ko-lau's* before the Emperor; the Prince for ſuffering ſuch a conſiderable Officer to appear before him in ſo humble a Poſture; and the *Ko-lau's*, chiefly him who kneel'd down, for diſhonouring the higheſt Poſt in the Empire, and the reſt for not oppoſing, or at leaſt giving the Emperor Notice of it. The Prince excuſed himſelf, in that he was ignorant of what Cuſtom or the Law directed in the Caſe, and did not require that Submiſſion; but the *Ko-li* in Anſwer alledged a Law of an ancient *Dynaſty*: Whereupon the Emperor order'd the *Li-pû* [or Tribunal of Ceremonies] to ſearch for ſuch Law in the Archives, and in Caſe it could not be found, to make a Rule on that Head, which might take place for the future.

Formality of complimenting the Emperor on the Choice of an Empreſs.

The Ceremonial is likewiſe regulated, on all other Occaſions, which the Grandees may have to compliment the Emperor: Such for Inſtance (and it is the only one I ſhall mention) was that when the preſent Emperor [*Yong-ching*] declar'd the Choice he had made of one of his Wives for Empreſs. Immediately two of the moſt conſiderable Doctors, who are Members of the great Council, were deputed to make the Compliment, (for to them only it belongs to compoſe theſe pieces of Eloquence) and remit it to the Tribunal of Rites; who, as ſoon as they receiv'd it, prepar'd themſelves for the Ceremony.

On the Day appointed, in the Morning, there was carry'd, to the firſt or Eaſtern Gate (*) of Palace, a kind of ſquare Table, on the Corners whereof were erected four Pillars, which ſupported a ſort of Dome: This little portable Cabinet was ſet off with yellow Silk and other Ornaments. At the prefixed Hour a neat little Book (wherein was written the Compliment that was compoſed for the Emperor, with the Names of the Princes, Grandees, and thoſe of the ſupreme Courts, who came in a Body to perform this Ceremony) being plac'd on the Table, ſome *Mandarins*, clad ſuitably to their Office, took up the Machine, and went forward. All the Princes of the Blood with the other Princes and Noblemen had gone before, each according to his Rank, and waited near one of the inner Gates of the Palace. The reſt of the great Officers, ſuch as the Prime Miniſters, the Doctors of the firſt Rank, the Preſidents of the ſupreme Courts, and the other *Tartarian* and *Chineſe Mandarins*, as well Literary as Military, all magnificently dreſs'd in their Habits of Ceremony, follow'd the Table on Foot, every one in his proper Place. Several muſical Inſtruments made a very agreeable Concert, the Drums and Trumpets reſounding from different Parts of the Palace. They began the Proceſſion; and when they were near the Gate call'd *U-mwen*, the Princes join'd them, placing themſelves at their Head. In this manner they walk'd together as far as the great Hall of Audience (†), which having entred, they took the Compliment off the portable

(*) For the great Gate, facing the South, is never open'd but for the Emperor, or for the Ceremonies which relate to his Anceſtors.

(†) This is the Hall where the Emperor gives Audience to Ambaſſadors, where he gives public Inſtructions [or preaches] two or three times a Year, and where on the firſt Day of the Year he receives the Compliments of all the Officers who are at *Pe-king*.

Table,

Table, and plac'd it on another Table, prepar'd for that Purpoſe, in the middle of the Hall. Then all being rang'd in handſome Order, and ſtanding in their proper Places, they made their uſual Reverences before the Imperial Throne, as if his Majeſty had been there himſelf; that is, they fell upon their Knees, ſtruck their Foreheads three times againſt the Ground with great Reſpect, and then roſe up again, performing the ſame Ceremony three times. After this, every one keeping in his own Place with great Silence, the Muſic began to play again; and the Preſidents of the Tribunal of Rites acquainted the chief Eunuchs of the Preſence, that all the Grandees of the Empire beſought his Majeſty to come and ſit down on his precious Throne. Theſe Words being carry'd to the Emperor, he appear'd and aſcended the Throne; when immediately two Doctors of the firſt Rank, appointed for that Purpoſe, having advanced near the Table, made ſeveral Reverences on their Knees; and then riſing up, one of them took the little Book, and read diſtinctly with a loud Voice the Compliment made by this Auguſt Company to his Majeſty, which was not very long. As ſoon as the Doctors had finiſh'd it, and retired to their Places, the Emperor, deſcending from his Throne, return'd to his Apartment.

After Noon the Princeſſes of the Blood, the other Princeſſes, and Ladies of the firſt Quality, with the Wives of all the great *Mandarins*, above-mention'd, went every one, according to their Rank and Dignity, towards the Palace of the Empreſs, no Lord or *Mandarin* daring to appear; they were conducted by a Lady of Diſtinction, who on this Occaſion perform'd the part of a Miſtreſs of the Ceremonies, as the Preſidents of the Tribunals had done that of Maſters.

As ſoon as all the Ladies were arriv'd near the Empreſs's Palace, her firſt Eunuch preſenting himſelf, the Miſtreſs of the Ceremonies addreſs'd him in this Manner: "I humbly beſeech "the Empreſs, (ſaid ſhe) in behalf of this Aſſembly, to condeſcend to come out of the Palace, "and place herſelf on the Throne." The Women's Compliment is not carry'd in a ſmall Book like the Emperor's, but they preſent a Leaf of a particular ſort of Paper, whereon it is written, with Variety of Ornaments about it. The Empreſs accordingly came out; and being ſeated on her Throne, erected in one of the Halls of her Palace, after the Paper was preſented, the Ladies ſtanding up made two Curteſies, like thoſe made by the Women of *Europe*, which is the Faſhion in *China*. This Reverence is call'd *Van-fo*; *Van* ſignifying *ten thouſand*, and *Fo Happineſs*, or *Good Luck*; *Van-fo*, *All Happineſs attend ye.*

The Women ſalute by a Curteſy.

In the Beginning of the Monarchy, when Simplicity reign'd, Women were permitted, in making a Curteſy to a Man, to uſe theſe two Words, *Van-fo*: but afterwards, when the Purity of Manners began to corrupt, this ſort of Addreſs to Men was not thought decent in Women, whoſe Salute to them was confined to the mute Curteſy; and to deſtroy the Cuſtom entirely, they were not permitted to ſay the Words even in ſaluting one another. The Ladies having made the two Curteſies, fell on their Knees, and knock'd their Fore-head once againſt the Ground, as the Tribunal of Rites had preſcrib'd; they then roſe and ſtood up in the ſame Order with profound Silence, while the Empreſs deſcending from the Throne withdrew.

It is not at all ſtrange that there ſhould be a Ceremonial regulated for the Court; but the Surprize is, that they ſhould go ſo far as to eſtabliſh particular Rules for the Behaviour of private Perſons towards one another, when they have any Buſineſs, either with their Equals or Superiors. No Perſon whatever can diſpenſe with theſe Rules, but, from the higheſt *Mandarin* to the meaneſt Mechanick, every one obſerves punctually the Subordination that Rank, Merit, or Age require.

Form of Salutation uſed by the Men.

The common way of Saluting, is to clap the Hands together before the Breaſt, moving them in an affected Manner, and to bow the Head a very little, ſaying *Tſin-tſin*; which is a Word of Compliment, of an unlimited Signification. When they meet a Perſon to whom they ought to pay greater Deference, after joining their Hands, they firſt lift them up, and then let them fall almoſt to the Earth, bowing their Body very low at the ſame time. When two Perſons who are acquainted meet, after a long Separation, they both fall on their Knees and bow to the Earth, then riſe up again, and perform the ſame Ceremony two or three times. They commonly make uſe of the Word *Fo* in their Civilities: if any Perſon is newly arriv'd, the firſt Queſtion they aſk him, is *Na-fo*, that is, *If all things have happen'd well in his Journey*; when they are aſk'd, *How they do*, they reply, *Kau lau-ye hung-fo*, *Very well, Thanks to your abundant Felicity*; when they ſee a Man who is in Health, they accoſt him with *Yung-fo*, which is as much as to ſay, *Proſperity is painted on your Face*, or *You have a happy Countenance.*

Complimental Expreſſions,

even among the Peaſants and common People.

Regard is had to the Rules of Civility no leſs in the Villages than the Cities; and whether they are walking together, or ſaluting each other, they always make uſe of Terms full of Reſpect and Complaiſance. When, for Example, one takes any Pains to pleaſe them, *Fey-ſin*, they ſay, *You are laviſh of your Heart*; If you have done them any Service, the Expreſſion is, *Sye-pû-tſin*, *My Thanks can never have an end*; If they hinder a Perſon ever ſo little who is buſy, *Fan-lau*, ſay they, *I am very troubleſome*; *Te-tſwi*, *I have committed a great Fault in taking this Liberty*; When one is beforehand in doing them a Kindneſs, they cry, *Pû-kan*, *Pû-kan*, *Pû-kan*, *I dare not*, *I dare not*, *I dare not*, that is to ſay, *ſuffer you to take ſo much Trouble on my Account*; If you ſpeak the leaſt in their Praiſe, they reply, *Ki-kan*, *How dare I!* meaning, *How dare I believe the Things you ſay of me!* When they

take Leave of a Friend who has been at Dinner with them, they ſay, *Yew-man*, or *Tay-man*, *We have receiv'd you after a very ordinary manner*; *we have treated you after a very ordinary manner*. The *Chineſe* have always in their Mouths ſuch Words as theſe, which they utter with an affected Tone; but it does not follow from hence, that they generally proceed from the Heart.

Precedence given to Age.

Among the common People, the chief Place is conſtantly given to the moſt aged; but if there are Strangers, it is beſtow'd on him who lives fartheſt off, unleſs his Rank or Quality requires it to be otherwiſe. In thoſe Provinces where the Right Hand is moſt honourable, (for in ſome the Left is ſo) they never fail to give it.

Salutation among the *Great*.

When two *Mandarins* meet in the Street, if their Rank be equal, they ſalute, without either leaving their Chair or riſing, by letting fall their join'd Hands, and afterwards lifting them up to the Head, which they repeat ſeveral times till they are out of each other's Sight: but if one of them be of an inferior Rank, he muſt ſtop his Chair, or alight, if he is on Horſeback, and make a profound Reverence; for which Reaſon the Inferiors avoid ſuch Rencounters as much as poſſible.

Of Children to Parents.

Nothing is comparable to the Reſpect which Children have for their Fathers, and Scholars for their Maſters, ſpeaking little, and always ſtanding in their Preſence; their Cuſtom is, eſpecially at the beginning of the Year, their Birth-Days, and on ſeveral other Occaſions, to ſalute them on their Knees, knocking their Foreheads ſeveral times againſt the Ground.

Moſt humble Terms uſed in Converſation.

When the *Chineſe* converſe together, they expreſs themſelves in the moſt humble and reſpectful manner; and unleſs they are talking familiarly to intimate Friends, or Perſons of an inferior Rank, they never ſpeak in the firſt or ſecond Perſon: for to ſay *I* and *You*, would be a groſs Incivility; wherefore inſtead of *I am very ſenſible of the Service that you have done me*, they will ſay, *The Service which the Lord*, or *the Doctor*, *has done for his meaneſt Servant*, or *his Scholar*, *has ſenſibly affected me*. In the ſame manner a Son ſpeaking to his Father, will call himſelf his Grand-Son, tho' he is the eldeſt of the Family, and has Children himſelf.

Chineſe have ſeveral Names, given on various Occaſions.

They often make uſe of their proper Names to teſtify their great Reſpect; for it muſt be obſerv'd that the *Chineſe* have ſeveral Names, ſuitable to their Age and Rank. The Parents give their Child at his Birth the Name of the Family, which is common to all who are deſcended from the ſame Grandfire. About a Month after they give him a Diminutive or Milk-Name, as they term it, being commonly that of a Flower, Animal, or ſuch like thing. When he begins his Studies, he receives from his Maſter a new Name, which is join'd to the Family-Name, and this he is call'd by at School. Being arriv'd to Man's Eſtate, he takes among his Friends another Name; and this is it which he retains, and commonly ſigns at the end of his Letters or other Writings. In a Word, when he attains ſome conſiderable Office, he then aſſumes a Name agreeable to his Rank and Merit, which is the Name that Politeneſs requires to be uſed in ſpeaking to him. It would be an Incivility to call him by his Family-Name, unleſs the Perſon who did ſo were of a much ſuperior Rank.

Compliment paid a good Governor at parting.

Theſe polite and modeſt Manners, infuſed ſo early into the *Chineſe*, give them the moſt profound Veneration for their Governors, whom they look upon as their Fathers; but their way of expreſſing this Veneration ſeems to us very extraordinary. When the Governor of a City withdraws into another Province, after having acquitted himſelf in his Office to the public Satisfaction, the People ſtrive to pay him the greateſt Honours. For two or three Leagues together at certain Diſtances they fix Tables, on ſome of which (ſet round with long Pieces of Silk, that hang down to the Ground) they burn Perfumes and place Candleſticks, Wax-lights, Meats, Pulſe and Fruits; furniſhing others with Wine and Tea. As ſoon as the *Mandarin* appears, they fall on their Knees, and bow their Heads to the Ground: ſome weep, or at leaſt pretend to do ſo; others beſeech him to alight to receive the laſt Teſtimony of their Gratitude. They then preſent him with the Wine and other Proviſions prepar'd for him, and thus he is continually ſtopp'd as he advances. But the moſt pleaſant part of all is to ſee People drawing off his Boots, every now and then, to give him new ones. All the Boots that have touch'd the *Mandarin*, are held in Veneration by his Friends, who preſerve them as precious Relics in their Houſes. The firſt that are drawn off are by way of Gratitude put, in a ſort of Cage, over the Gate of the City through which he paſſed.

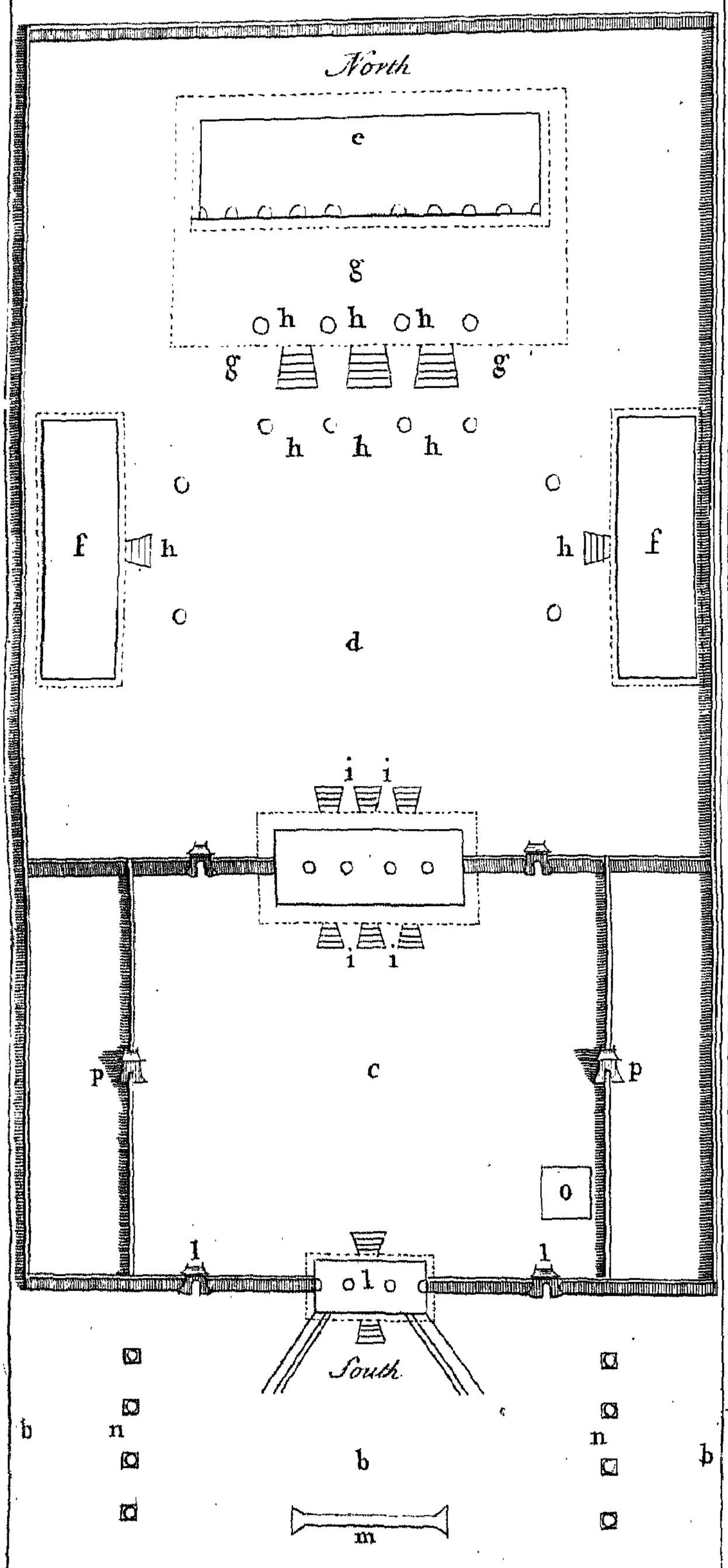
Way of ſaluting a Governor on his Birth Day.

In the ſame manner when the Inhabitants of any City would honour their Governor on his Birth-Day, the principal Perſons meet and go in a Body to ſalute him at his Palace. Beſides the common Preſents, they often take with them a long japan'd Box, adorn'd with Flowers of Gold, and divided into eight or twelve ſmall Cells, which are filled with ſeveral ſorts of Sweet-meats. When they are come to the Hall, where the Ceremony is to be perform'd, they all ſtand in a Rank, and make a profound Reverence; then they fall on their Knees, and bow their Heads to the Ground, unleſs the Governor prevents them, as he commonly does. Oftentimes the moſt conſiderable among them takes a Cup of Wine, and lifting it up on high, with both Hands offers it to the *Mandarin*, and ſays aloud, by way of wiſh; *Fo-tſyû*, *This is the Wine that brings good Luck*; *Shew-tſyû*, *This is the Wine that brings long Life*. Immediately after another advances, and holding up the Sweat-Meats, preſents them very reſpectfully, ſaying, *This is the Sugar of long Life*. Then others repeat the ſame Ceremonies three times, ſtill uttering the ſame Wiſhes.

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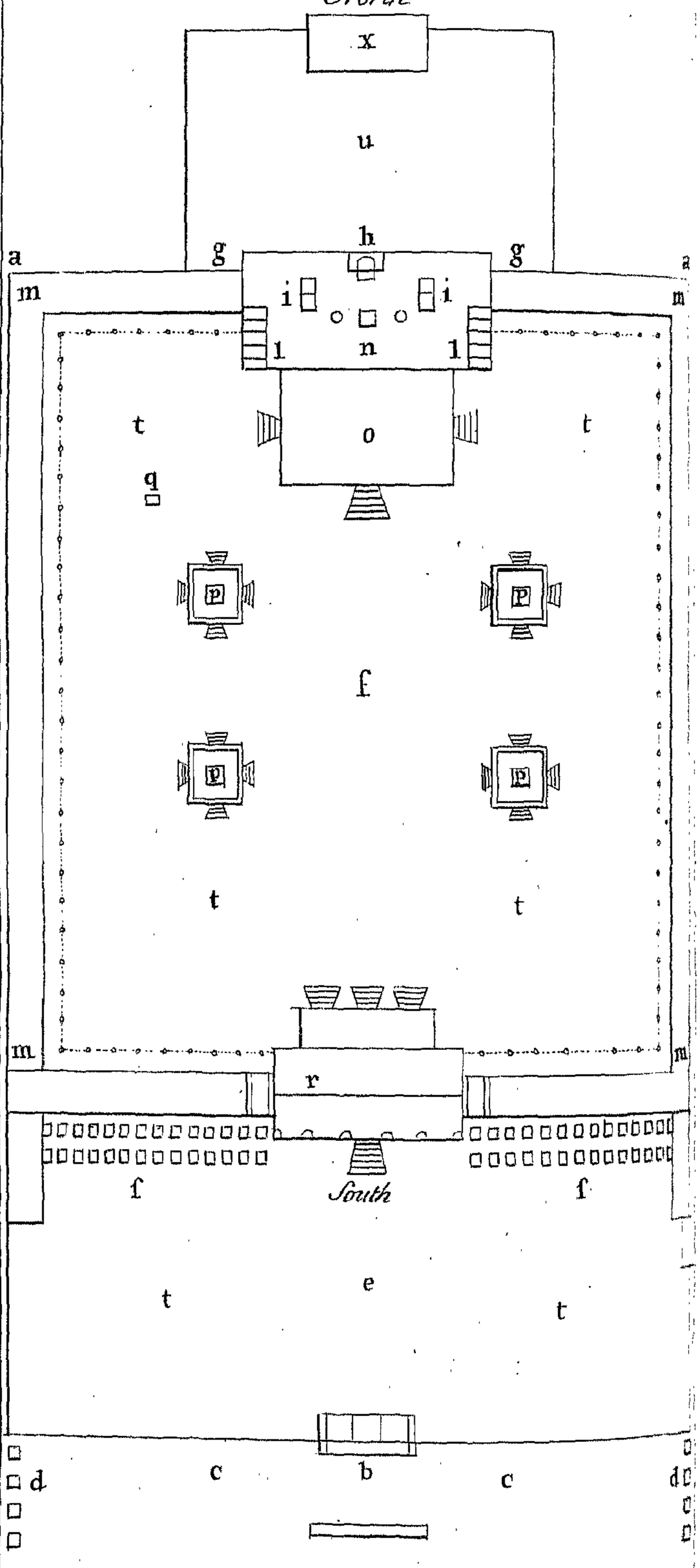
Plan

of the Ti vang myau, *or Hall of Ceremony, where Solemn honours are payed to the first Emperor of every family, and the great Personages who contributed most to settle them in the throne.*



Plan

of the Que tse Kyen *or Hall of Ceremony, where Solemn honours are payed* Confucius *in the name of the whole Empire in reverence to y^e Virtue & Memory of y^e great Philosopher.*



EXPLANATION for the TI VANG MYAU

a *The Wall inclosing the whole Space, divided into two Courts.*
b *A great Street lying East and West.*
c *The* Fore-Court.
d *The* Inner-Court.
e *Tyen, or the Imperial Hall, wherein are placed the Tablets Inscribed with the Names of 21 Monarchs, Chiefs or Heads of all y^e Imperial Families, excepting the present, whose Founder's Name* Shun-chi, *will not be placed there so long as his Family continues to reign.* f *Two* Side-Halls, *where are kept the Tablets of 39 Men illustrious for their Virtue and Valour.* g Terrals *or Perron of the Imperial Hall, with three Stair-Cases to go up.* h *Great Urns, or Brass Pans for burning Perfumes in Honour of the Heroes entered in the Halls.* i Gates, Terrals, *and* Stair-Cases *at y^e Entry of the inner Court.* l Gates, Terrals, *and* Stair-Cases *of the fore Court facing the Street.* m Wall of Respect *(opposite to the Gate) behind which those must pass who will not light from their Horses, &c.* n *Two great* Triumphal Arches *of Wood, painted and gilt, on each Side the Entrance of the Place.* o Tower *of the* Bell, *for regulating the Time when each Part of the Ceremony is to be performed.*
p *Side* Courts; *in one lives the* Mandarin *who keeps the Place, in the other are prepared the Victuals and other Things offered to the Heroes to Honour their Memory and Virtue.*

EXPLANATION for the QUE TSE KYEN.

a *Wall inclosing the whole Place, divided into two Courts.* b *The Entrance with a Wall of Respect for those to pass behind who will not dismount.* c *The Street.*
d *Two Triumphal Arches.* e *Fore-Court.* f *Inner-Court.* g *Great Hall of Ceremony.*
h *Tablet of Confucius erected in the Principal Place of the Hall with this Inscription,* Chi shing tyen tse KONG tse shin ghey, *i.e. the Place where the most ancient and most wise Master* Confucius *is honoured.* i *Tablets of the four principal Disciples of Confucius honoured as Sages of the second Rank.* l *Tablets of ten other Disciples of his, honoured as Sages of the third Rank.* m *Edifices or Halls built round the Court (with a Gallery before) where are set up the Tablets of 97 Men of different Times, famous for their Wisdom & Knowledge, likewise honoured in this Place.* n *Table whereon Perfumes are burnt in honour of* Confucius. o *Terrass or Perron belonging to the Hall of Ceremony, with Marble Ballisters round it, and three Stair-Cases.*
p *Four little Square Salons, open on all Sides, with Stair-Cases to go up, and in each a Marble Monument, with Inscriptions by divers Emperors in praise of* Confucius. q *A little cavity, where is thrown the Blood of the Animals Slain for the Offerings in this Place.* x *Middle and Entrance of the inner Court with its Stair-Cases & Perron within side.* f *Double-row of Marble Monuments, with each an Inscription by several Doctors in praise of* Confucius. t *Old Cypress Trees, in which the two principal Courts are planted.* u *The back Court.* x *Particular Hall, where the Father of* Confucius *is honoured as a Sage of the third Rank.*

But when the *Mandarin* has diſtinguiſh'd himſelf in an extraordinary manner by his Equity, Zeal, and Goodneſs to the People, and they are deſirous of giving a remarkable Teſtimony of their Gratitude, they have a particular way of letting him know how highly they eſteem his happy Government. The *Literati* cauſe a Garment to be made, conſiſting of ſmall Squares of Sattin, of various Colours, as red, blue, green, black, yellow, &c. and on his Birth-Day carry it with great Ceremony, accompanied with Muſick. Being arrived in the outward Hall, which ſerves for a Tribunal, they beſeech him to come out of the inner Hall into the public one; and then preſent this Garment, requeſting him to put it on. The *Mandarin* pretends to make a Difficulty of it, ſaying, that he is unworthy of ſuch an Honour; but at length giving way to the Intreaties of the *Literati*, and People who croud the Court, he ſuffers them to ſtrip off his upper Garment and cloath him with that which they brought with them. They intend by the various Colours to repreſent all Nations, who wear different Habits, and to ſignify that all People conſider him as their Father, and that he is worthy to be their Governor; for which Reaſon theſe Garments are called *Wan-jin-i*, that is, *The Habits of all Nations.* 'Tis true, the *Mandarin* never wears them except at this Time; but they are carefully kept in the Family, as a Mark of Honour and Diſtinction. They never fail to acquaint the Viceroy with it, and the News is often carried to the Supreme Courts. *P. Contancin* happen'd once to be preſent at this Ceremony, on going to pay his Compliments to a Governor on his Birth-Day.

Compliment of the Party colour'd Coat.

Signification of that Preſent.

All Viſits to a Governor, or other Perſon of Diſtinction, muſt be made before Dinner; or if the Perſon has eaten any thing, he ought at leaſt to abſtain from Wine: for it would ſhew want of Reſpect to a Man of Quality to appear before him with a Countenance which diſcovered they had been drinking; and the *Mandarin* would be offended, if the Viſitor ſmelled ever ſo little of Wine. However, when you pay a Viſit the ſame Day you receive one, it may be done after Dinner; for then it is a Sign of your Haſte to honour the Perſon who viſited you.

'Tis alſo an indiſpenſable Duty of the *Literati*, who alone are capable of having a Share of the Government, to pay extraordinary Honours to the ancient Legiſlators, and moſt famous Philoſophers of the Empire, eſpecially *Confucius*; who in his Life-time contributed greatly to eſtabliſh a perfect Form of Government, and left behind him the principal Maxims thereof. All that is to be done on ſuch an Occaſion is regulated by the Ceremonial of the Empire.

Honours paid ancient Legiſlators and Philoſophers.

In every City a Palace is erected, which ſerves for the Aſſemblies of the *Literati*, who have given it ſeveral Names, as *Pwan-king*, or *the Royal Hall*; *Ta-ſhing-tyen*, *The Hall of Wiſdom*, or *Perfection*; *Ta-hyo*, *The Great College*, [or School] *Qua-hyo*, *The College of the Empire.* On the Walls are hung divers ſmall Boards, gilt and japan'd, inſcribed with the Names of thoſe who have diſtinguiſhed themſelves in the Sciences, *Confucius* being at their Head; and all the Learned are obliged to honour this Prince of their Philoſophers, according to the following Ceremonies:

Hall of *Kong-fu-tſe.*

Thoſe who, after rigorous Examinations, are judged fit for the Degree of *Syew-tſay*, or Batchelors, go to the Threſhold of the *Ti-hyo-tau*, or *Mandarin*, with black linen Garments, and a common Cap on. As ſoon as they are admitted into his Preſence they bow themſelves, fall on their Knees, and then proſtrate themſelves ſeveral times, on the Right and on the Left, in two Lines; till the *Mandarin* gives Orders for preſenting them with the Habits proper for Batchelors, which conſiſt of a Veſt, a Surtout, and a ſilk Cap. Having put them on, they return in order to proſtrate themſelves again before the Tribunal of the *Mandarin.* From hence they march very gravely to the Palace of *Confucius*, where they bow their Heads four times to the Ground before his Name, and before thoſe of the moſt eminent Philoſophers, as they had done before in the *Mandarin*'s Houſe. This firſt Devoir of the Batchelors is performed in a City of the firſt Rank, nor can any Perſon whatſoever be excuſed from doing it, unleſs he is in Mourning, or dangerouſly ill. When the *Syew-tſay* are return'd to their own Country, thoſe of the ſame Diſtrict go in a Body to proſtrate themſelves before the Governor, who expects them; and having received theſe new Marks of Honour in his Tribunal, he riſes, and offers them Wine in Cups, which he firſt lifts up in the Air. In ſeveral Places pieces of red Silk are diſtributed among them, of which they make a kind of Belt; they alſo receive two Wands adorned with Flowers of Silver, which they ſet on each of their Caps like a Caduceus; then they walk with the Governor at their Head to the Palace of *Confucius*, to finiſh the Ceremony with the uſual Salutation before mention'd. This is as it were, the Seal [or Teſt] which eſtabliſhes them, and puts them in Poſſeſſion of their new Dignity; becauſe then they acknowledge *Confucius* for their Maſter, and by that Action profeſs to follow his Maxims in the Government of the State.

Ceremony of the Batchelors ſaluting him.

Beſides this, the Emperors have order'd that the Doctors and *Literati* ſhould celebrate, as it were in the Name of the Empire, a Feſtival to that Great Man. Every thing is prepared the Evening before: a Butcher comes and kills a Hog, and the Servants of the Tribunal bring Wine, Fruits, Flowers and Herbs, which they place on a Table, ſet with Wax-Candles and Perfuming-Pans. On the Morrow, the Governors, Doctors and Batchelors, repair with Drums beating, and Hautboys ſounding to the Feaſt-Hall: where the Maſter of the Ceremonies, appointed to regulate the whole Affair, commands them ſometimes to bend forwards, ſometimes to kneel down, ſometimes to bow to the very Earth, and ſometimes to ſtand up.

Feſtival or Sacrifice in honour of *Kong-fu-tſe.*

When

When the Hour for beginning the Ceremony is come, the chief *Mandarin* takes ſucceſſively Meat, Wine, Pulſe, and preſents them before the Tables of *Confuçius*; the Muſic playing all the while to Verſes ſung in Honour of this great Philoſopher. They afterwards repeat his Encomium, which is ſeldom more than eight or ten Lines, in praiſe of his Knowledge, Wiſdom, and good Morals. The Formula is the ſame throughout all the Cities of the Empire; and theſe Honours, which are in Effect paid to all the Learned in the Perſon of *Confuçius*, inſpire the Doctors with great Emulation.

Honours paid to illuſtrious Perſons and Citizens.

The Ceremony is concluded with repeated Bows and Reverences at the Sound of Flutes and Hautboys, and with reciprocal Compliments among the *Mandarins*. Laſt of all, they bury the Blood and Hair of the Animal that has been offer'd; and burn in Token of Joy a large Piece of Silk, which is faſten'd to the end of a Pike, and hangs to the Earth in manner of a Streamer. They afterwards go into the ſecond Hall, to pay certain Honours to the ancient Governors of Cities and Provinces, who are famous for behaving well in their Employments. Then they paſs into a third Hall, where are the Names of Citizens illuſtrious for their Virtues and Talents, and there perform ſome farther Ceremonies.

Emperor *Kya-tong's* Addreſs to *Kong-fu-tſe*.

It is reported, that the *Chineſe* Emperor *Kya-tſing*, before he began his Studies, went to the Palace of *Confuçius* to offer him Preſents, and before his Tablet ſpoke to him in this manner:

"I, the Emperor, come this Day to offer Praiſes and Preſents, as Marks of my Reſpect "for all the ancient Doctors of our Nation, eſpecially for the Prince *Chew-kong* and *Confu-* "*çius*: I then, who do not ſurpaſs in Genius the leaſt of their Diſciples, am oblig'd to apply "my ſelf to the Works, that is, the Books left us by theſe great Men, and ſage Maſters of "Antiquity; and to the Collection of their Maxims, according to which Poſterity ought to "regulate their Manners. For this Reaſon, being reſolved to ſet my ſelf to ſtudy them on the "Morrow, I will ſeriouſly employ the whole Force of my Underſtanding to read them over "and over without ceaſing, as the leaſt of the Diſciples of theſe incomparable Doctors; in "order to inſtruct my ſelf thoroughly therein, and to finiſh happily the Courſe of my "Studies."

2. *Their* VISITS.

Certain Viſits indiſpenſible.

ONE Article of the *Chineſe* Politeneſs is to pay Viſits to each other, which on certain Days of the Year, and particular Occaſions that happen from time to time, are Obligations; eſpecially on Scholars with reſpect to their Maſters, and *Mandarins* with regard to thoſe that they depend upon. Theſe Days are the Birth-days, the beginning of the new Year, the Feſtivals at the Birth of a Son; when one of the Family marries, is raiſed to ſome Office, takes a long Journey, or dies, *&c.* Theſe Viſits, which there is no diſpenſing with on all ſuch Occaſions without ſufficient Cauſe, are commonly accompany'd with Preſents; conſiſting often of things of no great Value, which yet may be of Uſe to the Perſon they are preſented to, and contribute not a little to keep up the Ties of Friendſhip or Dependance. As for common Viſits there is no Time fix'd for them, and tho' they are made between intimate and familiar Friends, without Formality, yet Cuſtom and the Law oblige others to perform a great many Ceremonies, which at firſt are very irkſome to all but the *Chineſe*. When they make a Viſit they muſt begin by delivering to the Porter a Viſiting-Billet, called *Tye-tſe*, which conſiſts of a Sheet of red Paper, ſlightly embelliſh'd with Flowers of Gold, and folded up like a Screen. On one of the Folds is written their Name, with the Addition of ſome reſpectful Terms, according to the Rank of the Perſon who is viſited: They ſay, for Inſtance, *The tender and ſincere Friend of your Lordſhip, and the perpetual Diſciple of your Doctrine, preſents himſelf in this Quality, to pay his Duty, and make his Reverence even to the Earth*; which they expreſs by theſe Words, *Tun-ſhew-pay*. When the Perſon viſited is a familiar Friend, or an ordinary Body, common Paper will ſerve, only if he be in Mourning it ought to be white.

Tye-tſe, or viſiting Billets.

They ſerve inſtead of a Viſit.

A *Mandarin* ſometimes contents himſelf with receiving the *Tye-tſe* from the Porter, (which, according to the *Chineſe* manner, is the ſame as if he received the Viſit in Perſon) and deſiring the Viſitor, by a Servant, not to be at the Trouble to alight from his Chair: Then on the ſame Day, or one of the three following, he goes to return the Viſit, and preſent a *Tye-tſe* like that which he receiv'd. If he receives the Viſit, and the Viſitor is a Perſon of Diſtinction, his Chair is permitted to paſs thro' the two firſt Courts of the Tribunal, which are very large, as far as the Entrance of the Hall, where the *Mandarin* comes to receive him. When you enter into the ſecond Court, you find before the Hall two Domeſtics, who ſometimes hold the Umbrella, and great Fan, belonging to the *Mandarin*, inclining toward each other, in ſuch a Manner, that you can neither ſee the *Mandarin*, who advances to receive you, nor be ſeen by him: When you have alighted from the Chair, your Domeſtic withdraws, the great Fan that likewiſe conceal'd your Perſon, and then you are at a proper Diſtance from the *Mandarin*, to pay your Reverence.

Viſits receiv'd or paid by the *Quân*.

The Ceremonies on thoſe occaſions.

At this Inſtant begin the Formalities, which are ſet down at length in the *Chineſe* Memorial: where you may find the Number of Bows that you are to make; the Expreſſions you are to uſe; the Titles that you are to give; the mutual Genuflections; the ſeveral Turns you are to make, ſometimes to the right, ſometimes to the left; (for the Place of Honour is different in different Places;) the ſilent Geſtures by which the Maſter of the Houſe invites

vites you to enter, saying nothing but *Tsin-tsin*; the decent Refusal to enter first, by saying *Pû-kan, I dare not*; the Salutation that the Master of the House is to make to the Chair you are to sit in, for he must bow respectfully before it, and dust it lightly with the Skirt of his Garment. As soon as you are seated, you are to declare, in a grave and serious manner, the Occasion of your Visit; and you are answered with the same Gravity, and a great many Bows. you are likewise to sit upright in your Chair without leaning against the Back; to look down a little without turning your Eyes either to one Side or the other, having your Hands stretched out upon your Knees, and your Feet placed exactly even. After a Moment's Conversation, a Servant finely dressed comes in, bringing as many Dishes of Tea as there are Persons; and here again you must be very careful to observe the Forms in taking the Dish, in putting it to your Mouth, and in returning it to the Servant. At length, the Visit being ended, you withdraw, making use of other Ceremonies. The Master of the House conducts you to your Chair, and when you are entred, advances a little, waiting till the Chairmen have taken it up; then being ready to depart, you bid him adieu, and he returns an Answer to your Civility†.

Visit from an Envoy to a chief *Mandarin* of a City.

These Ceremonies are observed with the greatest Strictness. When a *King-chay*, or Envoy from the Court, pays a Visit to the chief *Mandarins* of the Cities thro' which he passes, at setting out, about thirty Persons go before his Chair, marching two in a Rank; some with Copper-Basons in their Hands, which they beat at times like a Drum. Some carry Colours, and others small japan'd Boards, whereon are written in large Characters of Gold, *King-chay-ta-jin*, that is, *The Lord, the Envoy from the Court.* Some bear Whips in their Hands, others Chains. Many carry on their Shoulders certain Instruments, painted with variety of Figures, and gilt; some in the Form of huge Crosses, with Dragons Heads at the Top, and others like Vergers Staves. Among the rest there are some with high Caps of red Felt, in Form of a Cylinder, from which hang down two large golden Feathers, who are hired only to cry in the Streets, and bid the People clear the Way. At the Head of this Cavalcade is a Porter, or inferior Officer of the Tribunal, who carries in a large Letter-Case the *Tye-tse*, or Visiting-Billets, prepared for all the *Mandarins* and other Persons of Distinction whom he designs to visit. On each Side of the Chair walk two or four of the *King-chay's* Domestics finely dress'd, and several others close the March; for all the rest are occasionally hired to attend on him, while he stays in the City: besides, there are fifteen who never stir from House; six wait at the Door with Hautboys, Fifes and Drums, as if they were hired to deafen the Neighbourhood with the Noise of their Instruments, striking up every time any Person of Distinction enters or comes out of the House; the rest are employ'd within Doors.

The Order of his Procession thro' the Streets.

Reception given an Envoy by the *Mandarins*.

The Manner wherein the *Mandarins* are to receive an Envoy from the Court, is likewise accompany'd with Ceremonies, which they dare not omit. The Reader may form a just Notion of them, from the Reception given to *P. Bouvet*, at *Nan-chang-fû*. [*See p.* 59.] when he was sent, in this Quality by the Emperor, into *Europe*. He was accompanied by a chief *Mandarin*, named *Tong-Lau-ya*; and had made his Journey, partly on Horseback and partly in a Chair, as far as that City, where he was to embark. On their Arrival they found one of those large Barks representing a middle-rate Man of War, all painted and gilded, which was prepared for their Voyage. Before they went on Board, the Under-Secretaries of the Viceroy and great *Mandarins*, who had been sent to meet them, according to Custom, presented the *Tye-tse*, or Billets of Compliment, on Behalf of their Masters: who on their crossing the River, appeared on the Bank ready to receive them; and having invited them to Land, conducted them into a *Kong-qûan*, or great Palace, on the River-Side. When they were come into the middle of the second Court, the Viceroy and all the *Mandarins* that accompany'd him fell on their Knees, over-against the Great Hall, at the bottom of the Stair-Case, and enquir'd after the Emperor's Health; of which being inform'd by *Tong-lauya*, he and the *Mandarins* rose up. Then the Envoy entring the Hall (where two ranks of Chairs were prepared for the Company, who sat in the same Order as they enter'd) they were presented Tea after the *Tartarian* and *Chinese* Manner, which was drank in Form; that is to say, every one holding in his right Hand a Dish of *Tartarian* Tea, made a low Bow to the Viceroy who gave the Treat, both before and after they had drank. As for the *Chinese* Tea, the Custom is to take the Dish in both Hands, and making a low Bow to touch the Ground therewith: Then they drink it at several Sips, holding the Dish in their Left-hand. After this first Regale, the Viceroy and the General, rising up with the rest of the Company, presented the Envoy with *Tye-tse*, or *Billets* of the Presents (A), they were obliged to make them of Provisions to put into their Barks, and then invited them to sit at Table. The Dinner was prepared at the Bottom of the Hall, where there were two Rows of Tables, over-against each other; the Feast was partly after the *Tartar* and partly after the *Chinese* Fashion, so that a great Part of the troublesome Ceremonies observed at the *Chinese* Entertainments were dispensed with. The Feast being over, the Envoys re-imbarked, and in a little time the chief *Mandarins* sent them Visiting-Billets, and came presently in Person one after another. The *Chi-fû*, or Governor of the City, accompany'd by the two *Chy-hyen*, or Presidents of the two Inferior Tribunals, followed the Example of the chief *Mandarins*; and their Visits were attended with as many *Tye-tse*, or *Billets* of Presents, which they were to make of Provisions and Refreshments.

Billets of Presents.

(†) This sort of Ceremonious Visits, relates to Persons of equal Distinction, as that of one *Mandarin* to another, nearly of the same Order.

(A) *Tye-tse* seems to be a general Term for Billets, or Letters of any kind.

Preſents of a Vice-Roy.

In their Paſſage by Water, inſtead of Tables covered with Victuals, which the *Mandarins* of the Places keep in Readineſs to regale the *King-chay*, the Cuſtom is to ſend the ſame ſort of Proviſions on board the Bark that accompanies him. One may judge of the Nature of theſe Preſents by that of the Viceroy, the Liſt of which follows: *viz.* two Meaſures or Buſhels of fine white Rice, two Meaſures of Meal; one Hog, two Geeſe, four Fowls, four Ducks; two Bundles of Sea-Herbs, two Bundles of Stags Pizzles, which when pick'd and dry'd are deem'd in *China* exquiſite Eating; two Bundles of the Entrails of a certain Sea-Fiſh, two Bundles of dry'd *Me-yu*, or *Ink-Fiſh*, and two Jarrs of Wine. The Preſents of the other *Mandarins* were much of the ſame ſort. As it is cuſtomary in all the Cities that you paſs thro', to receive this kind of Preſents from the *Mandarins*, there is no occaſion to make any other Proviſion on board the Barks, becauſe there is enough and to ſpare for the Envoy and all his Attendants. When a Preſent is made, beſides the *Tye-tſe*, or Viſiting-Billet, they add a *Li-tân*; which is a piece of red Paper like the *Tye-tſe*, whereon is written the Name of him who offers it, and a Liſt of Particulars.

Li-tân or Bill of Parcels.

Cuſtomary to ſend back Preſents or receive only Part.

When he who makes the Preſent comes in Perſon, after the common Civilities, he offers you the Billet, which you take from him, and give to one of your Servants to keep, making a low Bow by way of Acknowledgement. The Viſit being over, you read the Billet, and take what you think proper: if you accept of every thing ſet down in the Liſt, you keep the Billet, and ſending another immediately to return Thanks, acquaint him that you accept of the Whole: If you detain but Part, you mention the Particulars in the Billet of Thanks; and in caſe you keep nothing at all, you ſend back the Billet and the Preſent, with a Billet of Thanks; upon which you write *Pi-ſyê*, that is, *Theſe are precious Pearls, I dare not touch them.*

Form of doing it.

If the Perſon thinks fit to ſend the Preſent by his Servants only, or if he ſends the things with the Billet, then you obſerve the ſame Ceremonies as when he offers it in Perſon: but if he ſends you the Billet before the things are bought, intending to buy thoſe you pitch on, you take a Pencil, and make Circles on the things you accept of, which are immediately bought and ſent to you. Then you write a Billet of Thanks, and mention what you have received, adding *Yu-pi*, that is, *The reſt are precious Pearls.* But when there is any Wine, the Servants never fail to eaſe themſelves of ſome part of the Weight, without its being perceiv'd till the Pots or Jarrs come to be open'd. On ſeveral Occaſions, when you accept of a Preſent, Complaiſance requires you ſhould ſend another in return; this is principally put in Practice, in the Beginning of the Year, in the fifth Moon, *&c.* When the Preſent comes from a Perſon conſiderable, either by Birth or Office, the Receiver makes a low Bow before it.

Formality in writing and ſending of Letters.

Even the Letters that are written by private Perſons are ſubject to a great number of Formalities, which often puzzle the *Literati* themſelves. If you write to a Perſon of Diſtinction you are obliged to uſe white Paper, with ten or twelve folds like a Screen; they are to be brought, with little Bags and ſlips of red Paper, which go along with the Letter. You begin to write on the ſecond Folding, and put your Name at the End. A great deal of pains muſt be taken about the Stile, which ought to be different from that uſed in common Converſation; Regard muſt alſo be had to the Character, for the ſmaller the Size the more reſpectful; there are proper Diſtances to be kept between the Lines, and Titles to be made Uſe of according to the Rank and Quality of the Perſons. The Seal, if any be uſed, is put in two Places, that is, over the Name of the Perſon who writes, and over the firſt Words of the Letter, but they are uſually contented with putting it on the little Bag which encloſes it. If the Writer is in Mourning, he puts a ſlip of blue Paper over his own Name. The Letter when written, is put in a little Paper-Bag, on the middle of which they paſte a ſlip of red Paper, the length of the Letter, and two Fingers broad, and write thereon *Nwi-han*, that is, *The Letter is within.* They then put it in a ſecond Bag, of thicker Paper than the former, with a Band of red Paper, as before, on which they put, in large Characters, the Name and Quality of the Perſon to whom it is addreſſed; and on the ſide, in ſmaller Characters, the Province, City, and Place of his Abode. The Openings at top and bottom of this ſecond Letter are paſted together very neatly, and the Seal impreſſed on both with theſe Words, *Hû-fong*, that is, *Guarded and Sealed*; alſo between both from top to bottom, they write the Year and Day, on which the Letter is delivered. When the *Mandarins* ſend any Diſpatches to Court that require more than ordinary Expedition, they faſten a Feather to the Packet, and then the Courier is obliged to travel Night and Day without ſtopping.

3. *Their* Feaſts *and* Entertainments.

Chineſe Feaſts.

THE *Chineſe*, as well as other Nations, often invite one another to Feaſts, wherein they make mutual profeſſions of Eſteem and Friendſhip; but it is chiefly in theſe Feaſts that Politeneſs, natural to the *Chineſe*, is troubleſome to *Europeans*, for the whole is made up of Ceremonies and Compliments. Their Feaſts are of two Sorts: the ordinary, conſiſting of about twelve or ſixteen Diſhes; and the more ſolemn, which require twenty four upon each Table, as well as more Formalities. When all Ceremonies are punctually obſerved, the Feaſt is preceded by three *Tye-tſe*, or Billets, ſent to thoſe who are invited: the firſt Invitation is made the Day or two Days before, but this laſt is rare; the ſecond in the Morning

Morning of the Feaſt-Day, to put the Gueſts in mind, and intreat them not to fail coming; and the third, when every thing is ready, and the Maſter of the Houſe is diſpoſed, by a third Billet, carryed by one of his Servants, to let them know he is extremely impatient to ſee them.

The Feaſt Hall how ſet out.

The Hall, wherein the Feaſt is ſerv'd up, is commonly adorned with Flower-Pots, Pictures, *China*-Ware, and ſuch like Ornaments. There are as many Tables as there are Perſons invited; unleſs the Number of Gueſts obliges them to ſit two at a Table, for they rarely put three, at theſe great Feaſts. Theſe Tables are ranged in a Row on each Side the Hall, in ſuch a manner that the Gueſts face each other as they ſit in their Arm-Chairs. The fore-part of the Tables are ſet off with ſilk Ornaments of Needle-Work, reſembling thoſe belonging to our Altars; and tho' there are neither Table-Cloaths nor Napkins, the curious japanning makes them look very neat. The Ends of each Table are often covered with ſeveral great Diſhes, loaded with Meats ready carved, and piled up like a Pyramid, with Flowers and large Citrons on the Top; But theſe Pyramids are never touched, being only for Ornament, like the Figures made of Sugar at Feaſts in *Italy*.

Compliments before ſitting down to Table.

When he who gives the Entertainment introduces his Gueſts into the Room, he ſalutes them all, one after another; and then calling for Wine in a little Cup, either of Silver, precious Wood, or Porcelaine, placed on a little japan'd Salver, he takes it with both Hands, and bowing to all the Gueſts, turns towards the great Court of the Houſe, and advances to the Forepart of the Hall; when lifting up his Eyes and Hands, together with the Cup, towards Heaven, he ſtraitway pours the Wine on the Ground, by way of acknowledging that whatever he is poſſeſſed of is the Gift of Heaven. He then cauſes Wine to be poured into a *China* or Silver Cup, and after making a Bow to his principal Gueſt, places it on the Table, where he is to ſit. The Gueſt returns this Civility by endeavouring to hinder him from taking the Trouble, and at the ſame time cauſing Wine to be brought in a Cup, advances a few Steps; as tho' he would carry it to the Place of the Maſter of the Feaſt, which is always the loweſt, and who in his Turn prevents him with certain common Terms of Civility. Immediately after the Steward brings two ſmall Ivory Sticks, adorned with Gold or Silver, which ſerve inſtead of Forks, and places them on the Table, in a parallel Poſition, before the Chair, if there were not any placed before, as there uſually are. This done, he leads the chief Gueſt to his Chair, which is covered with a rich Carpet of flower'd Silk, and then making another low Bow (c), invites him to ſit: But the Gueſt does not comply, till after a great many Compliments, excuſing himſelf from taking ſo honourable a Place. The Steward next prepares to do the ſame to all the reſt, but they will by no means ſuffer him to take ſo much Trouble. It is obſervable that, according to the ancient Cuſtom of *China*, the firſt Place is given to Strangers, preferable to others; and amongſt Strangers, either to thoſe who come fartheſt off, or are moſt advanced in Years, unleſs ſome other Perſon of a conſiderable Diſtinction be in Company.

Comedy acted during the Feaſt.

All theſe Ceremonies being over, they ſit down to the Table; at which inſtant four or five Principal Comedians in rich Dreſſes enter the Hall, and making low Bows all together, knock their Foreheads four times againſt the Ground. This they perform in the midſt of the two Rows of Tables, with their Faces towards a long Table, ſet out like a Buffet, full of Lights and Perfuming-Pans. Then riſing up, one of them preſents the principal Gueſt with a Book, like a long Pocket-Book, containing, in Letters of Gold, the Names of fifty or ſixty Plays, which they have by heart, and are ready to act on the Spot. The chief Gueſt refuſes to chooſe one, and ſends it to the ſecond with a Sign of Invitation; the ſecond to the third, *&c.* but they all make Excuſes, and return him the Book; at laſt, he conſents, opens the Book, runs it over with his Eyes in an Inſtant, and pitches on the Play which he thinks will be moſt agreeable to the Company. If there be any thing in it not fit to be acted, the Player ought to apprize him of it; for inſtance, if one of the principal Perſons in the Play had the ſame Name with one of the Auditors: after which the Comedian ſhews the Title of the Play that is choſen to all the Gueſts, who teſtify their Approbation by a Nod.

Nature of their Plays.

The Repreſentation begins with the Muſic peculiar to that Nation: which are, Baſons of Braſs or Steel, whoſe Sound is harſh and ſhrill; Drums of *Buffalo*-ſkins, Flutes, Fifes, and Trumpets, whoſe Harmony can charm none but *Chineſe*. There are no Decorations for theſe Plays, which are acted during the Feaſt; they only ſpread a Carpet on the Floor, and the Commedians make uſe of ſome Rooms near the Balcony, from whence they enter to act their Parts. Beſides the Gueſts, there are commonly a great number of other Spectators, who, led by Curioſity, and known to the Servants, are let into the Court, from whence they can ſee the Play. The Ladies, who are willing to be preſent, are placed out of the Hall over againſt the Comedians, where, through a Lattice made of *Bambû*, and a ſort of Silken-Net, they ſee and hear all that paſſes without being ſeen themſelves. The counterfeit Murders, Tears, Sighs, and ſometimes Shrieks of theſe Players will inform an *European*, tho' ignorant of the Language, that their Plays are full of Tragical Events.

(c) There is no Mention here of a Steward bowing before, and indeed all thro' this Account of the Feaſt, the *Maître d' Hotel*, or *Steward*, ſeems to be confounded with the *Maître de Feſtin*, *Maître de Maiſon*, or *Maître de Logis*, the *Maſter of the Feaſt*, or *Maſter of the Houſe*, that is, the Perſon of Quality who gives the Entertainment; this appears alſo from *P. Bouvet*'s Account of a Feaſt, which comes afterwards.

As

Order of the Feaſt.

As the Feaſt always begins with drinking unmixt Wine, the Steward, on one Knee, ſays to all the Gueſts with a loud Voice, *Tſing Lau-ya, men kyu poy*, that is, *You are invited, Gentlemen, to take the Cup.* On this every one takes his Cup in both Hands, and having firſt moved it up to his Head, and then down below the Table, they all put it to their Mouths at once, and drink ſlowly three or four times, the Steward all the while preſſing them to drink it up, after his example; turning the Cup upſide down to ſhew that it is quite empty, and that each of them ought to do the ſame. Wine is ſerved two or three times, and while they are drinking, on the middle of each Table is ſet a *China*-Diſh full of Meat ragou'd, ſo that they have no Occaſion for Knives; then the Steward invites them to eat, in the ſame Manner as he did to drink, and immediately every one takes ſome of the Ragou very dexterouſly. Twenty, or twenty four of theſe Diſhes, are ſerved up [on each Table] with the ſame Ceremony every time one is brought in, which obliges them to drink as often; but then they may do it as ſparingly as they pleaſe, beſides the Cups are very ſmall. The Diſhes are never taken away as they are done with, but continue on the Table till the Repaſt is over. Between every ſix or eight Diſhes they bring in Soop, made either of Fleſh or Fiſh, with a ſort of ſmall Loaves or Pies, which they take with their Chop-ſticks, to dip into the Soop, and eat without any Ceremony: Hitherto nothing is eaten but Fleſh. At the ſame time they ſerve up Tea, which is one of their moſt common Drinks, and taken hot as well as the Wine, the *Chineſe* never uſing to drink any thing cold; for this Reaſon there are always Servants ready to pour hot Wine into their Cups out of Veſſels for the purpoſe, and to put back that which is cold into others of *China*. When the Gueſts have quitted their Sticks, and done eating, they bring in Wine, and another Diſh; and then the Maſter of the Houſe invites them again to eat or drink, which is repeated every time a freſh Diſh is ſerved up. In ſerving up Victuals the Waiters order it ſo, that the twentieth or twenty fourth Diſh is placed on [each] Table, juſt in the time, when the Comedy is to break off. Afterwards Wine, Rice, and Tea, is preſented. Then riſing from the Table, the Gueſts walk to the lower end of the Hall, to pay their Compliments to the Maſter of the Feaſt; who conducts them into the Garden, or another Hall, to chat and reſt a little before the Fruit is brought in.

Ceremony of ſerving the Deſert.

In the mean time the Comedians take their Repaſt; and the Domeſtics are employed, ſome in carrying warm Water for the Gueſts to waſh their Hands and Faces, if they think fit; others to take the Things off the Tables, and prepare the Deſert; which likewiſe conſiſts of twenty or twenty four Diſhes of Sweetmeats, Fruits, Jellies, Hams, ſalted Ducks dryed in the Sun which are delicious eating, and ſmall Dainties made of Things which come from the Sea. When every Thing is ready, a Servant approaches his Maſter, and with one Knee on the Ground in a low Voice acquaints him with it, who as ſoon as every one is ſilent, riſes up, and very complaiſantly invites his Gueſts to return to the Feaſt-Hall; where being come, they gather at the lower end, and after ſome Ceremonies about the Places, take thoſe they had before. Now bigger Cups are brought, and they preſs you mightily to drink large Draughts; the Play alſo is continued, or elſe ſometimes to divert themſelves more agreeably, they call for the Book of Farces, and each chuſes one, which he acts very neatly. There is at this Service, as well as the former, five great Diſhes for State on the Sides of the Table; and while it laſts the Servants belonging to the Gueſts go to Dinner in one of the neighbouring Rooms, where they are very well entertain'd, but without any Ceremony.

Money gathered at the Deſert for Servants.

At the Beginning of this ſecond Service, every Gueſt cauſes one of his Servants to bring, on a Sort of Salver, ſeveral little Bags of red Paper, containing Money for the Cook, the Stewards (D), the Comedians, and thoſe who ſerved at the Table. They give more or leſs according to the Quality of the Perſon who made the Treat, but never any thing unleſs there is a Play. Every Domeſtic carries his Salver to their Maſter, who after ſome Difficulty conſents, and makes a Sign to one of them, to take, in order to diſtribute, it. Theſe Feaſts, which laſt about four or five Hours, always begin in the Night, or when it grows duſkiſh, and do not end till Midnight; the Gueſts ſeparating with the Ceremonies uſed in Viſits, already deſcribed. The Servants, who wait on their Maſters, walk before the Chairs, carrying great Lanthorns of Oil'd Paper, whereon their Quality, and ſometimes their Names, are written in large Characters. The next Morning each of them ſends a *Tye-tſe*, or Billet, to thank him who had entertained them ſo handſomely.

Account of a Feaſt by *P. Bouvet*.

P. Bouvet was at one of theſe Feaſts at *Kan-ton*, when he was ſent by the Emperor into *Europe*. He was invited, along with *Tong-Lau-ya*, [already mentioned, p. 297.] and two other Miſſionaries, by the *Tſong-tû* of the Province; and as the uſual Reſidence of that *Mandarin* was at *Chau-king*, he borrowed the Palace of the *Tſyang-kyun* for the Entertainment. Now, tho' the Ceremonies are nearly the ſame with thoſe already related, yet the Deſcription *Bouvet* gives of that Feaſt, in a Letter ſent juſt after into *Europe*, deſerves the Reader's Notice, on account of the Singularities which it contains. The Place where the Feaſt was made is a vaſt Edifice at the Bottom of two great ſquare Courts, compoſed of three large Halls, one behind the other, in ſuch a manner, that the middle communicates with

Palace deſcribed.

(D) Orig. *Maître d' Hotel.* This Circumſtance proves what is obſerved in the former Note, for it is not to be ſuppoſed Money is gathered for the Maſter of the Feaſt, or Houſe, as well as his Servants; neither can we ſuppoſe two Maſters of the Houſe, as there may be Stewards, tho' we hear but of one before.

with the other two, by means of two long and wide Galleries, which have each their Courts on both sides. The Hall in the Middle, where the Feast was made, which is the largest and finest of the three, was remarkable for the Length, and extraordinary Thickness of the Pillars, Beams, and all the Wood-work in general. The Guests were received at their Arrival, in the first Hall, the *Tsong-tû* being at the trouble to go and meet the Principal as far as the Stair-Case to do them Honour: They also advanced a few Steps to meet the rest as they arrived; who, to return the Civility, having first saluted the Master of the Feast in particular, and the Company in general, afterwards went and saluted each in particular, according both to the *Tartarian* and *Chinese* Manner, and received from them a like number of Bows, with a surprizing Politeness. These Ceremonies being over, they took their Places in the Elbow-Chairs ranged in two parallel Lines, over against each other, waiting for the rest of the Guests; during which time Tea was served up, in the *Tartarian* and *Chinese* Fashions.

Manner of receiving the Guests.

Among those who were at this Feast, besides *Tong Lau-ya*, who conducted me, says *P. Bouvet*, and two other Missionaries who accompany'd me, all the General Officers of the Province were invited, *viz.* First, the Vice-Roy, the *Tsyang-kyun*, the two *Tû-tong* and the *Yen-ywen* (A), who were the most considerable Persons. Secondly, the Chief *Mandarins* of the Customs, who, as they are changed every Year, bear the title of *King-chay*, or, *Envoys of the Court*; for which reason the following *Mandarins* give Place to him. Thirdly, the *Pû-ching-tsë*, or *Treasurer-general*, the *Ngan-cha-tsë*, and the *Tau*: who tho' General-Officers and very considerable, yet being inferior in Rank to the former, sat in a different Line from them; that is, their Chairs were placed a little more behind; which Distinction was observed also at Table.

Chief Personages at the Feast.

When all the Guests were come, they went out of the first Hall into the second, where were two Rows of Tables over against each other, according to the Number of the Guests. On this Occasion, as well as on that of sitting down at the Table, many Bows were made after the *Chinese* manner; which done, the *Tsong-tû*, and the chief *Mandarins* following his Example, did the *King-chay* the Honour to invite them to sit at the uppermost Tables. Afterwards, agreeably to what is practised in the Feasts made after the *Chinese* Fashion, he took a full Cup of Wine, on a Salver, with both Hands, and addressing himself to me, stepp'd forward to place it on my Table, with a pair of *Quay-tsë*, or little Sticks used instead of Forks (B); but I went to meet, and hinder him from taking that Trouble. Then offering to do the same Honour to the rest of the Guests, they excused themselves in the same Manner, after which every one sat down at the Table designed for him. These Tables were all of the same Make, being square and japanned, to the Number of sixteen or eighteen, there having been so many Guests. There were two Rows of them opposite to each other, disposed in such a manner that the upper Tables, where the Persons of chief Distinction sat, were placed a little more forward than the lower Tables. They were all adorned before with Violet-coloured Sattin, imbroider'd with Golden Dragons with four Claws; and the Chairs, whose Arms and Back formed a kind of Semicircle in an oblique Position, were covered with the same sort of Furniture. As this Feast was interrupted, and divided, as it were, into two, that in the Morning was conducted without much Formality, but that in the Evening was accompany'd with all the *Chinese* Ceremonies; for which Reason, to give the Reader a just notion of them, I shall describe the latter.

Ceremonies on sitting down to Table.

Manner of ranging the Tables.

When the Guests went to the Entertainment in the Evening they found all their Tables double, that is to say, there was a second Table placed before each, set with a Banquet for State-sake, consisting of sixteen Pyramids of Flesh, other sorts of Meat and Fruit, *&c.* each Pyramid being a Foot and a half high, all adorned with Painting and Flowers. I call it a Banquet for State, because such Tables are set merely for Show, and to entertain the Eyes of the Company; who were no sooner sat down, but they were all taken away, and at the end of the Feast distributed to the Servants belonging to the Guests, or rather to the Chairmen and Under-Servants of the Tribunal. The other Table had upon the Forepart a small Pedestal [or Stand] on which were a little Brass Perfuming-Pan, a Box of Perfumes, a Vial of odoriferous Water, a Tube or Horn made of Agate, containing small Instruments, fit to put the Incense into the Perfuming-Pan, and to stir the Ashes. At each of the two Fore-corners of the Table was placed a small japan'd Board, named *Wey*, adorned on one Side with an Emblem, and on the other with some little Pieces of Poetry: The other Corners of the Table were furnished with three small *China* Plates, full of Herbs, Pulse, and Pickles, to procure an Appetite, between which there was a little Silver Cup on a Salver.

The Evening Entertainment.

As these Feasts are usually accompany'd with a Play, the Moment it began the Comedians, ready dressed, came in to act their Parts; when the Head of the Company, advancing to the upper Part of the Hall, presented me the Book, which contained a Catalogue of all his Plays, and desired me to mark that which I had a Mind should be acted: for they have commonly fifty or sixty by heart, any of which they are able to perform off hand. As I was an entire Stranger to this kind of Ceremony, and knew but little of their Language, I was afraid there might be something in the *Chinese* Plays, not fit for a Christian to hear; for which reason I acquainted *Tong Lau-ya* our Conductor, that Plays were not a Diversion agreeable to Persons of our Profession. Whereupon the *Tsong-tû* and the other *Mandarins* had the Complaisance to deny themselves of this

The Play proposed but laid aside.

(A) This seems to be the Superintendant of the Salt; called, elsewhere, *Yuen-Yuen*, perhaps by Mistake.

(B) These are by us commonly call'd *Chop-Sticks*, which Name I have sometimes given them.

this Amuſement, (tho' innocent enough, as I underſtood afterwards) and contented themſelves with a Concert of variety of Muſical Inſtruments, which, playing methodically and all together by Intervals, regulated the Time of each Courſe. During the Feaſt, all the Motions and Words, as well of the Servants as the reſt of the Company, were ſo very formal and affected, that were it not for the Gravity of the Company, an *European* at firſt Sight wou'd be apter to take it for a Play than a Feaſt, and have much ado to refrain from laughing.

Order of the Feaſt. The Feaſt was, as it were, divided into ſeveral Scenes or Courſes, each being open'd by a Piece of Muſic. The Preludes to the Feaſts, were two ſmall Cups of Wine, one after the other, containing about a Spoonful each, which two Maſters of the Ceremony invited us to drink, in behalf of the *Tſong-tû*: They kneeled down in the Middle of the Hall, ſaying very gravely with a loud Voice, *Ta Lau-ya Tſing-tſyû*, that is, *My Lord invites you to drink*; and after every one had drank part of his Cup, he cry'd a ſecond time *Tſing-chau-kan, Drink it all, nay, even to the laſt Drop.* This Ceremony is repeated during the time of the Feaſt, not only when there is an Occaſion to drink, but as often as a freſh Diſh is plac'd on the Table, or touch'd by the Gueſts. As ſoon as a freſh Diſh is plac'd, the two Maſters of the Ceremony kneeling down invite every one to take their *Quay-tſe*, or Chop-ſticks, and taſte the Victuals newly ſerv'd up; the *Tſong-tû* at the ſame time inviting them, they obey. The principal Diſhes of the Feaſt conſiſt of Ragous, Meats haſh'd, or boil'd, (with divers ſort of Herbs or Pulſe,) and ſerv'd up with the Broth, in fine *China* Veſſels almoſt as deep as wide.

The principal Meats.

Number and Order of the Diſhes, They place on each Table twenty ſuch Diſhes, all of the ſame Size and Shape: thoſe who ſerve them up, receive them at the lower end of the Hall, where as many Servants belonging to the Kitchen as there are Tables bring them, one by one upon japan'd Salvers, and preſent them on their Knees. The Domeſtics who received them, before they brought them to the Table, rang'd them four and four in a Row; ſo that at the end of the Entertainment all the Diſhes which remain'd on the Table form'd a kind of Square.

and Courſes. At the end of every Act of this Comic Feaſt, that is, at every fourth Diſh which appear'd on the Table, in order to diſtinguiſh the Courſes, they ſerv'd up a particular kind of Broth, and a Plate of Mazarine Tarts, but of a different Taſte: At length, the whole was concluded with a Diſh of Tea.

It was neceſſary to taſte every thing, and obſerve the ſame Ceremony, which ſeem'd to me very troubleſome, for it was the firſt time I had been at a Feaſt of this kind, though I had been often invited; but I always made ſuch Excuſes as ſatisfy'd thoſe who had done me that Honour. When there is a Play it is cuſtomary at the end of the Repaſt, as I already obſerv'd, for the Gueſts to make a ſmall Preſent to the Domeſtics in waiting. A Servant belonging to each of them brings in his Hand four or five ſmall Bags of Red Paper with a little Money in every one; and by his Maſter's Order lays them on a Table that is ſometimes plac'd at the lower end of the Hall, in the ſight of all the Company; while the Maſter, [of the Feaſt] by divers Signs, ſeems to accept of this Gratification for his People with a great deal of Reluctance. At length the Ceremony of the Feaſt concludes with a great many mutual Profeſſions of Thanks; and after a quarter of an Hour's Converſation, every one withdraws. The next Morning, according to Cuſtom, I ſent the *Tſong-tû* a Billet of Thanks for the Honours he had done me the Day before. Such are the Ceremonies which the *Chineſe* Politeneſs requires, and are almoſt conſtantly obſerv'd at their ſolemn Feaſts. However, the *Tartars*, who do not like Reſtraint, have retrench'd a great Part thereof; and tho' their Meat and Fiſh are cut in ſmall Pieces, their Cooks have ſuch an Art of ſeaſoning them, that they are very palatable.

Money gather'd for the Servants.

Chineſe Broths commended. Their Broths are exceeding good, and to make them they uſe the Fat of Hogs, which in *China* are very excellent, or elſe the Gravy of different Animals, ſuch as Pork, Fowls, Ducks, *&c.* and even in dreſſing their Haſhes or minced Meat, they boil it up in this Gravy.

Their Cooks preferr'd to the *French*. In every Seaſon of the Year they have ſeveral ſorts of Herbs (as well as Pulſe) not known in *Europe*, of whoſe Seed they make an Oil, which is much us'd in Sauces. The *French* Cooks, who have refin'd ſo much in every thing which concerns the Palate, would be ſurpriz'd to find that the *Chineſe* can outdo them far in this Branch of their Buſineſs, and at a great deal leſs Expence. They will hardly be perſuaded to believe that, with nothing but the Beans that grow in their Country, particularly thoſe of the Province of *Shan-tong*, and with Meal made of Rice and Corn, they can prepare a great many Diſhes quite different from each other, both to the Sight and Taſte. They vary their Ragous by putting in ſeveral ſorts of Spices and ſtrong Herbs.

Their moſt delicious Diſhes, Stags-Pizzles, and Birds-Neſts. The moſt delicious Food of all, and moſt uſed at the Feaſts of Great Men, are Staggs-Pizzles, and Birds-Neſts, which they carefully prepare. To preſerve the Pizzles, they dry them in the Sun in the Summer, and roll them in Pepper and Nutmeg. Before they are dreſs'd, they are ſoak'd in Rice-Water, to make them ſoft; and after being boil'd in the Gravy of a Kid, are ſeaſon'd with ſeveral ſorts of Spices.

Birds-Neſts. As for the Neſts they are found on the ſides of the Rocks, all along the Coaſts of *Tong-king*, *Java*, *Kochin-China*, *&c.* where they are built by Birds, which, as to their Plumage, reſemble Swallows, and are ſuppoſed to make them with the little Fiſhes they catch in the Sea. However that be, this is certain, that the Birds themſelves diſtill a viſcous Juice from their Beaks, which ſerves them inſtead of Gum to faſten their Neſts to the Rock. They have alſo been obſerv'd to take the Froth that floats on the Sea, wherewith they cement the Parts

of

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A Procession &c. The Procession of a Chinese Wedding when ye Bride is brought home to her Husband.

Chas. Mosley Sculp.

of their Neſts together, in the ſame manner as Swallows make uſe of Mud. This Matter being dry'd becomes ſolid, tranſparent, and of a Colour ſometimes inclining a little to green, but while freſh it is always white. As ſoon as the young ones have quitted their Neſts, the People of the Place are very eager to get them down, and ſometimes load whole Barks with them. They reſemble the Rind of a large candy'd Citron, in Shape as well as Size, and mix'd with other Meats give them a good Reliſh.

Rice Bread.

Tho' there is Corn every where in *China*, and great Plenty in ſome Provinces, yet they generally live upon Rice, eſpecially in the Southern Parts. They even make ſmall Loaves of it, which in leſs than fifteen Minutes are prepar'd in *Balneo Mariæ*, and eat very ſoft; the *Europeans* bake them a little at the Fire, and they are very light and delicious. Alſo in the Province of *Shan-tong*, they make a kind of a thin Wheaten Cake, which does not taſte amiſs, eſpecially when mix'd with certain Herbs for creating an Appetite. To grind their Corn, they make uſe of a very ſimple kind of a Mill, conſiſting of a round Stone Table, plac'd horizontally like a Mill-Stone, whereon they roul circularly a Stone Cylinder, which by its Weight bruiſes the Corn.

Corn-Mills.

Rice-Wine,

Tho' Tea, as I have ſaid, is their moſt uſual Drink, yet they often drink Wine, made of a particular kind of Rice, different from that which is eaten: There is a great Vent for it among the People. There are different Sorts, and various ways of making it; the following is one: They let the Rice ſoke in Water with ſome other Ingredients which they throw in, for twenty or thirty Days; afterwards boiling it till it is diſſolv'd, it immediately ferments, and is cover'd with a light Froth like that of our new Wines. Under this Froth is very pure Wine; and having drawn off the Clear into earthen Veſſels well glaz'd, of the Lees which remain they make a kind of Brandy, as ſtrong as the *European*, nay, it is ſometimes ſtronger, and will ſooner take Fire. The *Mandarins* make uſe of Wine at their Tables that comes from certain Cities, where it is reckon'd very delicious: that of *Vû-ſi-hyen* [in *Kyang-nan*] is in great Eſteem, owing its Excellence to the Goodneſs of the Water found there; but that brought from *Shau-hing* is in greater Requeſt, as being more wholeſome. Both theſe Wines are ſent all over *China*, and even to *Pe-king* itſelf.

how made;

Places moſt famous for it.

Mutton Brandy and Lambs-Wine.

They have a kind of Spirit or diſtill'd Water, ſaid to be drawn from the Fleſh of Mutton, which the Emperor *Kang-hi* drank ſometimes; but few make uſe of it beſides the *Tartars*, as it has a diſagreeable Taſte, and gets ſoon into the Head, being affirm'd to be very ſtrong. They have another very extraordinary ſort of Wine, which is made in the Province of *Shen-ſi*, and call'd *Kau-yang-tſyew*, or *Lambs Wine*. It is very ſtrong, and has a diſagreeable Smell; but among the *Chineſe*, or rather the *Tartars*, it paſſes for exquiſite Wine. None of it is carry'd into other Countries, but it is all conſumed at home.

4. *Their MARRIAGES.*

Marriage an indiſpenſible Duty among the *Chineſe*.

WE now come to their Marriages: The Laws regarding which, eſtabliſh'd by the *Chineſe* Policy, and particularly ſet down in the Ceremonial of the Empire, are regulated, Firſt, By the Grand Principle, which is as it were the Baſis of their Political Government; I mean the Veneration and Submiſſion of Children which continues even after the Death of their Parents, to whom they pay the ſame Duties as if they were living. Secondly, By the abſolute Authority that Fathers have over their Children; for it is a Maxim of their Philoſophy, that *Kings ought to have in the Empire all the Tenderneſs of Fathers, and Fathers in their Families ought to have all the Authority of Kings.* It is in Conſequence of theſe Maxims, that a Father lives in ſome ſort of Diſhonour, and is not eaſy in his Mind, if he does not marry off all his Children; that a Son is wanting in the principal Duty of a Son, if he does not leave Poſterity to perpetuate his Family; that an elder Brother, tho' he inherit nothing from his Father, muſt bring up the younger and marry them: becauſe if the Family become extinct thro' their Fault, their Anceſtors will be deprived of the Honours and Duties they are intitled to from their Deſcendants; and becauſe in the Abſence of the Father the eldeſt Son ought to be a Father to the reſt.

All Marriages made by the Parents.

In like manner the Inclinations of the Children are never conſulted in Matrimony, the Choice of a Wife belonging to the Father or the neareſt Relation of him that is to be marry'd; who makes the Match either with the Father, or Relations of the Maiden, paying a certain Sum to them (for in *China* the Daughters have no Fortunes) which is laid out in new Cloaths and other things for the Bride, who carries them with her on the Day of her Nuptials. This is the common Practice, eſpecially among Perſons of mean Rank; for the Grandees, the *Mandarins*, the *Literati*, and all rich People in general, expend much more than the Preſents they receive amount to. For the ſame Reaſon a *Chineſe*, who is in mean Circumſtances, often goes to the Hoſpital of Foundlings, and demands a Girl, in order to bring her up, that ſhe may be a Wife for his Son: Wherein he has three Advantages; he ſaves the Money that he muſt otherwiſe have given to purchaſe one; the Maid is educated as one of the Family; and is accuſtom'd by that means to have greater reſpect for the Mother-in-Law: there is Reaſon alſo to believe, that a Wife thus taken from the Hoſpital will prove more ſubmiſſive to her Huſband. It is very rare that any thing paſſes contrary to Decency, before the Nuptials, for the Mother, who never is from home, has always her Daughter-in-Law under her Eye; beſides, the Modeſty which prevails among the Sex in this Country, would alone be ſufficient Security againſt any ſuch Diſorder.

The Daughters have no Portions.

It

Strong Deſire of the *Chineſe* to leave Poſterity.

It is ſaid that ſometimes the Rich, who have no Children, pretend that their Wife is with Child, and go privately in the Night-time and fetch one from the Hoſpital, who paſſes for their own Son. Theſe Children, being ſuppoſed legitimate, purſue their Studies, and obtain their Degrees of Batchelor and Doctor, a Privilege which is deny'd the Children taken publicly from the Hoſpital. It is obſervable that, with the ſame View of leaving Poſterity, the *Chineſe*, who have no Male-Iſſue, adopt a Son of their Brother, or ſome of their Relation. They may alſo adopt a Son of a Stranger, and ſometimes give Money to the Relations; but, generally ſpeaking, theſe Adoptions require much Solicitation, and often the Credit of their Friends is employ'd to bring them about.

They adopt Children.

The adopted Child is intitled to all the Privileges of a real Son; he aſſumes the Name of the Perſon who adopts him, goes in Mourning for him after his Death, and becomes his Heir. And if it happen afterwards that the Father has Children of his own, the Son by Adoption ſhares the Inheritance equally with the reſt, unleſs the Father does ſomething more for his own Son. It is alſo with the ſame View of preventing the want of Poſterity, that the *Chineſe* are permitted by the Laws to take Concubines beſides their Lawful Wives. The Name of Concubine, or rather of Second Spouſe, is not at all reproachful in *China*, theſe ſort of Wives being inferior and ſubordinate to the firſt; but that which gave Occaſion to this Law, is not always the Motive that induces the *Chineſe* at preſent to take many Wives, for the being rich, and able to maintain them, is Pretence enough. However, there is a Law, that prohibits the People from marrying a ſecond Wife, unleſs the firſt has arriv'd to the Age of forty without having any Children.

Marry many Wives.

Marriage tranſacted by Match-makers or Go-betweens.

As thoſe of the Female Sex are always ſhut up in their Apartments, and Men not permitted to ſee and converſe with them, Matches are brought to a Concluſion ſolely on the Credit of the Relations of the Maid, or the Old Women, whoſe Buſineſs is to tranſact ſuch Affairs. Theſe the Parents are very careful to ingage by Preſents, to make advantageous Reports of the Beauty, Wit, and Talents of their Daughter; but they are not much rely'd on, and if they carry the Impoſition too far, will be ſeverely puniſh'd. When by means of theſe Go-betweens every thing is ſettled, the Contract ſign'd, and the Sums agreed upon, deliver'd, Preparations are made for the Nuptials; during which certain Ceremonies intervene, whereof the principal conſiſt in both Parties ſending reſpectively to demand the Name of the intended Bridegroom and Bride, and in making Preſents to their Relations of Silk, Callicoes, Meats, Wine, and Fruits. Many conſult the Fortunate Days, ſet down in the Kalendar, as proper for marrying on; and this is the Buſineſs of the Relations of the future Bride, to whom are ſent Rings, Pendants, and other Jewels of the ſame Nature. All this is done by Mediators, and by a ſort of Letters, written on both ſides; but it is what is practiſed only among the Vulgar, for the Marriages of Perſons of Quality are manag'd and conducted in a more noble manner, and with a true Magnificence.

Ceremony on the Marriage-Day.

The Day of the Nuptials being come, the Bride is put into a Chair, pompouſly adorn'd, and follow'd by thoſe who carry the Fortune ſhe brings; which among the Vulgar conſiſts of Wedding-Cloaths, laid up in Boxes, ſome Goods and Moveables, given by her Father. A Train of hired Men accompany her with Torches and Flambeaux, even at Noon-Day; her Chair is preceded with Fifes, Hautbois, and Drums, and follow'd by her Relations and the particular Friends of the Family. A truſty Servant keeps the Key of the Door belonging to the Chair, which he is not to deliver to any body but the Huſband, who waits at his own Door, richly dreſs'd, to receive his Bride; as ſoon as ſhe is arriv'd, he takes the Key from the Servant, and eagerly opening the Chair, is then a Judge, if he never ſaw her before, of his good or bad Fortune. There are ſome who, not content with their Lot, immediately ſhut the Chair again, and ſend back the Maid along with her Relations, chooſing rather to looſe the Money they gave, than be ty'd to ſo bad a Bargain; but this very rarely happens, by the Precautions that are taken. When the Bride is got out of the Chair, the Bridegroom placing himſelf at her ſide, they go both together into the Hall, to make four Reverences to *Tyen*; and having done the like to the Huſband's Relations, ſhe is put into the Hands of the Ladies invited to the Ceremony, with whom ſhe paſſes the whole Day in Feaſting and Diverſions, while the new-marry'd Man treats his Friends in another Apartment.

Privileges of ſecond Wives and their Children.

Tho, according to the Laws, the *Chineſe* can have but one lawful Wife, and in the Choice they make, have regard to Equality of Age and Rank, they are nevertheleſs permitted, as I before ſaid, to have ſeveral Concubines, whom they receive into the Houſe without any Formality: all they do on theſe Occaſions, being to ſign a Writing with their Parents, whereby, on delivering the Sum agreed upon, they promiſe to uſe their Daughter well. Theſe ſecond Wives are intirely dependant on the legitimate Wife, whom they reſpect as the only Miſtreſs of the Houſe. The Children born of a Concubine are alſo deem'd to belong to the true Wife, and have equally a Right to inherit; none but ſhe has the Name of Mother: and if the real Mother happen to die, they are not abſolutely oblig'd to go in Mourning for three Years, nor to be abſent from their Examinations, nor to quit their Offices and Governments, as it is cuſtomary to do at the Death of their Father, and the lawful Wife; however very few fail to expreſs that Token of Tenderneſs and Reſpect for their own Mother.

There are ſome, who piquing themſelves upon their Probity, and deſiring to gain the Reputation of good Huſbands, take no Concubines without the Permiſſion and Conſent of their Wives; perſuading them that their Intention in ſo doing is only to provide a greater number of Women for

for their Service. Others take a Concubine only with a View of getting a Son, and the Moment he is born, if ſhe diſpleaſes their Wives, they ſend her away, and give her Liberty to marry whom ſhe thinks proper; or which is moſt uſual procure her a Huſband themſelves. The Cities of *Yang-chew* and *Sû-chew*, are famous for furniſhing great numbers of theſe Concubines: for which Purpoſe they bring up good handſome young Girls, whom they buy up elſewhere; teaching them to ſing, to play on Muſic, and in ſhort all ſorts of Accompliſhments belonging to young Gentlewomen, with a View to diſpoſe of them at a good Price to ſome rich *Mandarin*.

Girls educated and ſold for ſecond Wives.

The Men as well as Women, may contract Matrimony again, when Death has broken the firſt Bonds; but, tho' in the firſt Match they are oblig'd to regard Quality in their Wives, they ceaſe to be under the ſame Obligation, when they marry a ſecond time: being at Liberty to eſpouſe whom they think fit, and even to raiſe one of their Concubines to the Rank and Honours of a lawful Wife; but in theſe ſecond Nuptials there are but few Ceremonies obſerv'd.

Second Marriages.

As for Widows when they have had Children, they become intirely their own Miſtreſſes; ſo that their Parents cannot conſtrain them, either to continue in the State of Widowhood, or to marry anew. However, it is diſreputable for a Widow, who has Children, to marry a ſecond time, without great Neceſſity, eſpecially if ſhe is a Woman of Diſtinction: for tho' ſhe was marry'd but a few Hours, or but only contracted, ſhe thinks herſelf oblig'd to paſs the reſt of her Days in Widowhood, thereby to teſtify the Reſpect ſhe preſerves for the Memory of her deceas'd Huſband, or the Perſon to whom ſhe was engag'd. But it is otherwiſe with thoſe of a middling Condition, whoſe Relations being deſirous to get back part of the Sum that ſhe coſt her firſt Spouſe, may marry her again, if ſhe has no Male-Iſſue, and often force her to it; nay, ſometimes the new Huſband is actually procur'd, and the Money paid without her Knowledge. If there happen to be a Daughter yet unwean'd, by the Bargain, ſhe goes along with the Mother: who has no way of avoiding this Oppreſſion, unleſs her own Relations are able to maintain her, or ſhe either reimburſes thoſe of her deceaſed Huſband, or becomes a *Bonzeſs*; but the Condition of thoſe Nuns is ſo contemptible that ſhe cannot embrace it without diſhonouring herſelf. This violence is not ſo common among the *Tartars*. As ſoon as a poor Widow has been ſold in this Manner, they bring a Sedan, with a number of truſty Perſons, and carry her to her Huſband's Houſe. The Law, which forbids the ſelling of a Woman before the Time of their Mourning expires, is ſometimes neglected, ſo eager they are to get rid of them; however, when this Treſpaſs is complain'd of, the *Mandarin* muſt look to himſelf, if he has in the leaſt conniv'd at it.

diſreputable in Women who have Children.

Some forced to it by their Husband's Relations.

The Marriages duly ſolemniz'd, according to the preſcrib'd Ceremonies, cannot be diſſolv'd. The Law inflicts ſevere Penalties on thoſe, who proſtitute their Wives, or ſell them ſecretly to others. If a Woman elopes from her Huſband, he may ſell her, after ſhe has undergone the Correction appointed by the Law: on the other hand, if the Huſband abandons his Houſe and Wife, after three Years Abſence ſhe may preſent a Petition, laying her Caſe before the *Mandarins*, who, after they have naturally examin'd the whole Affair, may licence her to take another Huſband; but ſhe would be ſeverely puniſh'd if ſhe marry'd without obſerving this Formality. However, there are particular Caſes wherein a Man may divorce his Wife, ſuch as Adultery, which is very rare, by Reaſon of the Precaution taken with regard to Women; Antipathy or different Tempers; Exceſs of Jealouſy, Indiſcretion, or Diſobedience; Barrenneſs, and contagious Diſtempers: on theſe Occaſions the Law permits a Divorce, yet it ſeldom happens among Perſons of Quality; Examples of this kind being only to be found among the common People. If a Man, without lawful Authority, ſell his Wife, both he and the Buyer, with all thoſe who are any way concern'd in the Affair, are very ſeverely puniſh'd. (A)

A Man may ſell his eloping Wife.

A Wife may marry if the Husband abſents three Years.

Caſes of Divorce.

Bars againſt a Man's marrying.

There are other Caſes, wherein a Man cannot contract a Marriage, and which, if he ſhould, would make it null and void; *viz.*

A former Contract.

I. If a young Woman has been promiſed to a young Man, ſo far as that Preſents have been ſent and accepted by the Relations of both Families, ſhe cannot marry any other Perſon.

II. If any Deceit has been made uſe of, for Inſtance, if inſtead of a beautiful Perſon, who has been ſhewn to the Match-makers or Go-between, they ſubſtitute a diſagreeable one; or if the Daughter of a Freeman be marry'd to his Slave; or if a Man gives his Slave to a Free-Woman, and perſuades her Relations that he is his Son, or his Relation; in ſuch Caſes the Marriage is declared null, and all thoſe concern'd in the Fraud are rigorouſly puniſhed.

Impoſition in the Match.

III. A *Literary Mandarin* is not allow'd to marry into any Family of the Province or City where he is Governour; and ſhould he be found to tranſgreſs this Law, the Marriage would not only be null, but he would be condemn'd to be ſeverely baſtonado'd.

IV. During the time of Mourning for a Father or Mother, Marriage is prohibited their Children; nay if Promiſes were given before the Death, the Obligation ceaſes; and the young Man, who has loſt his Parent, ought by a Billet to acquaint the Relations of the betrothed Damſel: However, theſe latter do not on this Account think themſelves diſingag'd, but wait till the time of Mourning is expir'd, and write in their turns to the young Man, to put him in mind

Time of Mourning.

(A) This ſeems to claſh with what has been already related, p. 278, where the Men ſeem to have a Liberty of ſelling their Wives and Children. Perhaps Neceſſity may give them lawful Authority.

mind of his Promiſe; then indeed if he will not liſten to their Propoſal the Maid is at Liberty, and may be married to another. The caſe is the ſame if any extraordinary Affliction befals a Family; for inſtance, if the Father or near Relation is impriſon'd, the Marriage cannot take Effect till the Priſoner gives his Conſent; and then there is no Feaſting, nor any of the uſual Signs of Rejoicing at the Wedding.

Any very unfortunate Accident.

Relation-ſhip

V. Laſtly, thoſe of the ſame Family, or even Name, cannot marry, tho' ever ſo diſtant in point of Affinity. In like manner the Laws do not permit two Brothers to eſpouſe two Siſters, or a Widower to marry his Son to a Daughter of the Widow whom he takes to Wife.

Their Mournings *and* Funerals.

Ceremonies of Mourning, and at Funerals,

SINCE the *Chineſe* Policy has taken ſuch great Care in regulating the Ceremonies that are to accompany publick and private Actions, as well as all the Duties of Civil Life; and ſince the Ceremonial is ſo very particular in theſe Reſpects, it would be ſtrange if filial Piety ſhould be forgotten: on which, as I have obſerv'd more than once, the whole Frame of the *Chineſe* Government is built. Young Perſons being Witneſſes of the Veneration paid to deceas'd Relations, by the continual Honours that are done them, as if they were ſtill alive, become acquainted betimes with the Submiſſion and Obedience which they owe to their living Parents.

for what End initituted.

The ancient Sages were convinc'd, that the profound Reſpect which is infuſed into Children for their Parents, renders them perfectly ſubmiſſive; that this Submiſſion preſerves Peace in Families; that Peace in private Families produces Tranquility in Cities; that this Tranquility prevents Inſurrections in the Provinces, and eſtabliſhes Order throughout the Empire: for this Reaſon they have preſcribed the ſeveral Forms to be obſerved in the time of Mourning, and at Funerals, as well as the Honours to be paid to deceaſed Parents.

Term of Mourning for a Parent three Years.

The uſual time of Mourning ought to be three Years; but they commonly reduce them to twenty ſeven Months; and during this time they cannot exerciſe any public Office. So that a *Mandarin* is obliged to quit his Government, and a Miniſter of State the Adminiſtration of Affairs, to live retired, and give himſelf up to Grief for his Loſs; (unleſs the Emperor, for ſome extraordinary Reaſons, diſpenſes therewith, which very rarely happens;) nor can he reaſſume his Office till the three Years are expired. Their continuing ſo long in this melancholy Situation, is to expreſs their Gratitude for their Parents Care of them, during the three firſt Years of their Infancy; wherein they ſtood in continual Need of their Aſſiſtance. The Mourning for other Relations are longer or ſhorter, according to the Degree of Kindred.

Piety of *Ven-kong* on that Occaſion.

This Practice is ſo inviolably obſerved, that their Annals perpetuate the Piety of *Ven-kong*, King of *Tſin*: who being driven out of the Dominions of his Father *Hyen-kong*, by the Cunning and Violence of *Li-ki*, his Step-Mother, travell'd into ſeveral Countries to divert his Uneaſineſs, and avoid the Snares that this ambitious Woman was continually laying for him. When he was informed of his Father's Death, and invited by *Mo-kong*, who offer'd him Soldiers, Arms and Money, to put him in Poſſeſſion of his Dominions, his Anſwer was: "That "being as it were a dead Man, ſince his Retreat and Exile, he no longer eſteemed any "thing but Virtue and Piety towards his Parents; that this was his Treaſure, and that he "choſe rather to loſe his Kingdom, of which he was already diſpoſſeſs'd, than to be wanting "in thoſe laſt Duties, which did not permit him to take Arms at a Time deſtin'd to Grief, "and the Funeral Honours which he owed to the Memory of his Father".

White the Mourning Co'our.

White is the Mourning Colour both among Princes and the meaneſt Mechanics. Thoſe who wear it compleat, have their Cap, Veſt, Gown, Stockings, and Boots all white. In the the firſt Month after the Death of a Father or Morher, the Habit is a kind of hempen Sack of a bright red Colour, much like our packing Cloth; their Girdle is a ſort of looſe Cord, and their Cap, which is of a very odd Figure, is alſo of hempen Cloth. By this melancholy Attire and negligent Outſide, they affect to expreſs their inward Grief for the Loſs of what is moſt dear to them.

Their Coffins and manner of putting in the Corps.

They ſeldom waſh the dead Bodies, but dreſſing the Deceas'd in his beſt Cloaths, and laying over him the Enſigns of his Dignity, put him in the Coffin they have bought, or that he had order'd to be made in his Life time; about which they are extreamly anxious. [*See p.* 280.] Sometimes the Son will ſell or mortgage himſelf, to procure Money to buy a Coffin for his Father. The Coffins for thoſe in eaſy Circumſtances are made of Planks above half a Foot thick, and laſt a long time. They are ſo well daubed with Pitch and Bitumen on the inſide, and japan'd without, that no bad Smell can break thro' them. Some are finely carv'd and gilded all over; in a word, many rich Perſons lay out from three hundred to a thouſand Crowns, to purchaſe a Coffin of precious Wood, adorn'd with Variety of Figures. Before the Body is placed in the Coffin, they throw a little Lime at the Bottom; and after it is layed in, they put either a Pillow or a good deal of Cotton, in order to keep the Head ſteady. The Cotton and the Lime ſerve to ſoak up the Moiſture that may proceed from the Corps; they alſo put in Cotton, or ſuch like things, to fill up the Vacancies, and preſerve it in the ſame Situation. It would be, in their Opinions, an unheard-of Cruelty, to open a dead Body, and taking out the Heart and Entrails, bury them ſeperately; in like manner it would be a monſtrous thing to behold, as in *Europe*, the Bones of dead Perſons heaped one upon another.

They never open dead Bodies.

The

The *Chineſe* are prohibited from burying their Dead within the Walls of the Cities, or any inhabited Places, but they are permitted to keep them in their Houſes, incloſed in ſuch Coffins as I have deſcribed; which they often do for ſeveral Months, and even Years, like ſo much Treaſure, nor can the Magiſtrate ever oblige them to interr them. They may even tranſport them from one Part of the Empire to another; as is commonly practiſed, with regard not only to Perſons of Diſtinction who die in Employments out of their Country, but even among the richer ſort of People who die in a diſtant Province, which often happens to Merchants and Dealers. If a Son did not cauſe the Corps of his Father to be laid in the Tomb of his Anceſtors, he would live without Reputation; eſpecially in his own Family, who would refuſe to place his Name in the Hall where they pay them Honours. In carrying them from one Province to another, they are not permitted to bring them into, or paſs with them through, the Cities without an Order from the Emperor, but muſt keep on their way without the Walls.

May keep the Corps in their Houſes but cannot bury in Cities.

They do not bury ſeveral Perſons, tho' Relations, in the ſame Grave, ſo long as the Sepulchres keep their Form. They come ſometimes a great way to viſit them, and examine the Colour of the Bones, in order to diſcover whether a Stranger has died a natural or violent Death; but it is neceſſary that the *Mandarin* ſhould be preſent at the opening of the Coffin, and there are under Officers in the Tribunals, whoſe Employment it is to make this Enquiry, in which they are very ſkilful. Some indeed open the Tombs to ſteal Jewels or rich Dreſſes, but it is a Crime that is puniſh'd very ſeverely.

Do not bury many in the ſame Grave.

The Sepulchres there are built without the Cities, and as often as may be, upon Eminences; it is alſo uſual to plant Pine and Cypreſs Trees round them. About a League from every City one meets with Villages, Hamlets, and Houſes ſcatter'd up and down, diverſify'd with little Groves; alſo a great many Hillocks cover'd with Trees, and enclos'd with Walls, which are ſo many different Sepulchres, affording no diſagreeable Proſpect.

Places of Sepulture.

The Form of their Sepulchres is different in different Provinces; they are for the moſt part very prettily built in Shape of a Horſe-ſhoe, and well white waſh'd, with the Names of the Family, written on the principal Stone. The Poor are content to cover the Coffin with Stubble or Earth, raiſed five or ſix foot high like a Pyramid: Many incloſe the Coffin in a Place built with Brick, like a Tomb.

Form of their Tombs.

As for the Grandees and *Mandarins*, their Sepulchres are of a magnificent Structure: they build a Vault, in which they put the Coffin, and raiſe a Heap of temper'd Earth over it, not unlike a Hat in Shape, about twelve foot high and eight or ten in Diameter; covering it with Lime and Sand made into a Cement, that the Water may not penetrate, and planting it round with Trees of different kinds ranged in very nice Order. Near to it ſtands a large long Table of white poliſh'd Marble, whereon is a perfuming Pan, two Veſſels and two Candleſticks, which are alſo of Marble, and curiouſly made. On each ſide are placed in ſeveral Rows a great many Figures of Officers, Eunuchs, Soldiers, Lions, Saddle-Horſes, Camels, Tortoiſes, and other Animals in different Attitudes, diſcovering Signs of Grief and Veneration; for the *Chineſe* are ſkilful in imitating and expreſſing all the Paſſions in their Sculptures.

Sepulchres of the Great.

Many *Chineſe*, to give the greater Proof of their Reſpect and Tenderneſs for their deceaſed Fathers, keep their dead Bodies by them for three or four Years; and during the whole time of Mourning, their Seat in the Day is a Stool covered with white Serge; and in the Night they lie near the Coffin, on nothing but a Matt made of Reeds: they deny themſelves the Uſe of Meat and Wine, frequenting no Feaſts, nor any public Aſſemblies; and if they are oblig'd to go out of the City, which is not uſual till a certain time be over, the Chair they are carried in is ſometimes cover'd with white Cloth. The *Tyau*, or ſolemn Rites, which they render to the Deceas'd, commonly continue ſeven Days, unleſs ſome good Reaſon obliges them to reduce the number to three. During that time all the Relations and Friends, whom they take great care to invite, come to pay their laſt Duty to the Deceas'd; the neareſt Relations remaining together in the Houſe. The Coffin is expos'd in the principal Hall, which is hung with white Stuffs, ſometimes intermix'd with Pieces of black, and violet Silk, and other Ornaments of Mourning. Before the Coffin they ſet a Table, and place on it the Image of the Deceas'd; or elſe, a carv'd Piece of Work, whereon his Name is written, with Flowers, Perfumes, and lighted Wax-Candles on each Side.

Time of ſolem Rites.

Thoſe who come to make their Compliments of Condolence, ſalute the Deceas'd after the manner of their Country, proſtrating themſelves, and knocking their Foreheads ſeveral Times againſt the Ground, before the Table; on which they afterwards place Wax-Candles and Perfumes, brought with them according to Cuſtom. Particular Friends accompany theſe Ceremonies with Tears and Groans, which may be often heard at a great Diſtance. While they are performing theſe Duties, the eldeſt Son, attended by his Brothers, comes from behind a Curtain, which is on one Side of the Coffin, crawling on the Ground, his Face the very Picture of Grief it ſelf, and ſheding Tears, with a mournful and profound Silence. The Compliment is paid with the ſame Ceremony that is uſed before the Coffin; behind the Curtain are plac'd the Women, who ſend forth every now and then, very doleful Cries. The Ceremony being ended, they riſe up, and a diſtant Relation of the Deceas'd, or ſome Friend in Mourning, who receiv'd them at the Door, when they came in, performs the honours of the Houſe, and conducts them into another Apartment; where they are preſented with Tea, and ſometimes dry'd Fruits, or the like Refreſhments, after which he conducts them to their Chairs. Thoſe who live but a little Way from the City, come purpoſely to pay thoſe Rites in Perſon; and if they are hindred by the

Ceremony of Condolence.

the Diſtance of the Place, or ſome Indiſpoſition, they ſend a Servant with a viſiting Billet, and their Preſents, in order to make their Excuſe. The Children of the Deceas'd, or at leaſt the eldeſt Son, are afterwards obliged to return all thoſe Viſits: but then they are not under an abſolute neceſſity, of ſeeing ſo many Perſons; it being ſufficient to go to the Door of every Houſe, and ſend in a viſiting Billet by a Domeſtic.

The Funeral Proceſſion.

When the Day for the Funeral is fix'd, Notice is given to all the Relations and Friends of the Deceas'd, who are ſure to be there at the Time. The Proceſſion is begun by Men carrying various Paſtboard-Figures repreſenting Slaves, Tygers, Lions, Horſes, *&c.* Several Companies follow, marching two and two; ſome carry Standards, Flags, and Perfuming-pans full of Perfumes; others play doleful Tunes on divers muſical Inſtruments. In ſome Places the Picture of the Defunct is elevated above all the reſt, with his Name and Dignity written in large Characters of Gold; then follows the Coffin under a Canopy, in form of a Dome, made intirely of violet-colour'd Silk, with Tufts of white Silk at the four Corners, which are embroider'd, and very curiouſly intermix'd with Twiſt. The Machine whereon the Coffin is plac'd, is carry'd by ſixty four Men; But thoſe who are not able to bear the Expence, make uſe of one that does not require ſo great a Number of Bearers. The eldeſt Son, at the Head of the other Sons and Grandchildren, follows on Foot, cover'd with a Hempen Sack, and leaning on a Staff, with his Body bent as if ready to ſink under the Weight of his Grief. Afterwards appear the Relations and Friends all in Mourning; and a great Number of Chairs cover'd with white Stuff, wherein are the Daughters, Wives, and Slaves of the Deceas'd, who make the Air eccho with their Cries. Nothing can be more ſurpriſing than the Tears which the *Chineſe* ſhed, and the Cries they make at theſe Funerals (B); but the Manner, in which they expreſs their Sorrow, ſeems too regular and affected to excite in a *European* the ſame Sentiments of Grief that he is the Spectator of.

Entertainment at the Place of Burial.

When you are arrived at the Burying-Place, you ſee, a few Paces from the Tomb, Tables ſet in Halls built on purpoſe; and while the uſual Ceremonies are performing, the Servants prepare an Entertainment to regale the Company. Sometimes after the Repaſt, the Relations and Friends proſtrate themſelves again, knocking their Foreheads againſt the Ground; but moſt commonly they content themſelves with expreſſing their Thanks: which Civilities, the eldeſt Son, and the other Children return by exterior Geſtures, but with profound Silence. At the Burying-Places of great Lords, there are ſeveral Appartments; and after the Coffin is brought to be interred, many of the Relations ſtay there for a Month or two together, to renew their Grief every Day with the Sons of the Deceas'd.

At the Funerals of Chriſtans the Croſs is carry'd on a great Machine handſomly adorn'd, and ſupported by ſeveral Men, with the Images of the Virgin, and St. *Michael* the Archangel. The Reader will find an Account of the other Ceremonies in the Deſcription I ſhall hereafter give of *P. Verbieſt*'s Burial (C). Thoſe that were obſerv'd at the Interment of *P. Broglio* appear'd ſo magnificent to the *Chineſe*, that they printed the Deſcription of them. The Emperor honour'd his Tomb with an Epitaph; and, to defray the Expence, ſent ten Pieces of white Cloth for Mourning, and two hundred Ounces of Silver, with a *Mandarin* and other Officers to aſſiſt on his Behalf at the Funeral.

Ceremonies obſerved on the Death of the Empreſs.

If at any Time Death attacks the Throne, the whole Empire goes in Mourning. When the Empreſs, Mother of the late *Kang-hi*, died, all went in deep Mourning for fifty Days; during which time, the Tribunals were ſhut up, and they never ſpoke of any Buſineſs to the Emperor. The *Mandarins* ſpent the whole Day at the Palace, intirely taken up with weeping, or at leaſt the Appearance thereof; ſeveral of them paſs'd the Night there, ſitting in the open Air, tho' it was very cold Weather: even the Emperor's Sons ſlept in the Palace without putting off their Cloaths. all the *Mandarins* on Horſeback, clad in white, and with few attendants, went for three Days together to perform the uſual Ceremonies before her Picture; and as the red Colour was prohibited, their Caps were ſtripp'd of their red Silk, and all other Ornaments. When her Corps was carry'd to the Place where ſhe was to lye in Public-State, the Emperor order'd that ſhe ſhould paſs through the common Gates of the Palace: affecting to ſhew by this how much he deſpis'd the ſuperſtitious Notions of the *Chineſe*, with whom, it is cuſtomary to make new Doors to their Houſes on purpoſe for carrying out the Bodies of their Relations to be buried; after which they cloſe them up again to prevent the Grief becoming exceſſive by too frequent a Remembrance of the Deceas'd, which would be renewed every time they paſs through that Door (D). Out of the City they built a vaſt and ſtately Palace (all of new Matts, with Courts, Halls, and Appartments) for the Body to remain in, till it was carry'd to the Imperial Burying-Place.

Extravagant Cuſtoms of the *Tartars* at the Funerals of their Princes.

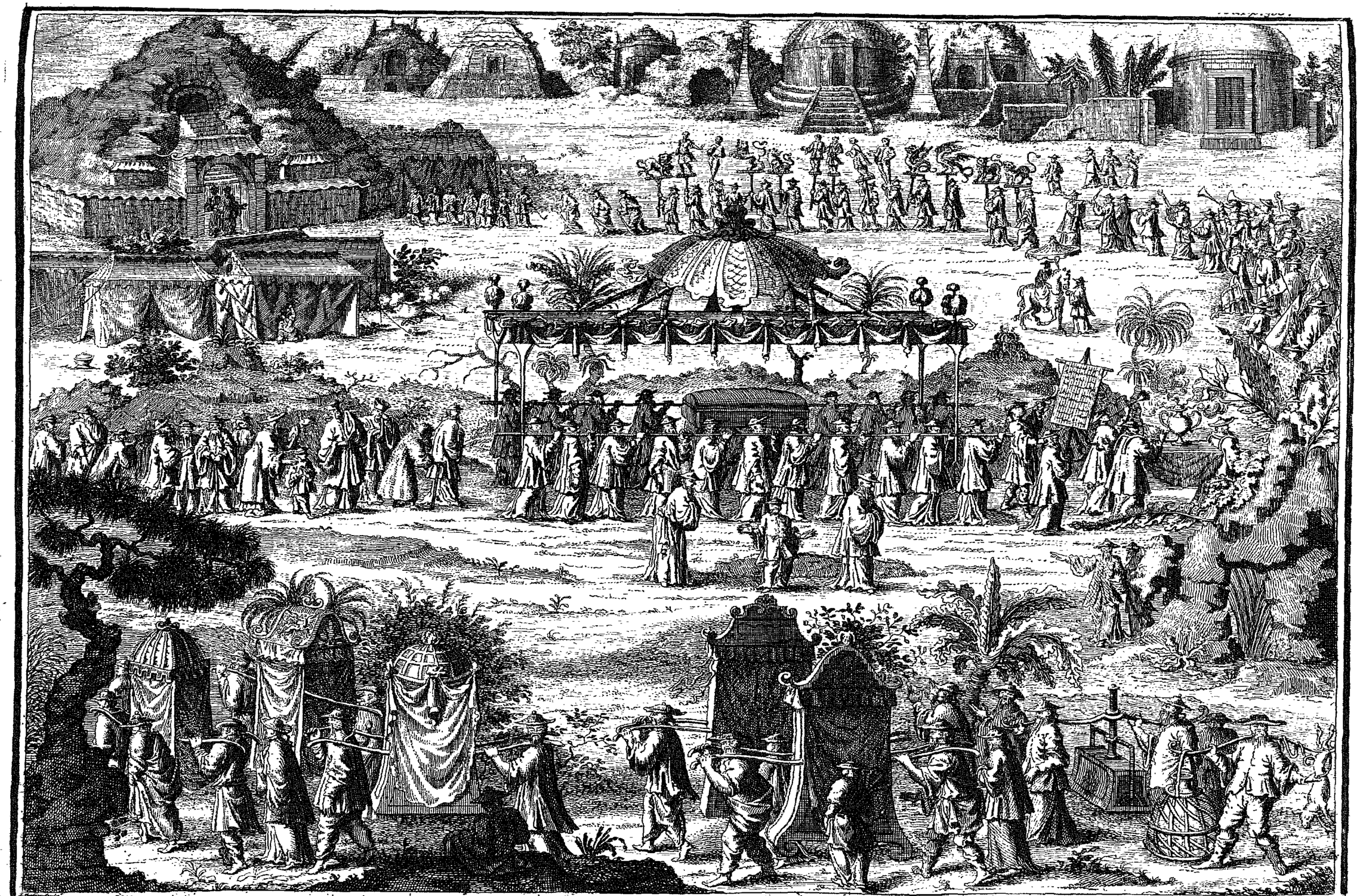
Four young Ladies, who had ſerved her affectionately while ſhe liv'd, (being deſirous of bearing her Company in Death, that they might attend her likewiſe in the other World) had taken their Attire, according to an ancient Uſage of the *Tartars*, in order to go and ſacrifice themſelves before their Miſtreſſes Corps; but the Emperor, who diſapprov'd of ſo barbarous a Practice, prevented their putting it in Execution. He likewiſe prohibited, for the future, another extravagant Cuſtom among that People of burning the Riches, and even ſometimes Domeſtics of Great Men, along with their Bodies, on the Funeral Pile.

(B) The *Iriſh* ſtill put forth as many doleful Cries over the Dead as the *Chineſe*, and perhaps ſhed as many Tears; whether as unfeignedly I will not ſay, becauſe the *Iriſh* Mourners are for the moſt part hired.

(C) See Vol. 2. p. 20.

(D) According to this Account, the Cuſtom is grounded on Filial Affection, and not Superſtition.

The



The Procession at a **Chinese** *Funeral*

To the Revd. Nicholas Carter D.D. of Deal; & to James Carr Esqr. of the said Town, Collector of the Customs, this Plate is Inscribed.

The Ceremonies obſerv'd at the obſequies of the Grandees are very magnificent, as the Reader may judge, by thoſe perform'd at the Death of *Ta-vang-ye*, the eldeſt Brother of the late Emperor *Kang-hi*, at which ſome of the Miſſionaries were oblig'd to aſſiſt. The Proceſſion began with a Band of Trumpeters and Muſicians, after which marched two and two in the following Order: Ten Mace bearers, whoſe Maces were of gilt Copper; four Umbrellas, and four Canopies of Cloth of Gold; ſix unloaded Camels, with Sable-ſkins hanging at their Necks; ſix Camels carrying Tents and Hunting-Equipages, cover'd with great red Houſings, which trail'd upon the Ground; ſix Hounds led in a Leaſh; fourteen led Horſes unſadled, with yellow Bridles, and Sable-ſkins hanging down; ſix other Horſes carrying magnificent Portmanteau's full of Habits that were to be burnt; ſix other Horſes with embroider'd Saddles, gilt Stirrups, *&c.* fifteen Gentlemen carrying Bows, Arrows, Quivers, *&c.* eight Men bearing a couple *Tartarian* Girdles, from whence hung Purſes fill'd with Pearls; ten Men carrying in their Hands, Caps proper for every Seaſon; an open Chair, like to that in which the Emperor is carry'd in the Palace; another Chair, with yellow Cuſhions; the two Sons of the deceas'd Prince ſupported by Eunuchs, and weeping; the Coffin, with it's great yellow Canopy, carry'd by ſixty or eighty Men, cloath'd in Green with red Plumes in their Caps; the *Ago* in Companies ſurrounded with their Servants; the Regulos and other Princes; two other Coffins containing the Bodies of two Concubines, who were hang'd, that they might ſerve the Prince in the other World, as they had done in this; the Grandees of the Empire; the Chairs of the deceas'd Prince's Wife, and the Princeſſes, his Relations; a Multitude of People, *Lama's*, and *Bonza's* clos'd the Proceſſion. Funeral Proceſſion of *Ta vang ye.*

The eight Banners with all the *Mandarins* great and ſmall, were gone before, and rang'd themſelves in order of Battle, to receive the Body at the Entrance of the Garden, where it was to be depoſited till the Tomb was built; in a word, they reckon'd above ſixteen thouſand Perſons at this Ceremony.

The Duties and Honours that are paid by every Family to their deceas'd Anceſtors, are not ſolely confin'd to thoſe which regard the Mourning and Funeral; there being two other Sorts of Ceremonies that are annually obſerv'd with reference to them. The firſt are perform'd in the *Tſe-tang* or *Hall of Anceſtors*, in certain Months of the Year: for every Family whatever has ſuch a Place, built on purpoſe for this Ceremony, which is frequented by all the Branches thereof, amounting ſometimes to ſeven or eight thouſand Perſons; ſince ſome of theſe Aſſemblies have conſiſted of eighty ſeven Branches of the ſame Family. At this time there is no Diſtinction of Rank; the Mechanic, the Huſbandman, the *Mandarin*, are all confuſedly mixt together, and own one another; it is Age here that gives Precedence; the oldeſt, tho the pooreſt, having the firſt Place. Honours paid the Dead in the Hall of Anceſtors.

There is in the Hall a long Table ſtanding againſt the Wall, with Steps to go up to it, whereon commonly is plac'd the Image of the moſt eminent Anceſtor, or at leaſt his Name; and on ſmall Tablets, or little Boards about a Foot high, rang'd on both ſides, are written the Names of the Men, Women, and Children of the Family, together with the Age, Quality, Employment, and Day of the Deceaſe of each.

All the Relations aſſemble in this Hall in Spring, and ſometimes in Autumn. The Richeſt among them prepare a Feaſt: ſeveral Tables are loaded with Variety of Diſhes of Meat, Rice, Fruit, Perfumes, Wine, and Wax-Candles, and much the ſame Ceremonies perform'd, as their Children obſerv'd with Referrence to them while they were living, and are practis'd, in reſpect of *Mandarins*, on their Birth-Days, or when they take Poſſeſſion of their Governments. As for the Common People, who are not able to build proper Places for this Uſe, they content themſelves with hanging the Names of their neareſt Anceſtors in thoſe Parts of their Houſes, where they may be moſt in view.

The other Ceremonies are practis'd at leaſt once a Year, at the Burial-Place of their Anceſtors; which being without the City, and often in the Mountains, the Deſcendants, both Men and Children, reſort thither every Year. Some time in April they begin with plucking up the Weeds and Buſhes from about the Sepulchre; after which they expreſs Signs of Veneration, Gratitude, and Grief, according to the ſame Forms that were obſerv'd at their Death: they then place upon the Tomb, Wine and Victuals, with which they afterwards regale themſelves. and at their Burying-Places.

It cannot be deny'd but that the *Chineſe* carry their Ceremonies to Extremes, eſpecially with reſpect to honouring the Deceas'd; but it is a Maxim eſtabliſh'd by their Laws and Cuſtoms, that they ought to render the Dead the ſame Honours that were paid them when living.

Confuçius ſays, in the Book *Lu nyu, that the ſame Duties muſt be paid to the dead as if they were preſent and alive.* In explaining which Words one of his Diſciples tells us, that *when his Maſter made the accuſtomed Offering to the Dead, he did it with great Affection; and to raiſe his warmth the more, he imagined that he ſaw them and heard them ſpeak; and becauſe they had been long dead, he often called them to mind.* The Authority,

In the Book of the *Li-ki*, the famous *Pe-hu-tung*, who liv'd under the Dynaſty of the *Han*, (A) ſays, *The Reaſon for making that little Repreſentation is, becauſe the Soul or Spirit of the Dead being inviſible, a Child ſtands in need of a ſenſible Object to put him in mind of his Parents, to attract his Eyes and Heart, and give him Conſolation.* As after a Father is interr'd, nothing remains with the Children capable of fixing their Hearts, that Conſideration firſt induc'd them to make a Picture, in order to do him Honour. and Grounds for this Cuſtom.

(A) In the *French* the Empire of the *Han-chau*. See my Reaſon for not uſing this laſt Term, P. 136. Note (c).

The ancient *Chineſe* made uſe of a little Child, as a living Image, to repreſent the Deceas'd, in place of whom their Succeſſors have ſubſtituted an Image or Tablet; becauſe it is eaſier to procure a Tablet than a Child, as often as they have occaſion to make their Acknowledgments to their dead Relations, for the Life, Fortune, and good Education receiv'd from them.

Superſtitions added by the *Bonza's*.

It is true that Idolatry having been introduc'd in the Empire, the *Bonzas*, or *Tau tſe*, engag'd by views of Intereſt to deceive the People, have mingl'd with theſe Ceremonies ſeveral ſuperſtitious Practices: ſuch as, burning gilt Paper in the Form of Money, and even Pieces of white Silk, as if thoſe things could be of Service to them in the other World; and teaching that the Souls of the Deceas'd hover about the Tablets inſcrib'd with their Names, and feed on the Smell of the Meats, and Perfumes that are burnt. But theſe ridiculous Cuſtoms are very oppoſite to the true *Chineſe* Doctrine, and prevail only among an ignorant Multitude, who follow ſuch Sects; even the *Bonzas* themſelves, notwithſtanding the Corruptions they have introduc'd, always conſider the ancient Ceremonies as ſo many Signs of Filial Reſpect, which Children owe to their Parents.

Of the Priſons in China, *and Puniſhments inflicted on Criminals.*

Juſtice ſlow but ſure in *China*.

THOUGH Juſtice in *China* ſeems ſlow, by Reaſon the Proceedings are lengthen'd out, that Men may not be unjuſtly depriv'd of ſuch conſiderable Benefits as Life and Honour; yet Criminals are ſeverely puniſh'd, and the Penalty proportion'd to the Enormity of the Crimes.

Before the Criminal Matters come to a definitive Sentence, they commonly paſs thro' five or ſix Tribunals, ſubordinate to one another; which have all a Right to review the whole Proceedings, and to receive exact Information concerning the Life and Manners of the Accuſers and Witneſſes, as well as of the Crimes of the Perſons accuſed. This Dilatorineſs proves favourable to the Innocent, who by that means are ſeldom oppreſs'd, altho' they lie a long while in Priſon.

The Priſons more convenient and ſpacious than thoſe of *Europe*.

Theſe Priſons are neither ſo dreadful nor loathſome as the Priſons of *Europe*, and beſides are much more convenient and ſpacious. They are built almoſt in the ſame Manner, throughout the Empire, and ſituated at a ſmall Diſtance from the Tribunals. Having paſs'd thro' the firſt Door towards the Street, you meet with a long Paſſage, which brings you to a ſecond Door, leading into a Baſe-Court, which you croſs over to a third Door, belonging to the Jailor's Apartment. After that, you enter a large ſquare Court, on the ſides whereof are Priſoners Rooms, erected on large Pillars of Wood, which form a kind of a Gallery.

Criminals very cloſely confin'd.

At the four Corners are ſecret Priſons, wherein the more notorious Rogues are ſecur'd, who are never let out in the Day-time to converſe in the Court, as ſometimes the other Priſoners are; and yet Money will purchaſe this Liberty for a few Hours: but at Night they take care to load them with heavy Chains, which are faſten'd to their Hands, Feet, and Middle, ſqueezing the Sides ſo hard that they can ſcarcely ſtir. However, a little Money rightly apply'd may even ſoften this Severity of the Jailors, and make their Irons ſit eaſier. As for thoſe whoſe Faults are not very heinous, they have the Liberty of the Courts of the Priſon in the Day-time to walk about to take the Air; but in the Evening they are all call'd one after another, and ſhut up in a large dark Hall, or elſe in the little Rooms which they may hire for lodging more conveniently. A Centinel watches all the Night, to keep the Priſoners in profound Silence; and if the leaſt Noiſe is heard, or the Lamp which is to be kept lighted happens to be put out, immediate Notice is give to the Jailors, that they may remedy the Diſorder.

The Priſons well guarded.

Others are oblig'd to walk the Rounds continually, ſo that it would be in vain for any Priſoner to attempt an Eſcape; becauſe he would immediately be diſcover'd and ſeverely puniſh'd by the *Mandarin*, who viſits the Priſons very often, and ought always to be able to give an account of them: for if any fall ſick, he muſt anſwer for them, being oblig'd not only to provide them with Phyſicians and Remedies, at the Emperor's Expence, but alſo to take all poſſible Care for their Recovery. When any die, they are to inform the Emperor, who often orders the ſuperior *Mandarin* to examine, if the inferior have done their Duty. At theſe Times of viſiting, thoſe who are guilty of any capital Crime, appear with a melancholy Air, the Face pale and ghaſtly, the Head hung down, and the Feet trembling, whereby they endeavour to excite Compaſſion; but it is to no purpoſe, for the Deſign of their Impriſonment is not only to ſecure but alſo to afflict them, and become part of their Puniſhment.

Great Care taken of the Health of the Priſoners.

In large Priſons, ſuch as that of the ſupreme Court at *Pe-king*, Tradeſmen and Mechanics, as Tailors, Butchers, Sellers of Rice and Herbs, *&c.* are allow'd to enter, for the Service and Conveniency of thoſe who are detain'd in them: there are even Cooks to dreſs their Victuals, and every thing is done in order, thro' the Care of the Officers.

The Women's Priſon.

The Womens Priſon is ſeparate from that of the Men, and there is no ſpeaking to them but through a Grate, or at the Turning-Box, by which their neceſſaries are convey'd; but very rarely any Man goes near them.

In

In some Places when a Prisoner dies, his Body is not carry'd out thro' the common Door of the Prison, but through a Passage made in the Wall of the first Court, which serves only for the Dead. When Prisoners above the common Rank find themselves in Danger of Death, they desire, as a Favour, that they may go out before they expire, because they look upon it as an infamous thing for their Corps to be carry'd thro' that Passage, in so much that the greatest Curse a *Chinese* can bestow on the Person to whom he wishes ill, is to say, *May you be dragg'd thro' the Prison-Hole.*

Door for carrying out the Dead.

In *China* no Offences whatever escape Punishment, that of each being fix'd. The Bastonado is commonly apply'd for slight Faults, and the number of Blows proportion'd to the Quality thereof. It is the usual Chastisement inflicted by the Officers of War on the Soldiers, plac'd as Centinels in the Night-time in Streets and public Places of great Cities, who, when found asleep, are often punish'd on the Spot. If the number of Blows does not exceed twenty, it is accounted a Fatherly Correction, and is not disgraceful; for the Emperor himself causes it to be given to Persons of great Distinction, and afterwards sees and carries it to them as usual. A very small matter will incur this Fatherly Chastisement, as having filch'd any Trifle, us'd abusive Language, given a few Blows with the Fist; for if these Things reach the *Mandarin*'s Ears, he immediately sets the *Pan-tse* at work, for so that Instrument is call'd. After the Correction is over, they are to kneel at the Feet of the Judge, bow their Bodies three times to the Earth, and thank him for the Care he takes of their Education. The *Pan-tse* is a thick Piece of split *Bambû*, (which is a hard, massy, and heavy sort of Cane) several Foot long; the lower end is as broad as one's Hand, the upper smooth and small, that it may be more easily manag'd.

The Bastonado.

for what Faults inflicted.

The *Pan-tse* or Instrument describ'd.

When the *Mandarin* sits in Judgment he has before him on a Table, a Case full of small Sticks, about half a Foot long, and two Fingers broad, and is surrounded by Officers, holding *Pan-tse*, or Battoons in their Hands; who, upon a Sign given by the Magistrate taking out and throwing down these Sticks, seize the Offender, and lay him along with his Face towards the Ground, pull his Breeches over his Heels, and as many small Sticks as the *Mandarin* throws on the Ground, so many Officers give him five Blows each, with the *Pan-tse* on the bare Skin. They are chang'd every five Strokes, or rather two strike alternately five Blows, that so they may fall the heavier, and the Correction prove more severe. However, it is observable that four Blows are always reckon'd as five, which they call the *Grace of the Emperor*, who as a Father, out of Compassion for his People, constantly lessens the Punishment something. There is a way of mitigating it also by bribing the Officers, who have the Art of making the Blows fall so lightly as to be scarcely felt. A young *Chinese*, beholding his Father condemn'd to this Punishment, and ready to suffer, threw himself upon him to receive the Blows; which Act of Filial Piety so affected the Judge, that he pardon'd the Father for sake of the Son.

Form of applying it.

A *Mandarin* has Power to give the Bastonado not only in his Tribunal, but also wherever he is, even out of his own District; for which Reason when he goes abroad, he has always Officers of Justice in his Train, who carry the *Pan-tse*. If one of the People happening to be on Horseback, when the *Mandarin* passes by, does not alight, or crosses the Street in his Presence, it is sufficient Offence to incur five or six Blows by his Order; which is executed so nimbly, that often the honest Man has got his due, before those about him know any thing of the matter. Masters give the same Correction to their Scholars, Fathers to their Children, and Noblemen to their Domestics, with this Difference, that the *Pan-tse* is neither so long nor so large.

The *Pan-tse* always carry'd before the *Quân*.

Another Punishment, less painful but more infamous, is the Wooden Collar, which the *Portuguese* call *Cangue*. This *Kan ghe* is composed of two pieces of Wood, hollow'd in the Middle, to fit the Neck of the Offender; and when he is condemn'd by the *Mandarin*, they take the two pieces of Wood, lay them on his Shoulder, and join them together. By this means the Person can neither see his Feet, nor put his Hand to his Mouth, so that he cannot come to his Victuals without some other Person feeds him. Night and Day, he carries this disagreeable Load, which is heavier or lighter, according to the Nature of the Fault. The Weight of the common sort of *Kan ghe's* is fifty or sixty Pounds, but some weigh two hundred; and are so grievous to Criminals, that sometimes through Shame, Confusion, Pain, Want of Nourishment, and Sleep, they die under them. Some are three Foot square, and five or six Inches thick.

The *Kan ghe* or Wooden Ruff.

The Criminals, however, find different ways to imitigate this Punishment, some walk in Company with their Relations and Friends, who support the four Corners of the *Kan ghe*, that it may not press their Shoulders; some rest it on a Table or on a Bench; others have a Chair made with four Pillars of an equal Height, to bear up the Machine; some lie on their Bellies and make use of the Hole, their Head is in, as a Window, through which they impudently gaze at all that passes in the Street. When they have fix'd the two pieces of Wood about the Neck of the Criminal, in the *Mandarin*'s presence, they paste on each side over the Place where it joins, two long Slips of Paper, about four Inches broad, on which they clap a Seal, that the *Kan ghe* may not be open'd without its being perceiv'd. Then they write in large Characters the Crime for which this Punishment is inflicted, and the Time that it ought to last; for Instance: *This is a Thief; this is a disorderly and seditious Person; this is a Disturber of the Peace of Families; this is a Gamester, &c. he shall wear the* Kan ghe *for three Months in such a Place.*

Contrivances to make it fit easy.

The Offence written on it.

The

The Wearers expoſed in the moſt publicPlaces.

The Place, where they are expoſed, is generally at the Gate of a Temple which is much frequented, or at the Corners of crouded Streets, or at the Gate of the City, or in a public Square, or even at the principal Gate of the *Mandarin*'s Tribunal. When the Time of Puniſhment is expir'd, the Officers of the Tribunal bring back the Offender to the *Mandarin*, who, after exhorting him to amend his Courſes, frees him from the *Kan ghe*, and to take his Leave of him for that Time, orders him twenty Strokes of the *Pan-tſe*: for commonly in *China* all Puniſhments, except Pecuniary ones, begin and end with the Baſtonado, in ſo much that it may be ſaid, the *Chineſe* Government ſubſiſts by the Exerciſe of the Battoon.

Women puniſh'd with it.

This Puniſhment is more common for Men than Women, nevertheleſs, an ancient Miſſionary, P. *Contancin*, viſiting a *Mandarin* of a City of the firſt Rank, found a Woman near his Tribunal carrying the *Kan ghe*. She was a *Bonzeſs*, that is, one of thoſe Females who live in a kind of Nunnery, where Entrance is forbid to all Perſons whatever; who employ themſelves in worſhipping of Images and in Labour; and who do not keep their Vows, yet are oblig'd to live a Life of Chaſtity while they continue there. This *Bonzeſs* being accus'd of having had a Child, the *Mandarin* cited her before his Tribunal, and after giving her a ſevere Reprimand, told her; that ſince ſhe could not live continently, it was fit ſhe ſhould quit the Convent, and marry. However, to puniſh her, he condemn'd her to carry the *Kan ghe*; and to the Note containing her Crime, it was added, That in Caſe any Perſon would marry her, the *Mandarin* would ſet her at Liberty, and give her an Ounce and an half of Silver, to defray the Expences. Of this Sum, which is equal to ſeven Livres and ten Sous *French* Money, fifty Sous were to hire a Chair, and to pay the Muſicians; and the five remaining Livres were for bearing the Expence of the Wedding-Feaſt, to which the Neighbours were to be invited. It was not long before ſhe met with a Huſband, who demanding her of the *Mandarin*, ſhe was accordingly deliver'd to him.

Story of a *Bonzeſs* or *Chineſe* Nun.

Other Puniſhments for ſlight Faults.

Beſides the Puniſhment of the *Kan ghe*, there are ſtill others, which are inflicted for ſlight Faults. The ſame Miſſionary entering into a ſecond Court of the Tribunal, found young People upon their Knees; ſome bore on their Heads a Stone weighing ſeven or eight Pound, and others held a Book in their Hands, and read very diligently. Among theſe was a young marry'd Man, about thirty Years old, who lov'd Gaming to exceſs, and had loſt part of the Money given him by his Father, to carry on ſome little Buſineſs. Exhortations, Reprimands, and Menaces, proving ineffectual, his Parents deſirous, if poſſible, to cure him of ſo pernicious a Vice, carry'd him before the Tribnnal. The *Mandarin*, who was a Man of Honour and Probity, having heard the Father's Complaint, caus'd the young Man to draw near; and, after giving him a ſevere Reprimand, as well as very good Advice, with regard to Submiſſion, was going to order him the Baſtonado; when his Mother entred of a ſudden, and throwing herſelf at the *Mandarin*'s Feet, with Tears in her Eyes, beſought him to pardon her Son. The *Mandarin* being mov'd to Pity, order'd a Book to be brought, compos'd by the Emperor for the Inſtruction of the Empire, and opening it, choſe the Article which related to Filial Obedience. *You promiſe me*, ſaid he to the young Man, *to renounce Play, and to liſten to your Father's Directions; I therefore pardon you this Time, but go kneel down in the Gallery on the ſide of the Hall of Audience, and learn by Heart this Article of Filial Obedience: you ſhall not leave the Tribunal till you repeat it, and promiſe to obſerve it the Remainder of your Life.* This Order was punctually executed, the young Man remain'd three Days in the Gallery, learn'd the Article, and was diſmiſs'd.

Story of a young Gameſter.

Marking on the Cheeks, Baniſhments;

There are certain Enormities for which Offenders are mark'd on both Cheeks with a *Chineſe* Character, ſignifying thoſe Crimes; for others they are condemn'd to Baniſhment, or to draw the Royal Barks, which Servitude ſcarce ever laſts longer than three Years. As for Baniſhment it is often perpetual, eſpecially if *Tartary* is the Place of Exile; but before their Departure they are ſure to be drubb'd with a number of Blows proportionable to their Crimes.

Capital Puniſhment.

Strangling and beheading.

There are three different ways of puniſhing with Death, the firſt and mildeſt is Strangling, which is inflicted for the ſmaller ſort of Capital Offences; as, when a Man kills his Adverſary in a Duel. The ſecond is beheading, and this Puniſhment is inflicted for Crimes of a more enormous Nature, ſuch as Aſſaſſination. This Death is look'd upon as the more ſhameful, becauſe the Head, which is the principal part of a Man, is ſeparated from the Body; and that in dying they do not preſerve the Body as intire as they receiv'd it from their Parents. In ſome places they ſtrangle with a kind of Bow, the String of which being put about the Criminal's Neck, they draw the Bow, and by that Means choak him. In other Places they make uſe of a Cord, ſeven or eight Foot long, with a running Knot, in which the Neck being put, two Servants belonging to the Tribunal draw it hard at each End, and looſe it of a ſudden a Moment after; then they draw it as before, and the ſecond time they are ſure of doing the Criminal's Buſineſs. Perſons above the common Rank are always carry'd to the Place of Execution in Chairs, or cover'd Carts.

Form of Condemnation.

When the Criminal is to be condemn'd, the *Mandarin* orders him to be brought into the Tribunal, where commonly there is prepar'd a ſhort Repaſt; at leaſt before Sentence is given, they never fail to offer him Wine, which is call'd *Tſi-ſeng* (†). After the Sentence is read, the Criminal ſometimes breaks out into abuſive Language and Invectives againſt thoſe who condemn'd

(†) This Word *Tſi* [written in the *French Tſi*] is the ſame, with that made uſe of when they offer any thing to their Anceſtors. [Such naked Remarks, which are too frequent in this Author, can be of no great uſe to the Reader, without farther Explanation. All I can conjecture from it is, that *Tſi-ſeng* ſignifies *offer'd* or *Offering Wine*.]

condemn'd him; when this happens the *Mandarin* hears all with Patience and Compassion; but afterwards they put a Gag in his Mouth, and lead him to Execution. Some of those who go on Foot, sing all the Way, and drink chearfully of the Wine presented them by their Acquaintance; who wait their coming, in order to give them this last Proof of their Friendship.

Punishment of cutting in 10,000 Pieces.

There is another kind of Punishment which savours of Cruelty, and wherewith Rebels and Traytors are usually punish'd: this they call *Cutting in ten thousand Pieces.* The Executioner fastens the Criminal to a Post, and tearing the Skin off his Head pulls it over his Eyes: he mangles him afterwards in all Parts of his Body, which he cuts in many Pieces; and when he is tired with this barbarous Exercise, he abandons him to the Cruelty of the Populace and Spectators. This has been often practised under the Reigns of some Emperors, who are looked upon as barbarous; for according to the Laws, this third Punishment consists in cutting the Body of the Criminal into several Pieces, opening his Belly, and throwing the Carcase into the River, or a Ditch, as is done by great Malefactors.

None can be put to Death without the Emperor's express Order.

Unless in some extraordinary Cases, which are mentioned in the Body of the *Chinese* Laws, or wherein the Emperor permits Execution upon the Spot, no *Mandarin* or superior Tribunal can pronounce definitive Sentence of Death. The Judgments passed on all Persons for Crimes worthy of Death, are to be examin'd, agreed to, and subscrib'd by the Emperor. The *Mandarins* send to Court an Account of the Trials with their own Decision, mentioning the particular Law on which their Sentences is grounded; for instance, *Such a one is guilty of a Crime, and the Law declares, that those who are convicted of it, shall be strangled, for which Reason I have condemned him to be strangled.* These Informations being arrived at Court, the Superior Tribunal of Criminal Affairs, examines the Facts, the Circumstances, and the Sentence. If the Fact is not clearly stated, or the Tribunal has need of fresh Informations, it presents a Memorial to the Emperor, containing the Case and the Judgment of the inferior *Mandarin*, with this Addition: *To form a right Judgment, it is necessary that we should be informed of such a Circumstance; therefore we are of Opinion that the Matter should be sent back to such a* Mandarin, *that he may give us such Light therein as we could wish to have.* The Emperor makes what Order he pleases, but his Clemency always inclines him to do what is desired; that the Sentence, which concerns a Man's Life, may not be pronounc'd rashly, and without the most convincing Proof. When the superior Tribunal has receiv'd the Informations requir'd, it presents a second time its Deliberation to the Emperor, who either confirms the same, or else diminishes the Rigor of the Punishment; nay, sometimes he remits the Memorial, writing these Words with his own Hand: *Let the Tribunal deliberate farther upon this Affair, and make their Report to me.*

Mighty Tenderness for the Life of the Subject.

In *China* every thing is canvased with the strictest Care, when they are about condemning a Man to death. The Emperor [*Yong-ching*] gave Orders in 1725, that thenceforward none should be put to Death till after his Trial was presented to him three times. Agreeable to this Order the Criminal-Tribunal observe the following Method: Some time before the appointed Day, they cause to be transcribed in a Book, all the Informations that, during the Course of the Year, have been sent them from the inferior Judges, to which they join the Sentence given by each, and that of the Tribunal of the Court. This Tribunal afterwards assemble to read, review, correct, add, or retrench whatever they think fit. When every thing is settled two fair Copies are made out, one of which is presented to the Emperor for his private Reading and Examination; the other is kept to be read in the Presence of all the principal Officers of the Supreme Courts, that it may be amended as they shall advise. Thus in *China* the most vile and despicable Wretch enjoys a Privilege, which in *Europe* is granted to none but Persons of the greatest Distinction; namely, the Right of being judg'd and condemn'd by all the Houses of Parliament assembled in a Body (A.) The second Copy having been examin'd and corrected they present it to the Emperor; then it is written over again ninety eight times in the *Tartarian* Language, and ninety-seven in the *Chinese*: All which Transcripts being put into his Majesty's Hands, he gives them to be examin'd by his most skilful Officers of both Nations who are at *Pe-king*.

Dead Warrant.

When the Crime is very enormous, the Emperor, in signing the dead Warrant, adds: *As soon as this Order shall be receiv'd, let him be executed without any Delay.*

Execution-Day.

As for capital Crimes, which have nothing uncommon in them, the Emperor writes this Sentence underneath, *Let the Criminal be kept in Prison till* Autumn, *and then be executed.* For there is a fix'd Day in *Autumn*, whereon all Capital Offenders are put to Death.

Ordinary Kinds of Torture.

The ordinary Torture in *China* to extort Confession, is extremely acute and painful. 'Tis inflicted both on the Feet and Hands: for the former they make Use of an Instrument composed of three cross Pieces of Wood, of which that in the middle being fix'd, the two other move and turn about; in this Machine they put the Feet of the Criminal, and squeeze them so violently, that they make the Ankle Bone quite flat. They inflict it on the Hands by placing

(A) Nay, it is a much greater Privilege, and such as alone must convey a most noble Idea, both of the exceeding Happiness of the People and Mildness of the Government. For absolute and limited Monarchies are but Names, that is most limited and eligible, where the Constitution is best calculated for securing the Rights of the Subject, and preventing the Oppression of Ministers and Magistrates. Such is the Monarchy of *China*: where, the People are more free, from being in the most profound Subjection; and where, the most despotic Power in the Prince is reconciled, with the most perfect Liberty and Property of the Subject. A Paradox not to be solved on this Side of the Globe.

little Pieces of Wood between the Fingers of the Criminal, and tying them very hard with Cords, leave him for ſome time in this Torment. The *Chineſe* have Remedies to diminiſh and even ſtupify the Senſe of Pain during the Torture; others to heal the Priſoner who indeed recovers by their Aſſiſtance, ſometimes in a few Days, the former uſe of his Limbs (B). From the ordinary Torture I paſs to the extraordinary, which is inflicted for great Crimes, eſpecially High Treaſon, in order to diſcover the Accomplices, when the Fact has been proved; it conſiſts in making ſlight Gaſhes on the Offender's Body, and ſtripping off the Skin in narrow Slips like Fillets.

Extraordinary Torture.

Theſe are all the kinds of corporal Puniſhment appointed by the *Chineſe* Laws for Malefactors; tho' as I ſaid before, ſome Monarchs have inflicted others of a more inhuman Nature, but they have been deteſted by the Nation, and look'd upon as Tyrants for it: Such was the Emperor *Chew*, whoſe horrible Cruelties are mention'd in the Annals of the Empire. [p. 157.] This Prince, at the Inſtigation of *Ta-kya*, one of his Concubines, with whom he was deſperately enamour'd, invented a new kind of Puniſhment call'd *Pau-lo*: It was a column of Braſs twenty Cubits high, and eight in Diameter, hollow in the middle like *Phalaris*'s Bull, with openings in three Places for putting in fewel. To this they faſtned the Criminals, and making them embrace it with their Arms and Legs, lighted a great Fire in the Inſide; and thus roaſted them till they were reduc'd to Aſhes, in the Preſence of that Monſter of a Woman who ſeem'd to take Delight in ſo dreadful a Spectacle.

Horrid Puniſhment invented by the Emperor *Chew*.

Of the Plenty which Reigns in China.

Great Plenty of all Things in *China*,

IT may be ſaid, without Exaggeration, that *China* is one of the moſt fruitful, as well as large and beautiful Countries in the World: A ſingle Province of it might make a conſiderable Dominion, and flatter the Ambition of no mean Prince. Almoſt all that other Kingdoms afford may be found in *China*, but *China* produces an infinite Number of Things, which are to be found no where elſe.

to what owe-ing.

This Plenty may be attributed as well to the Depth of the Soil, as to the painful Induſtry of the Inhabitants, and the great Number of Lakes, Rivers, Brooks, and Canals, wherewith the Country is water'd. There are few Cities or even Burroughs in the Southern Provinces, but what one may go to by Water, becauſe no Part is deſtitute of Rivers or Canals. Rice is ſown twice a Year in ſome Provinces, and is much better than that which grows in *Europe*. The Land produces various other Sorts of Grain, ſuch as Wheat, Barley, Millet of ſeveral kinds, Beans, Peaſe that are always green, beſides black and yellow Peaſe, which they make uſe of inſtead of Oats to feed their Horſes; but in the Southern Parts all theſe Grains are of no eſteem, in companion of Rice, which is their common Food, as Wheat is in the Northern.

Hogs Fleſh a great Dainty

Of all the Fleſh of Animals, eaten in *Europe*, that of Hogs is reckon'd moſt delicious by the *Chineſe*, eſpecially the Rich who love their appetites; they prefer it to all the reſt, and make it, as it were, the Foundation of their Feaſts. Almoſt all People keep Hogs in their Houſes, to fatten, for they eat them the year round; it muſt be own'd that they are far better taſted than thoſe in *Europe*, nor is there finer Eating in the World than a *Chineſe* Ham. Wild-Mare's Fleſh is alſo in great Eſteem; and beſides Fowls, Hares, Rabbits, and other Animals, that we have in Plenty, Stags-pizzles, (C) Birds-neſts already ſpoken of [p. 302.] Bears-Paws, and the feet of diverſe Wild Creatures, which are brought ready ſalted from *Siam*, *Kamboya*, and *Tartary*, are Dainties fit for the Tables of Great Lords. The People are very well pleas'd with the Fleſh of Horſes and Dogs, even tho they dye of Age or Sickneſs; nay, they do not ſcruple eating Cats, Rats, and ſuch like Animals, which are openly ſold in the Streets. It is very good Diverſion to ſee the Butchers, when they are carrying the Fleſh of Dogs to any place, or dragging five or ſix to the Slaughter: for all the Dogs, drawn together by the cries of thoſe going to be kill'd, or the ſmell of thoſe already ſlain, fall in a Body upon the Butchers, who are oblig'd to go always arm'd with a long Staff or Whip to defend themſelves from their Attacks; and to keep the Places cloſe ſhut where they kill them, if they wou'd do it undiſturb'd.

Dogs, Cats, and Rats eaten.

Beſides the domeſtic Birds, they have on the Rivers and Lakes great Plenty of Water-fowl, eſpecially Wild-ducks; the manner of taking which deſerves mention. They put their heads into the Shells of large Gourds, with holes made in them to ſee and breathe through; then going naked into the Water, they walk or ſwim ſo low that nothing appears but the Gourds. The Ducks being accuſtom'd to See Gourds floating on the ſurface, and to play about them, approach them without Fear; when the Duck-hunter, taking them by the Feet, pulls them under Water to prevent their making a noiſe, wrings their Necks, and faſtens them to his Girdle, purſuing his Exerciſe till he has gotten a great number.

Way of catching Wild-Ducks.

Game.

Game is exceeding plenty. In ſeveral parts of *Pe-king*, during the Winter, are to be ſeen great Heaps of Animals, and Fowl of various kinds, harden'd by the Froſt and free from Corruption. There

(B) If this be ſo, methinks the *Chineſe* Surgeons muſt far excel the *European*; and their Method of curing Wounds and Contuſions be well worth enquiring after.

(C) Theſe Dainties are in great Requeſt in ſeveral Parts of *England*, and are called *Inch-pins* in many Places.

There are a prodigious number of Bucks, Does, Wild-hores, Goats, Elks, Hares, Rabbits, Squirrels, Cats, Field-Rats, Geeſe, Ducks, Wood-cocks, Partridges, Pheaſants, Quails, and ſeveral other Creatures not to be met with in *Europe*, which are ſold exceeding cheap.

The Rivers, Lakes, Pools, and even Canals are full of all ſorts of Fiſh: nay, they abound in the very Ditches, which are made in the middle of the Fields to preſerve the Water, whereof the Rice ſtands in continual Need. Theſe Ditches are ſtock'd with the Water mixt with the Spawn of Fiſh, which, as we have already mention'd,[p. 19.] are carry'd in Boats into all Parts of *China*. The young Fry being ſmall, and almoſt imperceptible, are fed with Lentils that grow in the Marſhes, or yelks of Eggs, much in the ſame manner as domeſtic Animals are nouriſh'd in *Europe*; they preſerve the large Fiſh by means of Ice, and filling great Boats with them, carry them as far as *Pe-king*. There is ſcarce any ſort of Fiſh in *Europe* but what is to be met with in *China*, as, Lampreys, Carps, Soals, Salmons, Trouts, Shads, Sturgeons, *&c.* beſides a great many others of an excellent Taſte, quite unknown to us; whereof I ſhall mention a few by way of ſpecimen, it being impoſſible to give an account of all the different kinds. Fiſh.

One of thoſe in greateſt Eſteem, and which weighs about forty Pound, is call'd *Cho-kya-yu*, that is, the *Armour-Fiſh*; it is ſo nam'd becauſe its Back, Belly, and Sides, are cover'd with ſharp Scales, plac'd in ſtrait Rows, one over another, much like Tiles on the Roof of an Houſe. It is an admirable Fiſh, exceeding white, and taſtes not unlike Veal. In calm Weather they catch another ſort of delicate Fiſh, which the People of the Country call the Meal-Fiſh, on account of its extraordinary Whiteneſs, and becauſe the black Pupils of its Eyes are inclos'd with two Circles reſembling very bright Silver. There are ſuch prodigious Shoals of them in the Sea near the Province of *Kyang-nan*, that they commonly take four hundred Weight of them at one draught of the Net. *Cho-kya-yu*, or Armour Fiſh. Meal-Fiſh.

One of the beſt ſorts of Fiſh *China* affords, reſembles a Sea-Bream: it is caught in the fourth and fifth Moon, and commonly ſold for a little more than a Farthing a Pound, whereof it weighs five or ſix, and for about twice as much, twenty Leagues up the Country, where it is carried. When this Fiſhing time is over, there comes from the Coaſts of *Che-kyang* large Barks, loaded with another kind of freſh Fiſh reſembling *New-foundland* Cod; it is incredible what a Conſumption there is of them, in the proper Seaſon, along the Coaſts from *Fo-kyen* to *Shan-tong*, beſides the prodigious Quantity that is ſalted in the Country where they are caught. The plenty of this fiſhery appears in that they are ſold at a very low Price, notwithſtanding the Merchants are at great expence to procure them: for they muſt firſt buy a Licence of the *Mandarin* to trade, then they muſt hire a Bark, buy the Fiſh as ſoon as it is caught, and lay them in the Hold, on Beds of Salt, in the ſame manner as they pack up Herrings in Tuns at *Diepe*; by which means the Fiſh is tranſported into the moſt diſtant Provinces, even in the time of the greateſt Heats. There is likewiſe brought a ſurprizing Quantity of other Salt-fiſh from the Sea-coaſt, from the ſixth to the ninth Moon. In the Province of *Kyang-nan*, one meets with very large Fiſh, which, coming out of the Sea or yellow River, throw themſelves into vaſt Plains cover'd with Water; but matters are ſo ingeniouſly contriv'd (D), that the Water runs off as ſoon as the Fiſh are entred: ſo that being left on dry Land they are taken without Difficulty, ſalted, and ſold to the Merchants, who load their Barks with them at a very cheap Rate. Sort of Sea-Bream and Cod. Salt-Fiſh.

In the great River *Yang tſe kyang*, over againſt the City *Kyew-kyang fû*, where it is above half a League broad, they catch all ſorts of excellent Fiſh; and among others, one call'd *Whang-yu*, that is, *the yellow Fiſh*. It is of an extraordinary Size, (ſome of them weighing upwards of eight hundred Pound) as well as an exquiſite Taſte, nor is there any Fiſh in the World that eats more firm; they are caught only at certain Seaſons, when they come out of the Lake *Tong-ting hû* into this River. This Lake, which is alſo call'd the Lake of *Zhau* [*or Jau chew*] is form'd by the Confluence of four Great Rivers, each as large as the *Loire*, which come from the Province of *Kyang-ſi*. It is thirty Leagues in Circumference, and is ſubject to Storms like the Seas of *China*, it being the greateſt Lake belonging thereto: for almoſt every Province has Lakes of prodigious Extent, ſuch are the *Hong-tſe Hû*, the *Ta Hû*, the *Poyang Hû* &c. *Whang yu*. or Yellow Fiſh.

We have already ſpoken, in the general View of this Empire, of a very extraordinary Fiſh call'd the *Golden* or *Silver Fiſh*, which the Grandees keep in their Courts or Gardens as an Ornament to their Palaces; and *P. Le Comte*, from whom we gave the Account, adds ſome farther Particulars which ought not to be omitted. "Theſe Fiſh (ſays he) are commonly the length of "one's Finger, and proportionably thick. The Male is of a beautiful Red from the Head to "more than half way down the Body, and the remaining Part, together with the Tail, is gilded; "but accompany'd with ſuch a bright and dazling Luſtre, that our beſt Gildings fall vaſtly "ſhort of it. The Female is white, the Tail, and ſome part of the Body, having a perfect Reſem- "blance of Silver. The Tail of neither kind is ſmooth and flat, like that of other Fiſh, but forms "a ſort of Tuft, thick and long, which adds a particular Beauty to this little Creature, whoſe "Body beſide is finely ſhap'd. Thoſe who feed them ought to take great Care, becauſe they are "exceeding delicate, and ſenſible of the leaſt Injury from the Weather. They are kept in a very "large and deep Baſon; at the Bottom of which there is commonly put an earthen Pan, "turn'd upſide down, and made with Holes in it, that in hot Weather they may retire "and have a Shelter from the Sun. The Water is chang'd three or four times a Week, but *Kin yu*, or Golden Fiſh. exceeding beautiful, and tender; how kept and managed.

(D) This muſt be a very curious Contrivance; I wiſh the Author had given ſome Account of it.

" but in ſuch a manner, that the freſh runs in while the other runs out, that the Baſon may never " be dry; they likewiſe ſtrew on the Surface certain Herbs, which keep the Water always " green and cool. If they are oblig'd to tranſport the Fiſh from one Veſſel to another, great Care
Eaſily kill'd. " muſt be taken not to handle them, for thoſe which are touch'd die ſoon after or decay; there- " fore they make Uſe of a ſmall Net, the Mouth of which is faſten'd round a Hoop, wherewith " they take them up by degrees, the Threads being woven ſo cloſe together that they have time " to put them into freſh Water before the old runs out. A great Noiſe, like that of Guns or Thun- " der, a ſtrong Smell, or a violent Motion, hurts and ſometimes kills them; as I obſerv'd upon " the Sea, where we carry'd ſome of them, every time the Guns were fired, or Pitch and Tar
Their Food. " were melted. Beſides, they live upon almoſt nothing; the imperceptible Worms that are bred in " the Water, or the little earthy Particles mixt with it, are ſufficient to keep them alive. Never- " theleſs from time to time they throw in ſmall Bits of Paſte: but there is nothing better for " them than Wafers, which ſoak'd make a kind of Broth they are extremely fond of, being in " reality, very proper Food for ſuch delicate Creatures.

Very proli- fic. " In hot Countries they multiply exceedingly, provided the Spawn, that ſwims upon the Sur- " face of the Water, be carefully taken away; for otherwiſe they would devour it. Being plac'd in " a particular Veſſel expos'd to the Sun, it is kept there till the heat animates the young Fry. They " are at firſt quite black, which colour ſome always retain; but the reſt change by degrees to red or " white, to Gold or Silver, according to their different kinds. The Gold and Silver begin to " appear at the end of the Tail, and extend more or leſs towards the middle of their Bodies, " according to their reſpective Natures.

Further Remarks on the golden Fiſh. Some new Informations gain'd from the *Chineſe*, who deal in theſe ſmall Fiſh, and get their Livelihood by breeding and ſelling them, give me occaſion to make ſome farther Remarks:

Their Size. I. Tho' they are commonly no longer than one's Finger, ſome grow to the length and thick- neſs of the largeſt Herrings.

How diſtin- guiſhed. II. It is not the red or white Colour that diſtinguiſhes the Male from the Female: but the lat- ter are known by ſeveral ſmall white Spots about their Gills, and little Fins that are near them; and the Males, by having theſe places bright and ſhining.

III. Tho' the Tail is commonly in the ſhape of a Tuft, yet often it is like that of other Fiſh.

Food. IV. Beſides the ſmall Balls of Paſte above mention'd, they give them the yelks of Eggs boil'd hard, or lean Pork, dry'd in the Sun, and reduc'd to very fine Powder. They ſometimes put Snails into the Baſon where they are kept, becauſe their Slime, which ſticks to the ſides of the Veſſel is excellent Food for theſe little Creatures, who ſtruggle about getting to it. They are alſo very fond of little reddiſh Worms, found in the Water of ſome Reſervoirs.

How propa- gated. V. They ſeldom multiply after they are ſhut up in theſe Veſſels, becauſe they are too much confin'd: for if you would have them breed, you muſt put them in Reſervoirs, where the Water runs, and is deep in ſome Places.

VI. After the Water is drawn out of the Well, to fill the Veſſel where the Fiſh are put, it ought to be left to ſettle, five or ſix Hours, otherwiſe it would be too crude and unwholeſome.

VII. If you perceive that the Fiſh are ſpawning, which happens about the Beginning of May, you ſhould ſcatter Graſs upon the Surface of the Water that the Spawn may cling to it; and when you perceive the ſpawning is over, or that the Males ceaſe to follow the Fe- males, the Fiſh muſt be remov'd into another Veſſel, that the Spawn may be expoſed in the Sun for three or four Days: and at the End of forty or fifty Days, the Water muſt be chang'd, becauſe the ſmall Fry begin then to appear diſtinctly.

Theſe Remarks will not be uſeleſs, in caſe the Golden Fiſh ſhould ever be brought into *Europe*, as they have already been carry'd to *Batavia* by the *Dutch*.

Way of fiſh- ing with Birds. Beſides the Nets and Lines that are us'd by the *Chineſe*, the firſt in their great Fiſheries, the latter in their ſmall, they have another way of fiſhing, which is ſingular enough, and very diverting: for in ſeveral Provinces they rear a certain Bird reſembling a Raven, but the Neck is a great deal longer; the Beak alſo is long, ſharp, and crooked: It being a kind of Cormorant, which they teach to fiſh, much in the ſame manner as we bring up Dogs to catch Hares.

See the Fi- gure. In the Morning when the Sun riſes, one may ſee on the Rivers a conſiderable Number of Boats, and ſeveral of theſe Birds ſitting at the Head of them. Then the Fiſher-men turning their Boats about, at the Signal given by ſtriking the Water with an Oar, the Cormorants fly into the River, one here, another there, and diving to the Bottom, ſeize the Fiſh they light on by the middle; then riſing up again, they carry it to the Bark: where the Fiſherman receiving it, takes the Bird and holding its Head downwards, paſſes his Hand along the Neck to make it diſgorge the ſmall Fiſh that it had ſwalow'd, but is hindred from going into the Gullet by a Ring put on the lower Part of the Neck; which, after the fiſhing is quite over, they take off and give them ſomething to eat. When the Fiſh happens to be too large for one Bird, they mutually aſſiſt each other; one takes the Tail, another the Head, and bring it to the Boat to their Maſter.

Another way of fiſh- ing with Boards. There is another way of taking Fiſh, which is very ſimple, and gives but little Trouble; for this Purpoſe they make uſe of long narrow Boats, nailing on each ſide, from one end to the other, a Plank two Foot broad. This Plank is japan'd with very white ſhining Varniſh, and ſlants gently till it almoſt touches the Top of the Water; in the Night-time, when it is us'd, they turn it towards the Moon, that the Reflection may increaſe its Splendor: ſo that the Fiſh, which are ſporting, eaſily miſtaking the Colour of the japan'd Plank for that of the Water, leap often on that Side, and fall either on the Plank or into the Boat.

In

In ſome Places the Soldiers ſhoot the Fiſh very dexterouſly with Arrows, which are faſten'd to the Bow with a Pack-thread, as well to prevent their being loſt, as to draw out the Fiſh when it is ſhot. In other Places there is ſuch a great Quantity in the Mud, that Men ſtanding up to the Girdle in the Water, pierce them with a three-fork'd Spear. Shooting Fiſh with Arrows.

The Land is not leſs productive in the multitude and variety of Fruits, than the Rivers and Lakes are of Fiſh. Here are Pears, Apples, Peaches, Apricots, Quinces, Figs and Grapes, eſpecially a kind of excellent Muſcadine; likewiſe Nuts, Plumbs, Cherries, Cheſnuts, Pomegranates, and almoſt all other Fruits to be met with in *Europe*, beſides many other Sorts not to be found there at all. Variety of Fruit in *China*.

However it muſt be confeſs'd that none of theſe Fruits, except the Muſcadine-Grapes and Pomegranates, is to be compar'd to ours; becauſe the *Chineſe* are not ſo ſkilful as the *Europeans* in cultivating the Trees, and improving the Flavour of the Fruit: They have too much Occaſion for their Land to propagate Rice and Wheat; yet their Peaches are as good as ours, nay one kind of them is better. In ſome Places they are unwholeſome, and muſt be eaten ſparingly, becauſe they bring on a Dyſentery, which is very dangerous in *China*. Their Apricots would not be bad, did they but give them Time to ripen. but not ſo good as in *Europe*.

It is from *China* that our Oranges came, but we have only one Kind, whereas they have ſeveral excellent Sorts, eſpecially one, which is in great Eſteem: they are ſmall, and the Rind is thin, ſmooth and very ſoft. There is another Sort that comes from the Province of *Fo-kyen*, that has an admirable Taſte; they are larger, and the Rind is of a beautiful Red: The *Europeans* commonly ſay that a Diſh of theſe Oranges would become the toppingeſt Tables in *Europe*. They have larger at *Kan-ton*, which are yellow, agreeable to the Taſte, and very wholeſome; they give them even to ſick Perſons, roaſting them firſt in hot Embers, then cutting them in two, and filling them with Sugar; the Juice being reckon'd a great Pectoral. Others have a ſharp Taſte, and are us'd by the *Europeans* in Sauces. Oranges of ſeveral ſorts.

Limons and Citrons are very common in ſome Southern Provinces, and extraordinary large; but theſe are ſcarce ever eaten, being only made uſe of for Ornaments in Houſes, where they put ſeven or eight in a *China* Diſh, to pleaſe the Sight and Smell; however, they are exceeding good when candy'd. Another ſort of Limon, not much larger than a Walnut, is likewiſe in great Eſteem; it is round, green, and ſharp, being reckon'd excellent for Ragous. The Tree that bears them is ſometimes put in Boxes, and ſerves to adorn the outward Courts or Halls of Houſes. Limons and Citrons.

Beſides Melons of the *European* kind, there are two other Sorts in *China*; one of which is very ſmall, and yellow within, has a ſweet Taſte, and may be eaten Rind and all in the ſame manner as we ſometimes eat Apples. The other kind, which is call'd a Water-Melon, is very large and long; the Inſide is white, and ſometimes red, containing a ſweet cooling Juice, that quenches Thirſt, and never does any Harm, even in the hotteſt Weather. To theſe may be added another Sort ſtill better, which comes from a place in *Tartary* call'd *Hami*, at a great Diſtance from *Pe-king*. Theſe Melons have this peculiar Quality, that they keep freſh for five or ſix Months together; great Proviſion is made of them every Year for the Emperor: but we have already ſpoken of them elſewhere. Melons.

To the above-mention'd Fruits, which we are acquainted with, we ought to add thoſe that are known to us only by the Relations of Travellers, and ſeem to have been imported into *China* from the neigbouring Iſlands, where they are found in very great Plenty: I mean the *Ananas*, the *Guavaes*, the *Bananas*, the *Cocoas*, *&c.* But beſides all theſe ſorts of Fruit, which it has in common with other Countries, there are ſeveral others of a peculiar kind, and very good Taſte, not to be met with any where elſe; ſuch are the *Tſe-tſe*, the *Li-chi*, and the *Long-yen* (A), which I have already deſcrib'd. [See p. 8.] Uncommon Fruits.

The Plains are ſo much taken up with Rice, that there is ſcarce a Tree to be ſeen in them; but the Mountains, eſpecially thoſe of *Shen-ſi*, *Ho-nan*, *Quang-tong*, and *Fo-kyen*, are cover'd with Foreſts, containing large ſtrait Trees of all kinds, very proper to be uſed in public Edifices, and eſpecially for building Ships; there are Pines, Aſhes, Elms, Oaks, Palm-Trees, Cedars, and ſeveral others little known in *Europe*. Trees.

Other Mountains are famous for their Mines, containing all ſorts of Metals; for their Medicinal Fountains, Simples, and Minerals. There you meet with Mines of Gold, Silver, Iron, Copper, Tin, white Copper, Quickſilver, Lapis Armenus, Cinnabar, Vitriol, Allum, Jaſper, Rubies, Rock-Cryſtal, Load-Stones, Porphyry, and Quarries of different kinds of Marble. Mines.

The Mountains alſo, eſpecially thoſe in the Northern Provinces, afford vaſt Quantities of Pit-Coal, of which there is a very great Conſumption; it is black, and is found between the Rocks in very deep Veins: then being broken into Pieces, it is burnt in the Stove belonging to the Kitchen. Some pound it, and wetting the Duſt with Water, make it into Lumps, which ſort of Fewel is us'd eſpecially by the common People. This Coal is very difficult to light, but when once it has kindled, it caſts a great Heat, and laſts a long time. It ſometimes yields a very bad Smell, and will ſuffocate thoſe who ſleep near it, if they have not the Precaution to keep cloſe by them a Veſſel full of Water; which draws the Smoke in ſuch a manner that at length it ſmells as diſagreeably itſelf. Pit-Coal.

(A) In the Original *Long ywen*, but this ſeems to be a Miſtake, it being written *Long yen*, p. 8, as well as in the Explanatory Table of Terms.

Much us'd for Fewel.

The Cooks belonging to the *Mandarins* and other great Men commonly make uſe of it, as well as Mechanics: ſuch as Victuallers, Dyers, Black-Smiths, Lock-Smiths, *&c.* however theſe latter find that it makes the Iron hard: It is alſo much us'd in Wind-furnaces, for ſmelting Copper. Theſe Coal-Pits are likewiſe found in the high Mountains near *Pe-king*, and ſeem to be inexhauſtible, conſidering this great City and the whole Province have been conſtantly ſupply'd from thence; and yet there is not a Family, how poor ſoever, but what has a Stove heated with this ſort of Fewel, which laſts a great deal longer than Charcoal.

Herbs and Roots.

Their Kitchen-Gardens are well furniſh'd with Herbs, Roots, and Pulſe of all ſorts; beſides the Kinds that we have, they have many others we know nothing of, which are more valuable than ours. They cultivate them very carefully, as being in conjunction with Rice, the chief Food of the People: Every Morning an infinite Number of Waggons and Beaſts loaden with them enter *Pe-king*.

Salt,

As it would be difficult to tranſport Salt from the Sea-Coaſts into the Weſtern Parts bordering on *Tartary*, Providence has wonderfully ſupply'd their Wants in that particular: for beſide the Salt-Pits found in certain Provinces, there is in other parts a ſort of grey Earth ſcatter'd up and down ſeveral Diſtricts in Spots, containing between three and four Acres each, which yield a prodigious Quantity of Salt. The manner of getting this Salt out of the Earth is remarkable: they make the Surface of the Land as ſmooth as Glaſs, with a little ſloping, that the Water may not lie on it; and when the Sun has dry'd it very well, ſo that it appears white from the Particles of Salt which are mix'd with it, they take it up, and raiſe it in little Heaps, beating it very well all over, that the Rain may ſoak into it. Afterwards ſpreading it upon large Tables, that are a little inclining, and have Ledges about four or five Fingers high, they pour a certain Quantity of freſh Water thereon; which ſoaking through diſſolves all the Particles of Salt, and carries them along with it into a large Earthen Veſſel, whereinto it runs, Drop by Drop, by means of a little Tube made on Purpoſe. The Earth, thus drain'd, does not become uſeleſs, but is laid aſide, and in a few Days time becoming quite dry, they reduce it to Powder, and lay it in the ſame Spot from whence it was taken; where having lain ſeven or eight Days, it becomes impregnated as before with abundance of Saline Particles, which are again ſeparated from it in the manner as above.

how got out of the Earth,

and prepar'd.

While the Men are working in this manner in the Fields, their Wives and Children are employ'd, in Huts built on the Place, in boiling the Salt Water, in very large, deep Iron Baſons, over an Earthen Stove; with Holes made in it, in ſuch manner that the Fire is communicated to all the Baſons alike, the Smoak being carry'd off by a long Funnel, made in form of a Chimney, at the end of the Stove. When the Water has boiled for ſome time, it grows thick, and changes by degrees into a very white Salt, which they ſtir inceſſantly with a large Iron Spatula, till it is quite dry. Whole Foreſts would ſcarce ſuffice to maintain the Fire neceſſary for the Salt which is making all the Year round; but as often there are no Trees in theſe Places, Providence ſupplies that Defect with large Quantities of Reeds, which grow in their Neighbourhood.

No Spices in *China*.

To ſay the Truth, the Soil of *China* produces no ſort of Spice, except a kind of Pepper, very different from that of the *Eaſt-Indies*; but the *Chineſe* meeting with it in Countries very near their own, procure it with ſo much Eaſe by their Commerce, that they have as great Plenty of it as if it grew at home.

Tho' moſt of the Neceſſaries of Life are found in all parts of the Empire, yet each Province yields ſomething different from, and in greater abundance than, another; as appears from the Geographical Deſcription already given of them.

Tartary, tho' full of Foreſts and Sand, is not intirely barren: for it furniſhes the fine Skins of Sables, Foxes, and Tygers, whereof the rich Furrs are made; plenty of Roots and Simples very uſeful in Phyſic; an infinite Quantity of Horſes for the Service of the Army; and numerous Herds of Cattle, which ſupply the Northern parts of *China* with Food.

Great Miſery in *China* not withſtanding ſo great Plenty.

Notwithſtanding this great Plenty it is however true, though a kind of a Paradox, that the moſt rich and flouriſhing Empire in the World is in effect poor enough; for the Land, though ſo very extenſive and fruitful, hardly ſuffices to ſupport its Inhabitants. One may venture to ſay, that to live comfortably they have need of a Country as large again: the City of *Kan-ton* only, where ſuch numbers of *Europeans* reſort every Year, contains more than a Million of Souls; and in a large Town, not above three or four Leagues diſtant, there are more People than at *Kan-ton* itſelf. Extreme Miſery forces them ſometimes to terrible Extremes; ſo that if one examines things at *Kan-ton* a little cloſer, he will not be ſo much ſurpriz'd at Parents expoſing ſeveral of their Children in the Streets, and giving their Daughters away for Slaves, or that ſuch an immenſe People ſhould be ſo much ſway'd by Intereſt. It is rather to be wonder'd at, that nothing more tragical happens; and that in a Time of Scarcity, when ſuch multitudes are ready to periſh with Hunger, they ſhould not have recourſe to violent Methods, as well as the People of *Europe*: the Hiſtories whereof furniſh us with many Examples.

Chineſe and *Europeans* compared.

Extraordinary Trees.

Tho' I have ſpoken a good deal already of the Animals and Trees to be found in *China*, yet I ſhall here give ſome farther Account of the more extraordinary Kinds: If I omit the reſt, it muſt be conſider'd that it is not my Deſign to write a Natural Hiſtory of the Empire, as has been already obſerv'd.

One

U-kyew-mû, or Tallow-Tree,

One of the moſt ſingular Trees, and which is not to be met with elſewhere, is the Tallow-Tree, call'd by the *Chineſe U-kyew-mû*, being very common in the Provinces of *Che-kyang*, *Kyang-nan*, and *Kyang-ſi*. *P. Martini* has given a pretty exact Account of it in his Deſcription of the City of *Kin-wha*, in the Province of *Che-kyang*. This Tree, which he compares to our Pear-trees, and is ſometimes as tall as the larger ſort of them, has alſo a great reſemblance of the Aſpin, and Birch-Tree, at leaſt with reſpect to the Leaves, and long Stalks; but the Trunk and Branches are for the moſt part of the Shape of our Cherry-Trees. The Bark is of a whitiſh Grey, ſomewhat ſoft to the Touch. The little Branches are long, ſlender, flexible, and furniſh'd with Leaves only from the Middle to the End; where they grow in a ſort of Tuft, but more ſmall than elſewhere, and often turning at the Edges ſo as to appear hollow like a *Gondola*. Theſe Leaves are of a dark Green, ſleek on the upper part, and whitiſh underneath; very thin, dry, moderately large, and in form of a Lozenge, only the Angles on the ſide are rounded off, and the End lengthen'd into a Point. They are join'd to the Branches by long Stalks, dry, and ſmall; the Ribs of the Leaf, as well as its Fibres, are round, dry, and ſlender. In the latter Seaſon, that is, towards *November* and *December*, they become red before they fall off, as happens to the Leaves of the Vine and Pear-Tree.

its Fruit.

The Fruit grows in Bunches, at the Extremity of the Branches; to which they are join'd by a very ſhort woody Stalk, that ſeems to be a Continuation of the Branch itſelf. This Fruit is inclos'd in a hard, woody, brown Capſula, or Huſk, a little rough, and of a triangular Figure; the Angles being rounded off, much in the ſame manner as thoſe of the ſmall Fruit, or red Berries of the Privet or Prime-Print, vulgarly call'd Prieſt-Cap. Theſe Huſks or Caſes commonly incloſe three ſmall Kernels, each about the ſize of a Pea, and round, excepting on the Sides where they touch, which is a little flat. Every Kernel is inclos'd with a thin Covering of white Tallow, pretty hard. The Stalk divides itſelf, as it were, into three other ſmaller, or rather Strings; which paſs through the middle of the Fruit, between the three Kernels, in ſuch manner, that the ends of the Strings enter the upper ends of the Kernels, whereat they ſeem to hang. When the Huſk, which is compoſed of ſix ſmall hollow oval Leaves, begins to open and fall off, as it does by degrees, the Fruit diſcovering itſelf makes a very agreeable Sight, eſpecially in Winter-time; for then theſe Trees appear cover'd over with ſmall white Bunches, which one would take at a Diſtance for ſo many Noſegays. The Tallow that envelopes the Fruit, being broken off into one's Hand, eaſily melts, and yields a greaſy Smell, not much unlike that of common Tallow.

The Tallow where generated,

its Qualities.

Before the Fruit is quite ripe, it appears round, which is probably the Reaſon why P. *Martini* ſays it is round; unleſs having examin'd only a few, that were not perfect in their Kind, he thought this to be their natural Figure: for in reality ſome are defective as to Shape, and beſides contain but one or two Nuts or Berries. The Nut has a pretty hard Shell including a kind of ſmall Kernel, about the Bigneſs of a large Hempſeed, which is cover'd with a brown Skin, and affords a great deal of Oyl; ſo that the ſame Fruit ſupplies the *Chineſe* both with Tallow for their Candles, and Oyl for their Lamps.

The Kernel of the Fruit yields Lamp Oyl.

The Candles made of the Tallow.

Theſe Candles are like the Segment of a Cone, which they light at the broad End; and the Wick is a little Stick, or hollow Reed, round which they wrap Cotton Thread, or elſe the Pith of a Ruſh of the ſame Bigneſs: this Ruſh ſerves alſo for the Wick of Lamps. One end of the Reed or ſmall Stick ſerves for lighting, and the other for fixing on the Candleſtick, which is made with a Point to enter into the Hollow of the Reed. This ſort of Candle, beſides being thick and heavy, readily melts when touch'd with the Hand. The Light it gives is pretty clear, but a little yellowiſh; and as the Wick is ſolid, and changes while burning into a hard Coal, it is not eaſily ſnuft, they uſing Cizars made for the Purpoſe.

The Tallow how ſeparated from the Fruit.

In order to ſeparate the Tallow from the Fruit, they pound the Shell and Nut both together, and boil it in Water; ſkimming off the Fat or Oyl as it riſes to the Top, which condenſes like Tallow when it is cold. To ten Pound of this Greaſe they ſometimes put three of Linſeed-Oyl, and a little Wax to give it a Body; whereof they make exceeding white Candles, tho' they alſo make red ones, by mixing Vermillion with the Compoſition.

The Cotton Shrub.

One of the moſt uſeful Shrubs in all *China* is that producing the Cotton; which the Huſbandmen, the ſame Day that they get in their Harveſt, ſow in the ſame Field, only breaking the Surface of the Ground with a Rake. After the Earth has been moiſten'd with Rain or Dew, there grows up by degrees a ſmall Shrub about two Foot high; the Flowers of which appear towards the beginning or middle of *Auguſt*, being generally yellow, but ſometimes red. This Flower is ſucceeded by a ſmall Button, growing in the Shape of a Pod of the Bigneſs of a Nut.

The Cotton grows in a Pod.

The fortieth Day after the Appearance of the Flower, the Pod opens of itſelf; and cleaving in three Places, diſcovers three or four little Bags of Cotton, extremely white, and of the ſame Figure as the Cod of a Silk-Worm. They are faſten'd to the Bottom of the open Pod, and contain Seed for the following Year. It is then time to get in the Crop; but in fair Weather the Fruit is left expos'd to the Sun two or three Days more, that ſo being ſwell'd by the Heat the Profit may be greater.

How ſeparated.

As all the Fibres of the Cotton are ſtrongly faſten'd to the Seeds which they incloſe, they make uſe of a ſort of Wheel to ſeparate them. This Engine conſiſts of two very ſmooth Rowlers, one

one of Wood and the other of Iron, about a Foot long, and an Inch thick. They are plac'd ſo cloſe together that there is no Vacancy between; and while one Hand gives Motion to the firſt Rowler, and the Foot to the ſecond, the other Hand applies the Cotton, which, looſening by the Motion, paſſes on one ſide of the Engine, the Seed remaining on the other. Afterwards they card and ſpin the Cotton, whereof they make Callico.

The Tree *Kû-ſhu*,

There is another Tree call'd *Kû-ſhu*, reſembling our Fig-Tree, both with reſpect to the Wood of its Branches, and its Leaves; the Root commonly ſends forth ſeveral Stalks or little Trunks like a Buſh, and ſometimes only one. The Trunk of ſome is ſtrait, round, and nine or ten Inches thick. The Branches conſiſt of a light pithy Wood, and are cover'd with a Bark like that of the Fig-Tree. The Leaf is deeply indented, eſpecially in two Places, whereby it becomes as it were divided into three Leaves, curiouſly hollow'd on each ſide. In Colour on both ſides, as well as the Contexture of the Fibres, it reſembles the Leaf of the Fig-Tree; only it is larger, thicker, and rougher on the upper ſide, but the under ſide is very ſoft, being cover'd with a fine Down. Some of them are not hollow'd at all, and have the Figure of a longiſh Heart.

yields a ſort of Size for Gilding.

This Tree yields a Milk, made uſe of by the *Chineſe* in gilding with Leaf-Gold, which is drawn off in the following manner: They make in the Trunk one or more Horizontal and Perpendicular Inciſions, and in the Slit put the Edge of a Sea-ſhell, or ſome ſuch Receiver; into which the Milk diſtilling they afterwards put it all together, and in uſing it draw with a Pencil what Figures they pleaſe upon Wood or any other Matter whatever: this done they apply Leaf-Gold, which ſticks ſo firmly thereon that it never comes off.

The Tree *Lung-ju-tſu*.

The Tree, which the *Chineſe* call *Lung-ju-tſu*, has a Trunk as large as our biggeſt Plum-Tree. It divides betimes into two or three thick Branches, and theſe again into ſmaller. The Bark is of a reddiſh grey Colour, and ſpotted like the Filbert-Tree; but the Extremity of the Branches is knotty, crooked, rough, and full of Pith, like the Walnut-Tree. The Fruit is ſomewhat oval, and when green, nearly reſembles Cherries, both in Colour and Shape, as well as the Stalk; which laſt is green and ſtringy; extremely long, and divided into ſeveral Branches, each whereof has one of theſe Berries hanging at the end. The Skin of the Fruit in ſome Places is full of little red Spots, is pretty tough, and incloſes a greeniſh Subſtance, which when ripe becomes like Pap: they uſe it in Winter to rub the Hands with, and prevent Chilblains.

This Fruit has a very hard Stone, like a Cherry-Stone, but a little oblong, and indented with five, ſix, and ſometimes ſeven Furrows. This Stone receives its Nouriſhment through a pretty large round Hole, that grows ſtraighter, as it approaches the incloſed Kernel, which is ſmall, and cover'd with a blackiſh Skin, not ſo hard as that of the Pippin of an Apple. Of the Trunk of this Tree they make Boards for common uſes.

If the *Chineſe* delighted, as we do in *Europe*, to adorn their Gardens, and make fine Alleys, they might, by cultivating their Flowers, and employing certain Trees peculiar to their own Country, have very agreeable Walks; but as nothing ſeems to them more ridiculous than to walk backward and forward, merely for the ſake of Walking, they take no care to make uſe of the Advantages which Nature has beſtow'd upon them.

The Tree *Mo-lyen*.

Among the Trees that I am ſpeaking of, there is one call'd *Mo-lyen*, as thick as the ſmall of one's Leg; its Branches are ſlender, full of Pith, and cover'd with a red Rind, ſpeckled with whitiſh Spots, like a Filbert-Tree. They have not many Leaves, but to make amends for that Defect, they are very large, being broader towards the Top than in the Middle or lower part. They are thin and pretty dry; their Ribs and principal Fibres are cover'd with a fine whitiſh Down. They are join'd to the Tree by Stalks, which ſpread ſo much towards the Bottom, that it may be ſaid they embrace the Branch, and that the Branch proceeds from it, as out of a little Tube, making an Elbow in this Place.

From amidſt the Stalks proceed little Buds of an oval Figure, cover'd with Down; which, opening in December, or the Depth of Winter, become large Flowers, like the Mountain-Lilly, compoſed of ſeven or eight Leaves full of long Fibres, of an oval Figure, and pointed at the Extremities. Some of theſe Trees bear yellow Flowers, ſome red, and others white; the Leaves fall at the ſame time, and often even before the Flowers are open'd.

The Tree *La-mwe*.

Another Tree call'd *La-mwe* has ſome Reſemblance of our Bay-Tree as to the ſize and figure, as well as the ſhape of its Branches; which yet are wider, and furniſh'd with Leaves oppoſite each other, growing by Pairs on ſhort Stalks. The greateſt Leaves are almoſt as large as thoſe of the common Laurel, but neither ſo thick, nor ſo dry; growing leſs and leſs in proportion to their Diſtance from the end of the Branch. In the Depth of Winter there proceed from between the Leaves ſmall yellow Flowers, of an agreeable Smell, not much unlike that of the Roſe.

The Tree *U-tong-ſhu*.

Nothing can be fitter to adorn a Garden than the Tree call'd *U-tong ſhu*; which is very large, and reſembles the Sycamore; its Leaves are long, broad, and join'd to a ſtalk of a Foot in Length. This Tree is ſo buſhy, and crouded with Tufts, that the Rays of the Sun cannot penetrate. The manner of bearing its Fruit is very extraordinary: towards the end of Auguſt there grow at the extremities of the Branches, inſtead of Flowers, ſmall Tufts of Leaves, which are different from the reſt, being more white, ſoft, and not ſo broad. On the Edge of every Leaf are generated three or four ſmall Grains of the bigneſs of a Pea, containing a white Subſtance, of a Taſte not unlike the Kernel of a Hazle-nut before it is ripe.

The Tree call'd *Cha-wha* would alſo be a great Ornament for Gardens. There are four kinds of it, which bear Flowers, and reſemble our *Spaniſh*-Laurel in the Wood and Leaves: theſe latter do not fall off during the Winter. The Trunk is commonly as thick as one's Thigh. The Top is ſhap'd like the *Spaniſh*-Laurel. Its Wood is of a whitiſh Grey, and very ſleek. The Leaves, which are rang'd alternately on each ſide of the Branches, are as large as thoſe of the *Spaniſh*-Laurel, but of an oval Figure, pointed at the ends, and indented on the edges like a Saw; they are alſo more thick and firm, being of a dark Green on the upper ſide, like the Leaf of an Orange-tree, and yellow underneath, with pretty thick Stalks. The Tree *Cha-wha*.

At the Place where the Stalks join to the Tree proceed Buds of the Bigneſs, Figure, and Colour of a Hazle-nut; they are cover'd with fine white Hair, and have a Ground like that of Sattin. In the Month of December theſe Buds become Flowers, which are double and of a reddiſh Colour like ſmall Roſes; they are ſupported by a Calix or Cup, and join'd immediately to the Branch without any Stalks,

The Trees of the ſecond kind are very high: the Leaf is rounded at the end, and the Flowers, which are large and red, being intermix'd with the green Leaves, make a very agreeable ſhow. The two other kinds bear Flowers alſo, but they are ſmaller and whitiſh: the middle of this Flower is full of ſmall Filaments, which have each a yellow flat Top, much like thoſe in common Roſes, with a ſmall round Piſtil in the middle; at the bottom whereof is a ſmall green Ball, which as it grows, forms the Film, incloſing the Seed.

There is another remarkable kind of Tree, partaking ſomewhat both of the Juniper and Cypreſs; for which reaſon the *Chineſe* call it *Tſe-ſong*, that is, *Juniper*, and *Ywen-pe*, or *Cypreſs*. The Trunk, which is about a Foot and a half in Circumference, ſends forth Branches almoſt from the very Ground, ſubdivided into a great number of others, which ſtretching out at ſome Diſtance from the Trunk, form a thick green Buſh. The Tree is cover'd with a Multitude of Leaves, ſome like Cypreſs, and the reſt like thoſe of Juniper; that is to ſay, the latter are long, narrow, and ſharp, having this peculiarity, that they are diſpos'd along the Boughs in Rows four, five, or ſix in Number: ſo that looking on the Boughs from the end, they appear like Stars of four, five, or ſix Rays; the Leaves of the firſt Row covering thoſe of the under Rows ſo exactly, that thro' the Spaces between, one may ſee diſtinctly to the bottom of the Bough. The Boughs or Twigs, which are cover'd with theſe long Leaves, are found principally at the lower part of the Branches, for towards the Top you behold nothing but Cypreſs. The *Tſe ſong* or *Ywen Pe*, a very remarkable Tree. Odd Situation,

Nature ſeems to have taken Pleaſure, in mingling theſe two ſorts of Leaves in ſuch a manner, that ſome Branches are entirely Cypreſs, and theſe are the more large and numerous; others intirely Juniper; ſome are half one and half the other: in ſhort, ſometimes one beholds a few Cypreſs Leaves grafted at the end of a Juniper Bough; at other times ſome ſmall Juniper Bough ſhooting from the bottom of a Cypreſs Branch. The Bark of this Tree is ſomewhat rugged and of a greyiſh brown Colour, inclining a little to the red in ſome Places. The Wood is of a reddiſh white, like that of the Juniper, with a ſpice of Turpentine in it. The Leaves, beſides the Smell of Cypreſs, have an aromatic Scent, but their Taſte is tartiſh and very bitter. The Tree bears ſmall round green Berries little larger than thoſe of Juniper; the Pulp is of an Olive green, and has a ſtrong Smell. The Fruit is join'd to the Branches by long Stalks of the ſame Nature as the Leaves: It contains two reddiſh ſeeds in the ſhape of Hearts, and as hard as Grape-Stones. The Trunk of ſome of theſe Trees is tall and ſlender, having Branches no where but at the top, which ends in a Point almoſt like the Cypreſs: there are others of the Dwarf-kind, growing no higher than ſeven or eight Foot; but as their Trunk and Branches are crooked and wrinkled, there is reaſon to believe the *Chineſe* ſtunt their Growth by cutting them. When the Tree is young, all the Leaves are long, like thoſe of Juniper; but when it is old, they reſemble the Cypreſs. Variety and Mixture of its Leaves.

I ſhould never have done were I to deſcribe the reſt of the uncommon Trees or Shrubs, to be met with in *China*; and yet I cannot poſſibly neglect to ſpeak of the famous Plant call'd *Jin ſeng*, which is ſo much eſteem'd in the Empire, where it bears a very great Price, and is conſider'd as the moſt excellent Cordial. It grows no where but in *Tartary*, for that which comes from the Province of *Se-chwen* is not worth mentioning. As *P. Jartoux* had full Opportunity and Leiſure to examine this Plant attentively on the Spot, when he aſſiſted in making the Map of the Country by the Emperors Order, he has drawn it according to its proper Dimenſions, and explain'd its Properties and Uſe as follows: The famous Plant of *Jin ſeng*.

" The moſt ſkilful Phyſicians of *China*, ſays he, mix it in all the Medicines they prepare " for the great Lords; the Price being too high for the common People; they pretend that it is a " Sovereign Remedy for Decays caus'd by exceſſive Labour, either of Body or Mind; that it " diſſolves Phlegm, heals the Weakneſs of the Lungs, cures Pleuriſies, ſtops Vomiting, ſtrengthens the Stomach and creates an Appetite; cures the Vapours, and ſhortneſs of Breath by " ſtrengthening the Breaſt; fortifies the Vital Spirits, generates Lympha in the Blood; in ſhort, " is good for Vertigo's and Dimneſs of Sight, and prolongs the Life of old Perſons. Its Medicinal Qualities.

" It is hardly to be imagin'd that the *Chineſe* and *Tartars* would ſet ſo great a value on this " Root, if it did not conſtantly produce good Effects; even thoſe who are in Health frequently " uſe it to ſtrengthen their Conſtitution. As for me I am perſwaded that if it was in the Hands " of *Europeans*, who underſtand Pharmacy, it would prove an excellent Remedy, after they had " examined the nature of it, and found the proper quantity to be given in different Diſorders. " It is very certain that it rarifies the Blood, as well as warms and puts it in motion; that it aſſiſts " Digeſtion, and ſtrengthens in a ſenſible manner. After having deſign'd what I ſhall deſcribe

" in the Sequel, I felt my Pulſe to know what Condition it was in: I then took one half of the root
" quite raw and unprepar'd, and an hour after found my Pulſe more full and quick, my Appetite
" alſo return'd, I felt my ſelf much ſtronger, and was more fit for travelling than before.

Reſtores Loſs of Strength and Spirits by Fatigue.

" However, I did not depend much upon this Proof, attributing the Change I found, to the
" Reſt we had taken that Day: but four Days after, finding my ſelf ſo fatigu'd and exhauſted
" with Labour, that I could hardly ſit upon my Horſe, a *Mandarin* of our Company perceiving
" it, gave me one of theſe Roots, whereof I immediately took the half, and about an Hour after
" my ſtrength return'd. I have often uſed it ſince, and always with equal Benefit; I like-
" wiſe obſerv'd that the Leaf, and eſpecially the Fibres, chew'd while it was freſh, produc'd very
" near the ſame Effect.

Leaves preferr'd to Tea.

" We often made uſe of the Leaves of *Jin ſeng* inſtead of Tea, as the *Tartars* do; after
" which I found myſelf ſo well, that I preferr'd them to the very beſt Tea. The Colour is alſo
" agreeable, and when one has taken it two or three times, both the Smell and Taſte prove
" very grateful.

Decoction of the Root,

" As for the Root it requires a little more boiling than Tea, in order to draw it ſuffici-
" ently: this Practice is obſerv'd by the *Chineſe* when they give it to ſick Perſons, in which
" caſe they ſeldom uſe above the fifth Part of an Ounce of the dry Root. As for thoſe who are
" in Health, and take it by the way of Prevention, or for ſome ſlight Diſorder, I would not
" adviſe them to take more than a tenth Part of an Ounce at a time, nor ought they to uſe
" it every Day.

how prepar'd.

" The manner of preparing it is this: they cut the Root in ſmall Slices, and put them in an
" earthen Pan well glaz'd, on which they pour a Gallon of Water; then taking care that the
" Pan be cover'd very cloſe, they put it on a ſlow Fire, and when the Water is boil'd all away,
" to about a cup-full, it muſt be drank immediately. They then pour in the ſame quantity of
" Water as before, and boil it after the ſame manner to extract all the Juice, and the ſpiritu-
" ous Parts of the Root that remain. Theſe two Doſes are taken one in the Morning, and the
" other in the Evening.

Country where the Plant grows.

" With reſpect to the Places where this Root grows, it may ſuffice to ſay in general: that
" it is found between the thirty ninth and forty ſeventh Degree of North Latitude, and between
" the tenth and twentieth Degree of Longitude, Eaſt from *Pe-king*. Within theſe Limits there
" is a long Chain of Mountains cover'd and ſurrounded with thick Foreſts, which render
" them almoſt inacceſſible. On the Declivity of theſe Mountains, and in theſe thick Foreſts, on
" the Brinks of the Channels, made by the Torrents, or about the Rocks at the Foot of Trees,
" and amongſt all ſorts of Herbs is the *Jin ſeng* found; but it is never to be met with in Plains
" Valleys and Marſhes, at the Bottom of theſe Channels, or in Places too much expoſed.
" If the Foreſt be conſum'd by Fire, this Plant does not appear again till three or four Years
" after, which ſhews that Heat is an Enemy to it; accordingly it hides itſelf from the Sun as
" much as poſſible: whence it may be preſum'd, that if it is to be found in any other Country
" in the World, *Canada* is the moſt likely Place; whoſe Foreſts and Mountains, according
" to the Report of thoſe who have lived there, very much reſemble theſe I am ſpeaking of.

Strictly guarded.

" The Parts where the *Jin-ſeng* grows, are ſeparated from *Quang-tong*, call'd *Lyau tong* in
" our ancient Maps, by a Barrier of wooden Stakes, which encloſes that whole Province; in
" the Neighhourhood of which the Guards are continually patroling to hinder the *Chineſe* from
" going out to ſeek this Root. But in ſpite of all their Vigilance, the *Chineſe* are tempted, by the
" Thirſt of Gain, to ſlip into thoſe Deſarts, ſometimes to the Number of two or three thou-
" ſand; at the Hazard of looſing their Liberty and the Fruits of their Labour, if they are ſur-
" priz'd, either going out of the Province, or returning into it.

Army ſent to gather it.

" The Emperor chuſing that the *Tartars*, rather than the *Chineſe*, ſhould reap the Advan-
" tage made by this Root, gave Orders, in 1709, to ten thouſand *Tartars* to go and gather all
" the *Jin-ſeng* they could find; on Condition that each of them ſhould give his Majeſty two
" Ounces of the beſt, and for the Remainder they were to be pay'd its Weight in fine Silver:
" by this means it was reckon'd that the Emperor got that Year about twenty thouſand *Chineſe*
" Pound Weight of it, which did not coſt him above the fourth part of the Value. We met
" by chance ſome of theſe *Tartars* in the middle of thoſe frightful Deſarts; whoſe *Mandarins*
" were not far out of our Road, and came one after another to offer us Oxen for our Subſiſ-
" tence, according to the Command they had receiv'd from the Emperor.

Order obſerv'd by the Military Botaniſts.

" The following, is the order obſerv'd by this Army of Herbaliſts: after they have divided the
" Country according to their ſtandards, the Soldiers of each Company, being a hundred in Num-
" ber, extend themſelves in a Line, till they come to the Limits appointed them, leaving a certain
" Diſtance between every ten: then they carefully ſeek after the Plant, advancing inſenſibly on
" the ſame Point of the Compaſs; and in this manner they paſs over the ſpace of Country allotted
" them, in a certain number of Days. When the time is expir'd, the *Mandarins* fixing their
" Tents in Places, where there is good Paſture for their Horſes, ſend their orders to every Com-
" pany, and to know if their number be compleat; for in caſe any Perſon is wanting, as it often
" happens, either by their ſtragling too far, or being devour'd by Wild-beaſts, they ſearch for
" him a Day or two, and then fall to work again, in the ſame manner as before.

Gathering *Jin ſeng* hard Service.

" Theſe poor People ſuffer greatly in this Expedition, for they carry neither Tents nor Beds
" with them, every one being ſufficiently loaded with his Proviſion of Millet bak'd in an Oven,
" which is to ſerve him the whole Time of his Journey: ſo that they are oblig'd to ſleep under

" a

This PLATE is Inscribed to EDW. MILWARD MD. a worthy Promoter of this Work

Rhubarb p. 13

The Root of C. Jinseng p. 322

Flower and Leaf

Another Root

NB This Plant is but one 3d. of its true Height & Size

Remainder of the Stalk

Two Sorts of Cotton Trees

p. 329.

Tong shu or The Varnish Tree p. 9

Fû lin

Tea Shrub p. 10

Li chi p. 8

Jaca

Bambûs a sort of Reeds p. 10

Betel p. 14

J. Basire Sculp.

" a Tree, covering themſelves with ſuch Branches or Pieces of Bark, as they can find. The " *Mandarins* ſend them, from time to time, Pieces of Beef or other Meat, which they devour " after they have warm'd it at the Fire. In this manner ten thouſand Men ſpent ſix Months " of the Year, and yet, notwithſtanding their Fatigues, they ſeem'd robuſt and good Soldiers. " The *Tartars* that attended us met with no better Treatment, having nothing elſe but the " Remainder of an Ox, that was kill'd every Day, after fifty Perſons had fed upon it.

" To give you ſome Idea of this Plant, ſo much eſteem'd by the *Tartars* and *Chineſe*, I ſhall Deſcription of the Plant. " explain the Figure, which I ſend herewith, and drew with all the Exactneſs poſſible.

" *A.* repreſents the Root of its natural ſize: when I waſh'd it I found it white, and ſome- See *the Figure.* " what rugged as the Roots of other Plants commonly are.

" *B. C. C. D.* repreſent the Stalk in its full Length and Thickneſs, which is ſmooth and almoſt " round; its colour is a pretty deep red, except towards the beginning, *B.* where it is whiter as being " near the Ground. The Point *D.* is a kind of Knot, form'd by the riſe of four Branches, which The Branches " proceed from it as from a Center, ſhooting ſtrait forward at equal Diſtances from each other.

" The lower Part of the Branch is green mix'd with white; the upper part is much like the " Stalk, that is, of a deep red, a little inclining to the Colour of a Mulberry, but towards the " Edges the two Colours gradually unite. Each Branch has five Leaves of the ſize and figure as The Leaves. " repreſented in the Plate. It is obſervable that theſe Branches are equally diſtant from each other " as well as from the Horizon, for they fill with their Leaves a round Space very nearly parallel " to the ſurface of the Ground.

" Tho' I have drawn but half of one of theſe Leaves *F* with any Accuracy, all the reſt may " eaſily be conceiv'd and finiſh'd from thence. I do not remember ever to have ſeen Leaves " of this Largeneſs ſo very thin, and of ſo fine a Contexture. The Fibres of it are very well " diſtinguiſh'd, and have on the upper part a few whitiſh Hairs. The fine Skin that is between " the Fibres riſes towards the Middle a little above them. The upper ſide of the Leaf is a " dark, and the under a whitiſh Green, a little ſhining: all the Leaves are curiouſly indented " at the Edges.

" From *D* the Center of the Branches of this Plant riſes a ſecond Stalk *D E*, very ſtrait The Fruit or " and ſmooth, of a whitiſh Caſt, from the Beginning to the End, where there is a Cluſter of Berry. " twenty four very round Berries, whoſe Skin is of a bright Colour, very fine and ſmooth, " incloſing a white ſoftiſh Pulp, which is not good to eat. I have only deſign'd two of them, " which are of their natural ſize, and are mark'd with the Figures 9, 9. As theſe Berries " were double, (for ſome of them are ſingle) each contain'd two rough Stones of the Bigneſs " and Shape of common Lentils, but ſeparated, tho' they lay on the ſame Level. This " Stone is not ſharp on the ſides like Lentils, but is nearly all over of an equal Thickneſs. " Every Berry adheres to a ſmooth Filament or Stalk, equal on all ſides, pretty fine, and of " the Colour of that of our ſmall red Cherries; which Filaments, proceeding like Rays from " the ſame Center, gave the Bunch of Berries its round Form. The Stone, which like the " Stone of other Fruit is hard, and incloſes a Kernel, always lies in the ſame Poſition with " the Filament that bears the Berry, whence it comes that the Berry, inſtead of being round, " is a little flat on each ſide. When it is double there is a little Dent between the two Parts, " of which it is compoſed; it has alſo a little Beard on the Top. When the Berry is dry, " there remains nothing but a wrinkled Skin, that adheres to the Stone, and becomes of " a dark red, almoſt black.

" As this Plant dies and grows again every Year, its Age is diſcover'd by the number Age of the " of Stalks already put forth, whereof there always remains ſome Sign, as may be ſeen in the Plant how " Figure at the ſmall Letters *b*, *b*, *b*; by which it appears that the Root *A* was in the ſeventh diſcover'd. " Year, and the Root *H* in the fifteenth. As for the Flower, having never ſeen, I cannot Its Flower. " deſcribe it: ſome have told me that it is white and very ſmall; others that the Plant " bears none, no body ever having ſeen any. I ſhould rather believe, that being very ſmall " and no way remarkable, it has not been minded: what confirms me the more in this " Opinion is, that thoſe who ſearch after the *Jin ſeng*, wanting nothing but the Root, deſpiſe " and reject all the reſt as uſeleſs.

" There are Plants which, beſides the Cluſters of Berries already deſcrib'd, have a Berry Other Species " or two altogether like the former, ſtanding an Inch, or an Inch and half, below the Cluſter; of the Plant. " and then they ſay one ought to obſerve the Rumb to which theſe Berries point, becauſe " they ſeldom fail to find another Root a few Paces from thence on the ſame Point of " the Compaſs or thereabouts. The Colour of the Berries, when there are any, diſtinguiſhes this " Plant from all others, and diſcovers it at once; but then it often happens that there are " none, tho' the Root be very old: ſuch was that mark'd in the Figure by the Letter *H*, " which bore none, tho' it was in its fifteenth Year.

" There is no propagating this Plant by Art, ſince none have ever ſeen its Seed; which Circum- Has no Seed. " ſtance probably gave riſe to a Fable current among the *Tartars*, who ſay: that a Bird picks it up, " as ſoon as it is in the Ground, and not being able to digeſt it, it purifies in his Stomach, and " grows in the Place where the Bird dungs. I rather believe that the Stone remains a long " time in the Earth before it takes Root; and this Opinion ſeems confirm'd from the Roots " that are found no longer, but ſmaller, than the little Finger, tho' they have produc'd more " than ten Stalks in as many different Years.

" Tho' the Plant I have deſcrib'd, had four Branches, yet there are ſome that have but Variable in " two the Branches.

" two or three, others again have five, and even ſeven, which laſt are the fineſt of all.
But not in Leaves. " However, every Branch has always five Leaves as well as that which I have deſign'd, unleſs
" the number has been diminiſh'd by ſome Accident. The height of the Plant is proportion-
" able to its Thickneſs and number of Branches; thoſe who have no Berries, are commonly
" ſmall and very low.

Marks of the beſt Roots. " The Root that is largeſt, moſt uniform, and has the feweſt Strings, is always the beſt,
" for which Reaſon that mark'd *H* is preferable to the other. I cannot tell why the *Chineſe* have
" call'd it *Jin ſeng*, which ſignifies the *Repreſentation of a Man*. For my part I never ſaw any
Reaſon of its Name. " in the leaſt inclining to human Shape; and thoſe whoſe Trade is to gather it, have aſſur'd
" me, that they as ſeldom find any Reſemblance of a Man in the *Jin ſeng*, as in other Roots,
" which are ſometimes by Chance of an odd Figure. The *Tartars* call it with great Reaſon
" *Orhota*, that is, the *Chief of Plants*. For the reſt it is not true, that this Plant grows in
" the Province of *Pe-che-li*, on the Mountains of *Yung-pin-fû*, as P. *Martini* tells us on the
" Authority of ſome *Chineſe* Authors. But they might eaſily have been deceiv'd, becauſe
" that is the Place where it is brought to when it comes from *Tartary*.

The Root only in Eſteem. " Thoſe who ſearch for this Plant preſerve nothing but the Root, burying in one Place
" all they can procure of it in the Space of ten or fifteen Days. They take great Care to
" waſh the Root, and clean it well with a Bruſh; then dipping it for a Moment in ſcalding
How preſerved. " hot Water, they dry it in the Smoak of a kind of yellow Millet, which communicates a
" little of its Colour to it. The Millet is boil'd with a little Water over a ſlow Fire, and
" the Roots being plac'd upon ſmall Sticks of Wood layed croſs-wiſe over the Veſſel, and
" cover'd with a Linnen-Cloth, or another Veſſel, by Degrees become dry. They may be
" alſo dry'd in the Sun, or even at the Fire; but tho' they preſerve their Virtue this way,
" they are not of the Colour that the *Chineſe* admire. When they are dry'd they muſt be
" kept cloſe in a dry place, otherwiſe they will corrupt or grow worm-eaten."

Uncommon Animals. With Reſpect to Animals, beſides thoſe already ſpoken of, *China* produces a great number of Fallow-Beaſts of all ſorts, except Lions, ſuch as wild Boars, Tigers, Buffaloes, Bears, Camels, Stags, Rhinoceroſes, &c. But as theſe kinds of Beaſts are well known, I ſhall only ſpeak of two others, which are peculiar to *China*, and are ſeldom met with in other Countries.

Kind of Dromedary. The firſt of theſe is a kind of Camel or Dromedary, no taller than an ordinary Horſe; having two Bunches on his Back, cover'd with long Hair, which make a ſort of Saddle. The Bunch before ſeems to be form'd by the Back-bone and the upper part of the Shoulder-bones, being bent backwards, not unlike the Bunch which the *Indian* Cows have on their Shoulders; the other Bunch joins to the Buttocks. Its Neck is ſhorter than the common Camels, and much thicker, cover'd with thick Hair, as long as that of Goats; ſome of them are of a yellowiſh Dun-Colour, others are a little upon the Red, and blackiſh in ſome Places. The Legs are not ſo long and ſlender in Proportion as thoſe of other Camels, ſo that it ſeems more fit to carry Burdens.

The Musk Roe-Buck. The other Animal is a kind of Roe-Buck, call'd by the *Chineſe Hyang-chang-tſe*, that is, *The Odoriferous Roe-Buck*, or *The Muſk Roe-Buck*. *Chang-tſe* ſignifies a *Roe-Buck*, and *Hyang* properly a *Sweet Smell*: but it alſo implies *Odoriferous*, when join'd to a Subſtantive, becauſe then it becomes an Adjective. One of the *Jeſuit* Miſſionaries, who deſcribes it, relates nothing but what he was an Eye-witneſs of: " I bought one, (ſays he) when it was juſt kill'd, in
Deſcription of it. " order to ſell it me; and preſerv'd the Part which they uſually cut to take out the Muſk,
" which is dearer than the Animal itſelf. The thing happen'd as follows:

" As the Muſk-Deer is found in a Chain of Mountains on the Weſt-ſide of *Pe-king*, while
" I was diſcharging the Duty of my Miſſion, in the middle of thoſe Hills, (where there is a
" ſmall Church, and Congregation of *Chriſtians*) the poor Inhabitants of the Village went a hunt-
" ing, in hopes that I would purchaſe the Game, to carry with me to that City; and when
" they had kill'd two, a Male and a Female, they brought them to me, while they were yet
" warm and bleeding. Before we agreed on the Price, they aſk'd if I was for having the Muſk
" as well as the Fleſh (becauſe ſome buy only the latter, leaving the former to the Hunters,
" who ſell it to thoſe that deal in this Commodity) and as it was chiefly the Muſk which
" I wanted, I reply'd, I would buy the whole Animal, and got it for a Crown; then they
" immediately took the Male and cut off the Bag, leſt the Muſk ſhould evaporate, and tied
" the Top of it cloſe with a Pack-thread. Thoſe who would keep it out of Curioſity dry it.

Its Muſk how generated. " The Muſk is generated in the inward part of the Bag, and ſticks all round it like a
" kind of a Salt. There are two ſorts: but that which is in Grains, and call'd *Tew-*
" *pan-hyang* is the moſt precious; the other nam'd *Mi-hyang* is the leaſt eſteem'd, becauſe it
" is too ſmall and fine. The Female produces no Muſk; or at leaſt the Matter which
" ſhe yields having the Appearance of Muſk, has no Scent.

It feeds on Serpents. " The uſual Food of this Animal, as I was told, is the Fleſh of Serpents, which tho' of
" an enormous Size, are eaſily kill'd by it; becauſe when they are at a certain Diſtance from
" the Roe-Buck, they are ſuddenly overcome with the Scent of the Muſk, and grow ſo
" feeble that they are not able to ſtir. This is ſo certain, that when the Peaſants go to cut
" Wood, or make Char-coal in the Mountains, they have no ſurer way to preſerve them-
" ſelves from theſe Serpents, whoſe Bite is exceeding dangerous, than to carry about them
" a few Grain of Muſk: being thus arm'd they ſleep quietly after their Dinner; and if any
" Serpent advances towards them, it is ſtupify'd all of a ſudden, by the Smell of the Muſk,
" and can approach no nearer.

" That

" That which happen'd on my Return to *Pe-king*, was in ſome Meaſure a Confirmation " that the Fleſh of Serpents is the principal Food of the Muſk-Animal. Part of the Roe-" buck being dreſs'd for Supper, one of thoſe who was at Table happen'd to have an exceeding " Averſion for Serpents, and this to ſo great a Degree, that the bare mentioning of them " in his Preſence would make him extremely ſick. As he knew nothing of what was reported " of this Animal and the Serpent, I was very careful to ſay nothing at all about it, but I obſerv'd " his Countenance very attentively. He took ſome of the Roe-Buck, as others did, with a " Deſign to eat it, but he had no ſooner put a bit in his Mouth, than he found an extraor-" dinary loathing at his Stomach, and would not touch any more. The reſt eat of it very " heartily, he having been the only Perſon that had an Averſion for this ſort of Meat."

Of the Lakes, Canals, and Rivers of China *; as alſo of the Barks, and Veſſels of Burden.*

Lakes, Canals, and Rivers of *China*.

THE great Plenty which *China* ſo happily enjoys, is owing much to the Goodneſs and Depth of its Soil; but chiefly to the great number of Rivers, Lakes and Canals, wherewith it is water'd: there not being a City, nor even a large Country Town, eſpecially in the Southern Provinces, but what is ſituated upon the Banks of ſome River, Lake, or Canal; whereof as I have had Occaſion to ſpeak at large in ſeveral Places of this Work, I ſhall, to avoid Repetition, only juſt mention ſome few over again to refreſh the Reader's Memory.

Chief Lakes.

Among the Lakes, to be met with in moſt of the Provinces, the Chief are: (1) The *Tong-ting Hû*, in the Province of *Hû-quang*, which is eighty Leagues or more in Circumference; (2) The *Hong-ſe Hû*, one part of which is in the Province of *Kyang-nan*, and the other in that of *Che-kyang*; and (3) the *Ho-yang Hû*, in the Province of *Kyang-ſi*, otherwiſe call'd the Lake of *Zhau-chew*, [or *Jau-chew*.] This laſt being thirty Leagues in Compaſs, is form'd by the Confluence of four Rivers, each as large as the *Loire*, which come out of the Province of *Kyang-ſi*. It is alſo ſubject to Hurricans like the Seas of *China*; for in leſs than a quarter of an Hour the Wind will veer round all the Points of the Compaſs, and ſometimes ſink the largeſt Barks.

Dangerous ſailing on the Lake *Ho-yang*.

In approaching the moſt dangerous part of the Lake, a Temple appears built on a ſteep Rock; on ſight of which the *Chineſe* Mariners beat a kind of Braſs Drum, to inform the Idol of their Arrival, and lighting Wax Candles in Honour of it, upon the Fore-part of the Bark, burn Incenſe, and ſacrifice a Cock. To prevent theſe Inconveniences Barks are ſtation'd here on Purpoſe to ſuccour thoſe who are in Danger of being caſt away; altho' it often happens that thoſe who are appointed to give the Aſſiſtance, are the moſt forward to work the Merchants Deſtruction, in order to enrich themſelves with the Spoil, eſpecially if they think they can do it without being diſcover'd. Nevertheleſs, the Vigilance of the Magiſtrates of *China* is very great: A *Mandarin* places his chief Glory in aſſiſting the People, and ſhewing that he has a Paternal Affection for them. In tempeſtuous Weather you ſee the *Mandarin* of *Jau-chew*, after giving Order not to croſs the Lake, go in Perſon to the Side of it, and there continue all Day long; with Deſign to hinder, by his Preſence, any one from raſhly expoſing himſelf to the Dangers of periſhing, thro' Greedineſs of Gain.

Canals.

Beſides theſe principal Lakes there are many others in the ſeveral Provinces, which, together with a multitude of Springs, Rivulets, and Torrents, that deſcend from the Mountains, have given Occaſion to the induſtrious *Chineſe* of cutting numberleſs Canals, wherewith all their Lands are water'd. There is ſcarce a Province but what has a large Canal of clear and deep Water, incloſ'd between two Cauſeways, cas'd with flat Stones, or Marble Slabs, laid on the Ground, and faſten'd in Poſts of the ſame Materials, by means of Grooves. The Canals are cover'd with Bridges at convenient Diſtances, conſiſting of three, five, or ſeven Arches, in order to open a Communication between the ſeveral parts of the Country. The middle Arch is always exceeding high, that Barks may paſs with their Maſts up: The Tops of the Arches are well built, and the Piers ſo narrow, that at a Diſtance the Arches ſeem to hang in the Air.

The principal Canal diſcharges itſelf on the Right and Left into ſeveral other ſmall ones; which are divided again into a great number of Brooks, that run to ſo many different large Towns, and even conſiderable Cities. They alſo often form Ponds and ſmall Lakes, whereby the neighbouring Plains are water'd. The *Chineſe*, not contented with theſe Canals, which are of infinite Conveniency for Travellers and trading People, have dug many others with admirable Induſtry and Art, for the Reception of Rain, to water the Plains cover'd with Rice; for Rice requires to be almoſt continually in Water.

Yun-lyang, or Royal Canal.

But nothing of this Kind is to be compar'd to the great Canal, call'd *Yun-lyang*, or *Royal Canal*, which is three hundred Leagues in Length. The Emperor *Shi-tſû*, who was Chief of the *Weſtern Tartars*, and Founder of the twentieth *Dynaſty* of the *Yuen*, undertook and executed this grand Work, which is one of the Wonders of the Empire. This Prince having

Occasion of its being made.

conquer'd all *China*, and being already Master of *Western Tartary*, (which extends from the Province of *Pe-che-li*, as far as the *Great Mogol*'s Empire, *Persia*, and the *Caspian* Sea,) resolv'd to fix his Residence at *Pe-king*, to be, as it were, in the Center of his vast Dominions, that he might govern them with the greater Ease. But as the Northern Provinces were unable to furnish Provisions sufficient for such a large City, he caus'd a vast number of Vessels and long Barks to be built, in order to fetch from the Maritime Provinces Rice, Callicoes, Silks, Merchandizes, and other Commodities necessary for the Maintenance of his numerous Court and Troops.

But finding this Method dangerous, and that Calms detain'd the Provisions too long, and Storms occasion'd many Ship-wrecks, he employ'd, at an infinite Expence, innumerable Workmen, who with incredible Industry carry'd on through many Provinces this prodigious Canal, upon which all the Riches of the South and North are convey'd. After it has cross'd the Provinces of *Pe-che-li* and *Shan-tong*, it enters that of *Kyang-nan*, and discharges itself into the great and rapid *Whang-ho*, or *Yellow River*; whereon having sail'd for two Days you come to another River, and presently after find the Canal again, which leads to the City of *Whay-ngan*. From thence passing by many Cities and Towns, it arrives at *Yang-chew*, one of the most famous Ports of the Empire; and a little beyond it enters the great River *Yang-tse-kyang*, one Day's Journey from *Nan-king*. Continuing your Course on this River to the Lake *Po-yang* in *Kyang-si*, you cross it, and enter the River *Kan-kyang*, which divides that Province nearly into two equal Parts, and ascend the Stream as far as *Nan-ngan*. From thence you go by Land to *Nan-hyong*, the chief City of *Quang-tong*, where you embark upon a River, that carries you to *Kan-ton*: so that you may travel very commodiously, by means of the Rivers and Canals, from *Pe-king* to the farthest part of *China*, being about six hundred Leagues by Water. To facilitate the Navigation of this Canal, they commonly allow a Fathom and an half Water; but when the Stream is swell'd and threatens to overflow the neighbouring Fields, they take care to make Trenches in divers Places, in order to keep it within Bounds. There are Inspectors appointed, who visit the Canal continually, accompany'd with Workmen to repair the damag'd Places.

Its Course.

Depth of Water.

Rivers.

China abounds also with navigable Rivers, as appears from the Description already given of the Provinces; wherefore it will be sufficient to speak here of the two great Rivers which run across this vast Empire.

The *Yang tse-kyang*,

its Course.

The first (call'd *Yang-tse-kyang*, commonly translated, *The Son of the Sea*, or *Ta-kyang*, that is, *The Great River*, or simply *Kyang*, *The River*, by way of Eminence) runs from West to East, rising in the Mountains belonging to the Country of the *Tû-fan*, about thirty three Degrees of Latitude. It receives different Names, according to the different Places it passes through; and, dividing into several Branches, forms a great many Islands full of Rushes, which serve as Fewel for the Cities round about. First crossing a Skirt of the Province of *Yun-nan*, it afterwards runs through those of *Se-chwen*, *Hû-quang*, and *Kyang-nan*. Its Stream is very rapid, but after making many Windings and Turnings in those Provinces, (where it loses and resumes its Name of *Ta-kyang*) as far as the City of *Kin-chew*, it begins to be slacken'd by the Sea Tide, (which meets it at the City of *Kyew-kyang*,) and glides along more slowly; thenceforward it is so gentle at all times, but especially at the new and full Moon, as to admit being sail'd upon. It passes next by *Nan-king*, and falls into the Eastern Sea, over-against the Isle of *Tsong-ming*.

Depth.

This River is broad, deep, and exceeding full of Fish. The *Chinese* have a common Saying, *That the* Sea *is without a Shore, and the* Kyang *without a Bottom*; *Hay vû-pin, Kyang vû-ti*. They pretend that in several places they find no Bottom with a Sounding-Lead, and that in others there are two or three hundred Fathom Water; but it is probable in this they exaggerate, and that their Pilots have judg'd so, only because they found no Bottom with their Lines, which do not exceed fifty or sixty Fathom.

Signification of its Name.

It seems they are mistaken likewise in translating *Yang-tse* by *the Son of the Sea*; for the Character us'd in writing *Yang*, is different from that which signifies *the Sea*, tho' the Sound and Accent are the same. Among its various Significations that given to it formerly strengthens this Conjecture: for in the time of the Emperor *Yu* it denoted a Province of *China*, bounded on the South, by this River, which it is thought took the name thereof, because the Emperor diverted the Waters which overflowed the Province into its Channel.

The *Whang-ho*, or *Yellow River*.

Its Course

The second River is call'd *Whang-ho*, or, *the Yellow River*: A Name given to it on account of the Colour of its Waters, which are mix'd with yellowish Clay, wash'd off its Banks by the Force of its Stream. It rises about the thirty fifth Degree of Latitude, in the mountainous Country of the *Tartars* of *Koko nor*, which having passed thro', it runs for a while along the side of the great Wall, and then taking a sweep round the Lands of the *Ortos Tartars*, re-enters *China* between the Provinces of *Shan-si* and *Shen-si*. Next it crosses the Province of *Ho-nan*, with part of *Kyang-nan*; and after a Course of about six hundred Leagues, discharges itself into the Eastern Sea, not far from the Mouth of the River *Yang-tse-kyang*.

very rapid.

Altho' this River is exceeding large, and traverses a great Extent of Land, yet it is not very navigable, because it is almost impossible to sail up it, without a strong, as well as fair Wind. Sometimes it makes great Havock in the Places thro' which it passes, where breaking its Banks, it suddenly overflows the Country, and lays whole Villages and Cities under Water; for which Reason they are oblig'd to make long and thick Dikes in certain Places to restrain the Waters. The Lands of the Province of *Ho-nan* being low, and the Banks liable to be broken down, as

I have

I have elſewhere obſerv'd they us'd to be formerly, they raiſe, by way of Precaution, round moſt of the Cities, at the Diſtance of more than a Quarter of a Mile from the Wall, a ſtrong Incloſure or fort of Bank made of Earth, cover'd with Sods.

Barks on the Rivers and Canals.

The Canals, as well as Rivers, are all cover'd with Barks, of various Sizes; which ſometimes lye ſo cloſe together for more than three Quarters of a Mile, that it is impoſſible to ſqueeze in one more amongſt them. They reckon about ten thouſand which belong to the Emperor, and are wholly employ'd in carrying Tribute and all ſorts of Proviſion from the Provinces to the Court. Theſe imperial Barks, call'd *Lyang-chwen*, or *Barks of the Proviſions*, have all flat Bottoms, and are of equal Breadth from Head to Stern. There are others which are appointed to carry Stuffs, Brocades, Pieces of Silk, *&c.* which are call'd *Long-i-chwen*, that is, *Barks with Dragon-habits*; becauſe the Emperor's Arms are Dragons with five Claws, and his Garments and Moveables are always adorn'd with the Figures of Dragons in Embroidery or Painting.

The Imperial Barks.

Each Bark makes but one Voyage in a Year, and carries no more than one fourth Part of its full Burden. They pay the Maſter of the Bark a certain Sum out of the Royal Treaſury, according as the Place from which he ſet out is diſtant from the Court: for inſtance, if he comes from the Province of *Kyang ſi*, which is above three hundred Leagues from *Pe-king*, they give him a hundred Taëls. This Sum, tis true, ſeems too little for defraying his Expence; but then he gets what does that and a good deal more, by the Liberty of taking in Paſſengers as well as Goods, which paſs the Cuſtom Houſes Toll-free.

Thoſe for carrying the *Quân*, *&c.*

There is a third ſort of Barks, higher and ſmaller than others call'd *Tſo chwen*, which are appointed to carry the *Mandarins* to their reſpective Governments in the Provinces, and Perſons of Diſtinction, who are ſent from, or call'd to Court. They have two Decks, upon the firſt of which, there is a compleat Apartment reaching from one End to the other, about ſeven or eight Foot high; its Rooms are painted within and without, varniſh'd, gilt, and extremely neat: but I have given a particular Deſcription of them in another Place, [p. 286.] There a *Mandarin* may ſleep, eat, ſtudy, write, receive Viſits, &c. In ſhort, has every thing as convenient and neat about him as in his own Palace: Indeed it is impoſſible to travel more agreeably than in theſe Barks.

Several Sorts of private Barks.

There are beſides an infinite number of Barks belonging to private Perſons, ſome very commodious, which are hir'd to the *Literati* or rich Folks, who have Occaſion to travel; others much larger, made uſe of by the Merchants, for carrying on Trade: and laſtly, there are a prodigious Multitude of Barks where whole Families dwell, having no other Habitation, and live more conveniently than in Houſes on Land. In the ſmalleſt ſort, which have no Cabbins, they make a kind of Tilt or Arch of thin Mats about five Foot ſquare, to defend them from the Rain and Heat of the Sun.

Kind of Galleys.

You ſee likewiſe ſome that may be call'd a kind of Galleys; which are convenient for ſailing upon the Rivers, along the Sea-coaſt, and among the Iſlands. Theſe Barks are as long as Merchant-men of three hundred and fifty Tuns. But as they are ſhallow, and draw no more than two foot of Water; as alſo their Oars are long, and do not extend a croſs the Sides of the Bark like thoſe in *Europe*, but are plac'd on the Outſide, in a poſition almoſt parallel to the Body of the Bark, every Oar is eaſily mov'd by a few Hands, and the Veſſel made to go very ſwiftly. I ſhall ſay nothing here of certain ſmall Barks, built in Form of a Dragon, and dreſs'd out every Year on a Feſtival-day, whereof an account has been given already [p. 101]

Rafts or Floats on the Rivers.

The Merchants trading in Timber and Salt, who by the way are the richeſt in all *China*, inſtead of Barks to carry their Goods, uſe a ſort of Rafts, or Floats, made in the following manner: After the Timber, which they cut down in the Mountains, and neighbouring Foreſts, of the Province of *Se-chwen*, is brought to the ſide of the River *Kyang*, they take what is neceſſary to make a Raft, four or five Foot high, and ten long. Then boring Holes in both ends of the Pieces of Wood, they run thro' them twiſted Oziers, with which they faſten the reſt of the Timber together, and ſo form a Raft, floating on the River, of any length; which is proportion'd to the Wealth of the Merchants, there being ſome half a League long. The ſeveral Parts of the Raft thus put together, move eaſily any way, like the Links of a Chain. Four or five Men on the Fore-part guide it with Poles and Oars; while others, plac'd all along the ſide at equal Diſtance, help to conduct it. They build thereon, from Space to Space, Booths cover'd with Boards, or Mats, where they put their Moveables, dreſs their Victuals, and take their reſt. In the different Cities which they touch at, they ſell their Houſes along with their Timber; and thus they float above ſix hundred Leagues, when they carry their Wood to *Pe-king*.

Ships for Sea.

As the *Chineſe* ſail upon the Sea, as well as Rivers, they have always had pretty good Ships; and pretend to have croſſed over the *Indian* Seas long before the Birth of *Chriſt*. But whatever Knowledge they may have had of Navigation, they have not brought it to a greater Perfection than their other Sciences.

Their Bulk and Structure

Their Ships, which they call *Chwen* in common, with Boats and Barks, are nam'd by the *Portugueſe Soma*, or *Sommes*; but for what Reaſon is not known. Theſe Veſſels are not to be compar'd to ours, the largeſt of them carrying no more than from two hundred and fifty to three hundred Tuns. They are properly no other than flat Barks, with two Maſts, and not above eighty or ninety Foot in length. The Fore-part is not made with a Beak, but riſes up ſomewhat like two Wings or Horns, which make an odd Figure; the Stern is open in the middle to receive the Rudder, and ſhelter it from the beating of the Waves. This Rudder, which is about five or ſix Foot broad, may be eaſily rais'd or lower'd by means of a Cable, faſten'd to it from the Stern.

Theſe

Their Maſting. Theſe Veſſels have neither a Mizzen-maſt, Bow-ſprit, nor Scuttles; all the Maſting conſiſts of a Main-maſt, and Fore-maſt, to which they add ſometimes a very ſmall Top-maſt of no great uſe. The Main-maſt is plac'd near the Fore-maſt, which ſtands very forward upon the Prow; the Proportion of one to the other is commonly at two or three, and the Length of the Main-maſt is uſually two thirds of the Length of the Veſſel.

Sails. Their Sails are made of Matts of *Bambû*, (a kind of Canes common in *China*) divided into Leaves like a Pocket-Book, and join'd together by Poles, which are alſo of *Bambû*. At the Top there is a piece of Wood, ſerving for a Sail-Yard; and at the Bottom, a ſort of Plank, above a Foot broad, and five or ſix Inches thick, which keeps the Sail ſteady, when they have a mind to lower it, or hoiſt it up. Theſe ſorts of Ships are no good Sailors; tho' they hold much more Wind than ours, becauſe of the Stiffneſs of their Sails, which do not yield to the Gale: yet as they are not built in ſo commodious a manner, they loſe the Advantage they have over ours in this Point.

Caulking. Their Veſſels are not caulk'd with Pitch and Tar, as theſe of *Europe*, but with a particular ſort of Gum; which is ſo good, that a Well or two, made in the Bottom of the Hold of the Ship, is ſufficient to keep it dry: for hitherto they have had no Knowledge of a Pump.

Anchors of Wood. Their Anchors are not made of Iron, like ours, but of a hard and heavy Wood, which for that Reaſon they call *Tye-mû*, that is, *Iron Wood*. They pretend that theſe Anchors are much better than the Iron ones; becauſe, ſay they, theſe are apt to bend, which thoſe of the Wood they uſe never do: however, they commonly tip both the Flukes with Iron.

Chineſe Sailing. The *Chineſe* have on Board neither Pilot nor Maſter, the Veſſel being wholly under the Management of thoſe who ſteer her. It muſt be confeſs'd, however, that they are tolerable Seamen, and very good Coaſting-Pilots, but indifferent Pilots in the main Sea. They lay the Head of the Ship upon the Rumb, on which they propoſe to ſail; and without giving themſelves any Pain about the Deviation of the Veſſel, thus hold on their Courſe as they think convenient. This Negligence proceeds, no doubt, from their making no long Voyages, yet when they have a mind they ſail tolerably well.

As the five *Jeſuit* Miſſionaries, who went from *Siam* to *China*, in 1687, (embarking the ſeventeenth of *June*, on Board a *Chineſe* Soma, the Captain of which belong'd to *Kan-ton*,) had Leizure enough, during their Voyage, to examine the Structure of theſe ſorts of Veſſels; the particular Deſcription which they made of them, will give the Reader a moſt exact Knowledge of the *Chineſe* Navigation.

Deſcription of a *Chineſe* Ship. The Ship they embark'd in, according to the way of reckoning among the *Indian Portugueſe*, carry'd nineteen hundred *Pics*; which at the Rate of one hundred *Catis*, or one hundred and twenty five Pound a *Pic*, comes to near one hundred and twenty Tuns: a Tun Weight is computed two thouſand Pounds. The Model of it was tolerably handſome, except the Fore-part, which was flat, and without a Beak. Its Maſting was different from that of our Veſſels,

Maſts and Rigging. with reſpect to the Diſpoſition, Number, and Strength of the Maſts. Its main Maſt was plac'd within a ſmall matter where our Fore-Maſt ſtands, ſo that the two Maſts were near to one another. For Stays and Shrouds it had a ſimple Rigging, which reach'd from Star-board to Lar-board, that it might be always faſten'd out of the Wind. It had alſo a Bolt-ſprit and Mizzen-maſt, which was plac'd to the Lar-board. As for theſe latter they were very ſmall, and ſcarce deſerv'd the Name; but to make Amends, the Main-maſt was extremely large in Proportion to the Veſſel; and to ſtrengthen it ſtill more, it was ſupported by two Fiſhes, or Side-beams, laſh'd to it, reaching from the Keelſon up to the ſecond Deck. Two flat pieces of Wood ſtrongly faſten'd by Pegs on the Top of the Main-maſt, and join'd together at the upper ends, extending ſeven or eight Foot above the ſame, ſupply'd the Place of a Top-maſt.

Sails. It had two Sails, the Main and Fore-Sail both made of Matts: the firſt was forty-five Foot in Hight, and twenty-eight or thirty Foot in Breadth; the ſecond was proportionable to the Maſt that carry'd it. They were furniſh'd on both ſides with ſeveral Rows of *Bambû*, laid along the Breadth of the Sail, near a Foot aſunder on the Outſide, and ſomewhat farther aſunder on the Side next to the Maſt; on which they were ſtrung by means of ſeveral Chaplets, or Rings, that took up about a fourth part of the Breadth of the Sail, reckoning from the Side where there were no Braces. So that the Maſts divided the Sails into two very unequal Parts, leaving more than three Quarters of them on the Side of the Braces; whereby each Sail was diſpos'd to turn upon its Maſt as upon a Hinge, and run without Difficulty towards the Stern, at leaſt twenty ſix Points, when it was neceſſary to tack about, ſometimes bearing upon the Maſt, and ſometimes only upon the Chaplets. The Yard ſerv'd for Rat-lines above; and a great round Pole as thick as the Yards, perform'd the ſame Office below: It likewiſe ſerv'd to keep the Sail ſtraight, which, to prevent its tearing, was ſupported in two Places with Planks, ſuſpended by two Ropes, hanging down from the Top of the Maſt for this Purpoſe. Each of the Sails had but one Brace, one Bow-line, and what the *Portugueſe* call a Spider; which is a long Parcel of ſmall Tacklings on the Edge of the Sail from Top to Bottom, about two Foot aſunder, whoſe ends are faſten'd to the Brace, where they make a ſtrong Knot.

This ſort of Sail folds and unfolds like a Skreen. When they would hoiſt the main Sail, they made uſe of two Wind-laſſes, and three Halliards or Ropes, which paſs thro' as many Pulleys fix'd at the Head of the Main-maſt. When they were about furling the Sail, they laid

laid hold of it with two Iron Hooks, and after loosing the Ropes, they folded the Plates one after another, hauling them down forcibly with the Hooks.

The Rigging being ill-contriv'd, the ordering of it takes up a great deal of Time; wherefore the *Chineſe*, to ſave Trouble, let the Sail flap to and fro during a Calm. It is eaſy to ſee that the enormous Weight of this Sail, join'd to that of the Wind, which acts upon the Maſt as upon a Lever, would drive the Prow under Water, if they had not prevented this Inconvenience by their Method of ſtowing; for they load Veſſels much more behind than before, to counter-balance the Force of the Wind: hence it happen'd, that when they were at Anchor, the Prow was all above Water, while the Stern lay very deep under it. Indeed there is this Advantage in the Largeneſs of their Sail, and its Situation upon the Fore-caſtle, that they proceed very ſwiftly, when ſteering right before the Wind; nay, can, if we believe them, keep up with our beſt Sailors, and even leave them behind. But then with a quarterly or Side-Wind they cannot hold it, and are driven out of their Courſe: not to mention the Danger they are in of being turn'd about, when they are ſurpriz'd with a ſudden Flurry of Wind. Rigging ill contriv'd and cumberſome.

In fine Weather they carry'd, beſides a Sprit-Sail and a Top-Sail, a Driver, (which was plac'd on the Side of the Sail that had no Braces) Bonnet-Sails, or Drabblers, and a ſquare Sail on the Mizzen-maſt; all of them made of Callicoe.

The Stern was cleft in the middle to make Room for the Rudder, to lie in a kind of Chamber, which ſhelter'd it from the beating of the Sea in ſtormy Weather. This Chamber was form'd by the two ſides of the Poop, which leaving a large Opening outwards, approach'd nearer within, and form'd an accute Angle, the Point whereof was cut off, to give the Rudder ſufficient Room to play. The Stern.

This Rudder hung by two Cables, the two ends of which were wound about a Capſtan plac'd on the higheſt part of the Stern, in order to raiſe or lower it, as Occaſion ſerv'd; then two other Cables (A) paſſing under the Veſſel, were carry'd up to the Fore-part of the Prow, where they were kept tight alſo by the help of a Capſtan, and when ſlacken'd ſerv'd in place of the Hinges, by which ours are faſten'd to the Stern-poſt. To augment the Force of the Steerſman, the Rudder had a Whipſtaff, ſeven or eight Foot long, but without either a Handle or Pulley: there were alſo faſten'd four Tacklings, two to each Side of the Veſſel, and one of each Couple was turn'd ſeveral times over the end of the Whipſtaff, to enable the Steerſman to keep the Rudder in its proper Poſition. The Rudder.

A Rudder made after this manner can ſcarcely be felt by a large Veſſel; partly becauſe the Ropes, by whoſe means it communicates its Motion, eaſily ſtretch, but chiefly by reaſon of its continual Wabbling, occaſion'd by the inceſſant Trembling of thoſe Ropes: from whence ariſes another Inconvenience, namely, that there is all the Difficulty in the World to keep the Veſſel ſteady on the ſame Rumb. They have begun to make Soma, which the *Portugueſe* call *Meſtiſas*, becauſe they fix Rudders to them after the *European* manner, without varying in other Reſpects from the *Chineſe* form of Building. The King of *Siam* had ſome of them made, carrying ſeven or eight hundred Tun each, which were much the largeſt that ever were ſeen of the ſort. very inconvenient.

The Pilot made no uſe of a Mariner's Compaſs, but ſteer'd his Courſe by a Card of a very ſimple make. The Rim of the Box was divided into twenty four equal parts, which mark'd the Points or Winds, and were plac'd upon a Bed of Sand; which did not ſerve ſo much for laying them ſoft and ſecure againſt the Agitation of the Veſſel, which every Moment deſtroy'd the Equilibrium of the Needle, as to hold the Paſtils, wherewith they perfum'd them inceſſantly. But this was not the only Regale theſe Compaſſes received from the ſuperſtituous *Chineſe*, who look'd upon them as ſure Guides in their Voyage; for their Blindneſs was ſo exceeding great as to offer them Victuals by way of Sacrifice. The Card or Compaſs.

The Pilot took great Care to furniſh his Binocle well with Nails, by which it appears how unſkilful this Nation is in Navigation. The *Chineſe* are affirm'd to be the firſt Inventors of the Mariner's Compaſs, but if this be true, they have made little Advantage of it. They directed the Head of the Ship to the Rumb they deſign'd to ſteer upon, by the help of a Silken Thread, which divided the Surface of the Card in two equal parts, from North to South. This they perform'd in two different manners: for Inſtance, to ſail North-Eaſt, they put this Rumb parallel to the Keel of the Ship, and then turn'd the Veſſel about, till the Needle became parallel to the String; or elſe, which comes to the ſame thing, putting the Thread parallel to the Keel, they made the Needle point to the North-Weſt. The Needle of the largeſt Compaſs was not above three Inches long; at one end there was a kind of Flower-de-Luce, and a Trident at the other. They were all made at *Nanga ſaki* [in *Japan.*] How they uſe it in ſailing.

The Bottom of the Hold was divided into five or ſix large Chambers, ſeparated by ſtrong Wooden Partitions. Inſtead of a Pump they had only a Well at the Foot of the Main-maſt, from whence they drew the Water with Buckets. Tho' the Sea ran very high, and the Veſſel was deeply laden, yet thro' the Strength of its Planks, and Goodneſs of its caulking, it ſcarce let in any Water. The Hold.

This Caulk is a kind of Compoſition of Lime, Oil, or rather Roſin, which diſtils from the Tree call'd *Tong ſhu*, [ſee p. 9] and Ockam of *Bambû*. The Lime is the principal Ingredient, and The Caulking.

(A) Theſe two Cables, I ſuppoſe, were faſten'd to the lower end of the Rudder.

when the Stuff is dry, one would take it for Lime, and nothing elſe. This ſort of Caulking, beſides being more cleanly, is free from that loathſome Smell of Tar, which reigns on board our Ships, and is intolerable to thoſe who are not accuſtom'd to it. But there is a ſtill more conſiderable Advantage in this ſort of Caulking, in regard their Ships are thereby ſecur'd againſt Accidents of Fire, which ours are expos'd to by the Pitch and Tar.

Anchors. The Anchors were of Wood, except the Sheet-Anchor, whoſe Flukes were cover'd with Plates of Iron.

All the Tackling, as well as the Cables, are made of Ratan Cane, or of Hards of the Cocoa-Tree, call'd by the *Portugueſe*, *Cairo*.

Ship's Crew, and Officers. The Ship's Crew conſiſted of forty ſeven Perſons, including the Officers. The Pilot had nothing to do but to ſet the Compaſs, and appoint the Courſe; the Steerſman directed the working of the Ship; and the Captain provided Neceſſaries for the Men without giving himſelf any farther Trouble: and yet every thing was done with ſurprizing Readineſs. This Harmony proceeds from the Intereſt that the Crew has to preſerve the Ship; every one having a Share in the loading (B). The Officers and Sailors, inſtead of receiving any Pay, have the Liberty of putting a certain Quantity of Merchandizes on Board the Veſſel, where each has his particular Apartment; the Space between the Decks being divided into different Cabbins. In ſhort, it may be ſaid in general, that the *Chineſe* are diligent, attentive, and laborious, wanting nothing but a little Experience to make them very good Sea Men.

Of the Money which, at different Times, has been current in China.

Gold a Commodity in *China*. ONLY two ſorts of Metals, *viz.* Silver and Copper, are current in *China*, to purchaſe Neceſſaries, and to carry on Trade. Gold is on the ſame Footing as precious Stones in *Europe*, for it is bought like other Merchandize, and the *Europeans*, who traffic there, make conſiderable Profit by dealing in it.

Silver not coin'd but cut into Bits. As for Silver, it is not coin'd as in *Europe*, but is cut into bits, great or ſmall as Occaſion requires; and its Value is rated by the Weight, not the Prince's Image. They generally carry about them, in a neat japann'd Caſe, a pair of ſmall Scales, not unlike the *Roman* Balance. It is compos'd of a little Plate, an Ivory or Ebony Beam, and a Weight. The Beam, which is divided into minute Parts on three ſides, is ſuſpended by Silken Strings at one of the ends, in three different Points, that they may more eaſily weigh things. This ſort of Ballance is exceeding exact, for any Money from fifteen or twenty *Taëls* down to a Sous, and leſs, may be weigh'd therein, with ſo great Nicety, that the thouſandth Part of a Crown will ſenſibly turn the Scale.

Money-Scales.

Standard of Silver and its different Alloys. Their Silver is not equally fine: but as we fix the greateſt Degree of fineſt for Gold at twenty four Carats, they divide their Alloy into one hundred parts, which is the Degree of the fineſt Silver. However one meets with Silver, from ninety to an hundred Parts; alſo ſome of eighty Parts: but this is reckon'd the baſeſt Alloy, and will not paſs unleſs the Weight be augmented, till it amounts to the Value of that which is current in Trade.

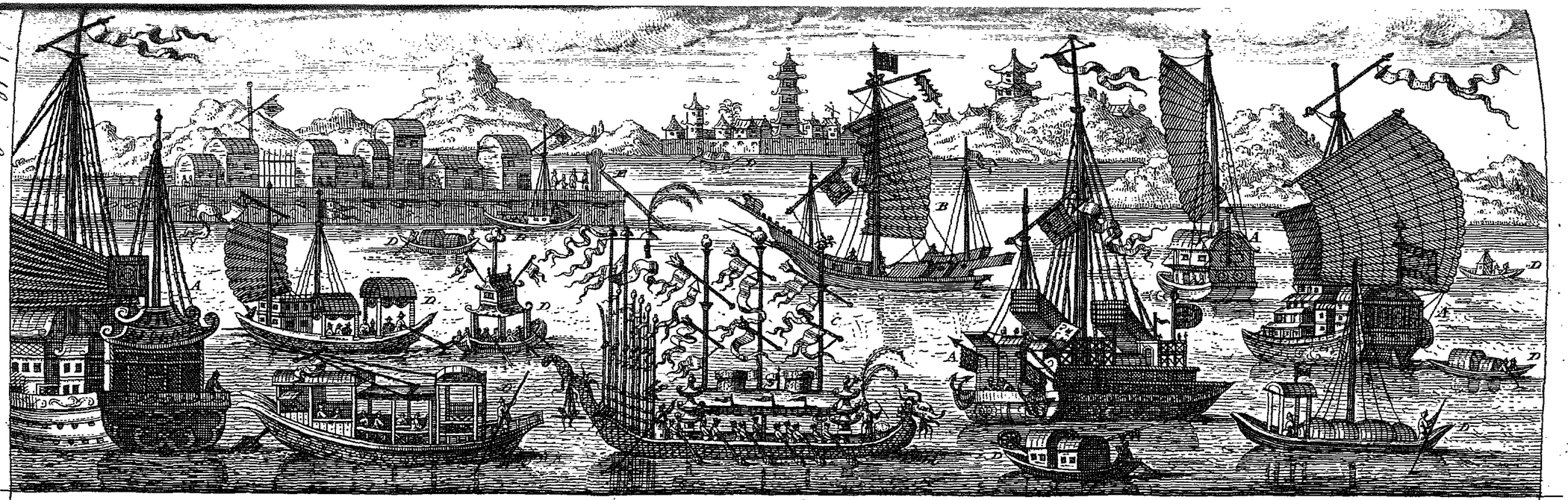
Cutting their Silver very inconvenient in retale Trade. The Ingots, which are the fineſt Silver, are us'd only in paying large Sums. The *Chineſe* are very ſkilful in judging at Sight of the fineſt of Silver, and are ſcarcely ever miſtaken. The Difficulty is to make uſe of the Ingots, in the Retale way: for ſometimes they are forc'd to put it in the Fire, and beat it thin with a Hammer, in order to cut it more eaſily into little Bits, and give the Price agreed upon; whence it happens that they are always longer in making the Payment than the Purchaſe. They own it would be more convenient to have, as in *Europe*, Money of a fix'd Value, and determinate Weight: but then they ſay the Provinces would ſwarm with Clippers and Coiners, whereas that Inconvenience is not to be fear'd, while they cut the Silver, in order to pay for what they buy. As in cutting it ſo often, it is hard to avoid loſing ſome ſmall Particles, ſo you will ſee poor People very buſy in gathering and waſhing the Dirt, that is thrown out of the Shops into the Streets, the Trifle they find being ſufficient to ſubſiſt them.

Copper Money. Copper Money is the only Sort that has any Characters ſtampt thereon, and is of Uſe in Retale Buſineſs: theſe are ſmall round pieces or Deniers, with a hole in the Middle, which they put on Strings by hundreds, to the number of a thouſand. The Metal is neither pure nor hammer'd. Ten of theſe pieces go to a Sous, ten Sous make the tenth part of a *Chineſe* Crown, call'd *Lyang*, and, by the *Portugueſe*, *Taëls*, which are in Value about a hundred Sous of *French* Money. Theſe ſmall pieces have been the current Money of *China* in all times; and the Curious preſerve ſome that were coined in the Reigns of the moſt ancient Emperors, and have either paſs'd from Family to Family, or have been found in the Ruins of Cities and Palaces.

(B) I am rather of Opinion this Harmony is owing to that great Law of Submiſſion, Induſtry, and Good Nature, ingrafted in the Minds of the *Chineſe*, above all other People. See p. 51, 278, and elſewhere.

What

Inscribed to THOMAS PEARSE Junr. Esqr. of Plymo.



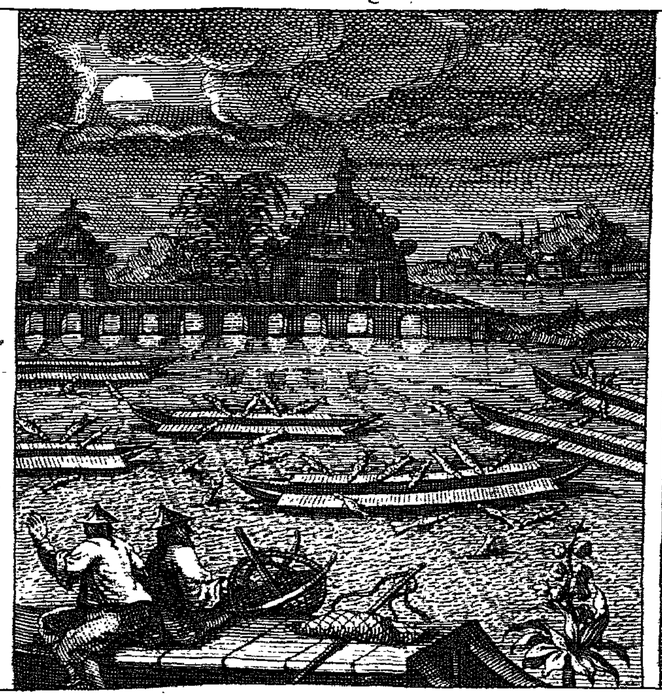
A. Chinese Barks & Vessels of Burden. B. A Kind of Galley. C. {A Bark in form of a Dragon for Celebrating an Annual Feast.} D Different sorts of Boats. E. {A Raft with Booths on it.}

Inscribed to MOSES BROWN Author of Piscatory Cologues.



A. Humblot e. del.

Two uncommon ways of catching Fish Described Vol. I. P. 316.





H. Litchen Sculp.

The manner of taking Wild Ducks describ.d Vol. I. p. 314

What I am going to relate, is taken from an ancient Book, concerning Coins, the Author of which lived under the Dynasty of the *Song*: it was sent to me by P. *Dentrecolles*. He treats of the Matter and Form of Coins, their Inscriptions, Value, and the Dynasties in which they were current: he then speaks of uncertain Money, that is, Money, the Time of whose Currency is unknown; foreign Coin introduc'd by Trade; and lastly, the superstitious Coins, or those, concerning which, in Process of Time, the People thro' Folly have entertain'd certain superstitious Notions. Extract from an Author, concerning Coin.

The Word *Tsyen*, which was formerly us'd to express what we call Money, properly signifies *The Water of a Fountain that runs without ceasing*, and figuratively, that sort of Metal which continually passes from Hand to Hand: but for a long time past, they have given it the Name of *Tsyen*; thus they say, *Tong-tsyen*, *Copper Money*; *In-tsyen*, *Silver Money*; for so they term at *Kan-ton* the Piasters and *French* Crowns. *Chinese* Name for Money.

The Copper us'd for this small Coin being not pure, as I said before, but always mix'd, the pieces of a good Alloy have four parts of Lead to six parts of Copper; which Mixture is the Cause that the red Copper loses its Colour, as well as Sound, and the Money made of it, tho' thick, may be easily broken with one's Fingers. These pieces serve for trifling Expences; but if the Sum laid out be any thing considerable, they give them Strung, in form of a Chaplet or Beads, each containing a thousand. Copper Coin not pure.

The Time was when Gold and Silver Coin were current in *China*, as well as Copper. The *Chinese* Author cites an ancient Book, which asserts that under the Reign of *Yu*, Founder of the first Dynasty, call'd *Hya*, Gold, and Silver, and Copper were in use; and that under other Dynasties there were Emperors, who permitted the Use of foreign Pieces of Gold and Silver, throughout their Dominions. Gold and Silver Coin formerly.

There was also Money made of Tin, Lead, Iron, and even bak'd Earth, on which Figures and Characters were stamp'd. It is reported, that after the Reign of the *Han*, a certain Prince caus'd Money to be made of seal'd Earth, compacted with a strong Glew; and taking a Fancy to put down Copper Money, he gather'd as much as he possibly could, amounting to a prodigious Quantity, and burying it very deep in the Earth, caus'd the Workmen employ'd therein to be slain, that none might know where it was hidden. Money of other Metals, and of Earth.

Certain little Shells, call'd *Pwey* in *China*, and *Koris* in the Kingdom of *Bengal*, have likewise serv'd for small Money, [or Change] several of them going for one of the Copper Pieces: but they did not continue long in use. *Koris* Shells.

With respect to the Form of Money, it has been of different Figures, under different Reigns. Since the time of the preceeding Dynasty, the Copper Pieces have always been round, and with a square Hole in the Middle: which Hole is edg'd with a Border, rising a little, and was made, that they might be strung, and carry'd about, ready told by thousands; every hundred being separated by a String twisted about the last Piece. It appears from the History of the Dynasty of the *Han*, which is very ancient, that in those Ages the Money was pierc'd in the same manner. Present *Chinese* Money round.

According to ancient Authors, besides the round Money, there were current, in the Beginning of the first Dynasty, some call'd *Tau*, which signifies a *Cutlass*, as having been of that Shape: Another sort resembl'd the Back of a Tortoise, and for this Reason was nam'd *Quey*; Lastly, others term'd *Pû*, were of an extraordinary Form, as represented in the Plate. The round Money was commonly an Inch or an Inch and an half Diameter, and some was twice as large. That call'd *Pû* and *Tau*, was five Inches long, and seem to have resembled the Cupans of *Japan*: But, tho' pierc'd on the Top, it was very inconvenient for Use, and on that account was put down. Ancient Money of various Forms.

At one time there were Pieces so small, that they were call'd *Geese Eyes*; and so thin, that they swam on the Water, and in handling were in Danger of been broken. It requir'd no less then ten thousand of them to buy a Measure of Rice, sufficient to subsist a Man for ten Days. The first appear'd under the *Song*, and did not continue long in Use, because People refus'd to take them in the way of Trade. Coin of the *Song*.

Under the first Dynasty of the *Tang*, the Banks of the *Yellow River* having tumbl'd down, the Emperor was inform'd that there were found three thousand three hundred Pieces of Money with three Feet; the Characters impress'd thereon were defac'd, and the Earth had eaten into them. This so very ancient Coin was doubtless current under the first Dynasties of the *Hya*, *Shang*, and *Chew*: for the Emperors of those Times kept their Court not far from that great River. Coin of the three first Dynasties.

But what Mark or Inscription is on this Money? That of *Europe* is stamp'd with the Head of the Prince; but in *China* it is otherwise. According to the Genius of that Nation, it would be deem'd indecent and disrespectful to the Majesty of the Prince, for his Image to be perpetually passing thro' the Hands of Dealers, and the Dreggs of the People. None stamped with the Emperor's Image.

The Inscriptions on their Coin are commonly the pompous Titles given by the reigning Princes, to the different Years of their Reign: as for Instance, *The Eternally Shining*; *The Supremely Peaceful*; *The Magnanimous*, *&c.* The Learned are not deceiv'd by these Inscriptions, so as to take every new Title for a new Emperor; as some *Europeans*, unacquainted with the Customs of the Empire, have done, and by that means multiply'd the Number of the Emperors. The late *Kang-hi* is perhaps the only Monarch, who, throughout one of the longest Reigns, never affected to assume such Titles. Usual Inscriptions.

On

Other Marks on Coin. On other Money may be ſeen the Names of the reigning Family, of the Tribunal that preſides over the Mint, or of the City where it was coin'd. Some are mark'd with the Value ſet upon them by the Prince: ſuch, for Inſtance, as *Pwan lyang*, which ſignifies *half a Taël*. There is another ſort, whoſe Inſcription is ſingular enough, conſiſting of theſe four Characters: *Quey yu ching ti*, that is, *Money has its Run, and at length returns to the Emperor*. With Regard to the Characters on the ancient Money, ſuch as the *Pû* and *Tau*, they are difficult to explain; The moſt ſkilful *Chineſe* ingeniouſly confeſſing that they can neither underſtand nor read them.

Some with Figures. Some of the ancient Coin being cover'd with Figures, are ſuppos'd to have been current in the earlieſt Ages; and that, to avoid the Labour and Expence, they afterwards were content with more ſimple Devices, ſuch as Characters are. There are three ſorts of them engraven, conſiſting of a Mixture of Silver and Tin. One of them, which is round, and weighs eight *Taëls*, repreſents a Dragon in the midſt of Clouds; on another, which is of a ſquare Form, and weighs ſix *Taëls*, there is a Horſe galloping; the third is oblong and ſhap'd like the Back of a Tortoiſe, with the Word *Vang*, that is, *King*, in every Compartment of it: this laſt weigh'd but four *Taëls*.

A certain Author attributes the Invention of this Money to *Ching-tang*, Founder of the Dynaſty of the *Shang*; the Characters on the Reverſe were defac'd. The *Chineſe* give a miſterious Senſe to theſe Figures: The Tortoiſe, ſay they, ſignifies thoſe who are attach'd to the Earth; the Horſe, ſuch as are leſs wedded to it, and riſe above it from Time to Time; and the flying Dragon repreſents thoſe who are intirely diſingag'd from earthly Things. There are other ancient Coins to be found, ſtampt with Dragons; doubtleſs, becauſe the *Dragon* is the Symbol of the *Chineſe* Nation, as the *Eagle* was of the *Roman*.

It is hard to aſſign what was the juſt Value of this ancient Money: tho' in my Opinion it ought to be determin'd by the Nature and Weight of the Metal. It is true that Regard has not always been had to that Rule; The Princes, who fix the Value, having often rais'd or lower'd it, as their own Occaſions requir'd, or the particular Species grew ſcarcer.

Chineſe Weights. But for the better underſtanding the Value of Money, whether ancient or modern, it muſt be obſerv'd, that the *Chineſe* Pound, call'd *Lyang*, is ſixteen Ounces; the *Lyang* nam'd by the *Portugueſe Taels*, is divided into ten Parts, call'd by the *Chineſe Tſyen*, and by the *Portugueſe Maz*; the *Tſyen* or *Maz* are divided into ten *Fwen*, which are equivalent to ten *French Sous*; and the *Fwen* or *Sous* is divided into ten *Li* of Silver. The Beam of the *Chineſe* Scales carries theſe Diviſions no farther; and yet with reſpect to Gold or Silver of a conſiderable Weight, the Diviſion is more minute, and almoſt extends to imperceptible Parts: for which Reaſon it is ſcarce poſſible to convey a juſt Idea of them in our Language. They divide the *Li* into ten *Wha*, the *Wha* into ten *Se*, the *Se* into ten *Fû*, the *Fû* into ten *Chin*, the *Chin*, which ſignifies a *Grain of Duſt*, into ten *Yay*, the *Yay* into ten *Myau*, the *Myau* into ten *Mo*, the *Mo* into ten *Tſyun*, and the *Tſyun* into ten *Sun*.

Value of the ancient Coin uncertain. This being known, it will be yet impoſſible to aſcertain the juſt Value of the ancient Coin: for tho' the Weight is mark'd thereon, ſome of them paſs'd for much more than their intrinſic Value came to. There was a Time when the Scarcity of Species oblig'd the Emperor to raiſe the Value of the very ſmall Copper Pieces ſo exceſſively, that one of them was worth ten of the ſame ſort, current in former Times. This has often occaſion'd popular Tumults, becauſe the Merchants rais'd the Price of Commodities in Proportion.

This Scarcity of Species happen'd either thro' the ſudden Irruption of Foreigners, who loaded whole Barks with this Coin, and carry'd it away; or elſe thro' the Cautiouſneſs of People, who bury'd it in time of War, and dy'd without diſcovering where it was hid. Copper was once ſo ſcarce, that the Emperor caus'd near fourteen hundred Temples of *Fo*, to be demoliſh'd, and all the Copper Images to be melted down in order to coin them into Money: at other times the People have been ſtrictly prohibited the Uſe of any Veſſels or other Utenſils of Copper, and oblig'd to deliver them in at the Mint.

Paper Money under the *Ming*, Matters were carry'd ſtill farther in the Beginning of the Reign of *Hong-vû*, Founder of the twenty ſecond Dynaſty, call'd *Ming*, when Money was become ſo very ſcarce, that they paid the *Mandarins* and Soldiers partly in Silver and partly in Paper; giving them a Sheet of Paper ſeal'd with an Imperial Seal, which paſs'd for a thouſand little Copper Pieces, or a *Taël* of Silver. Theſe Sheets are yet much ſought after, by ſuch as build, who hang them up as a Rarity to the chief Beam of the Houſe; the People and even ſome of the Quality being ſo ſimple as to imagine, that it preſerves it from all Misfortunes.

and the *Fwen*. Such Money as this could not have any great Run; Shop Keepers could never conſent to give their Commodities for a Scrap of Paper: So that the Quarrels, Law Suits, and other Inconveniences, which happen'd every Day, oblig'd the Emperor to put it down.

It had been introduc'd before with as little Succeſs under the Dynaſty of the *Ywen*: but *Marco Polo* is miſtaken in affirming, in the eighteenth Chapter of his ſecond Book, that the Bark of the Mulberry-Tree was employ'd to make the Paper which compos'd this Money; for ſuch Trees are too precious to be deſtroy'd by the *Chineſe*. In effect it was made of the Bark of the *Kû-chû*, a Tree of little Value, and full of Pith like the Elder, whereof they make a ſtronger Paper than that of *Bambû*.

Money, where coin'd. The Copper Money is not hammer'd as in *Europe*, but caſt, and is coin'd no where at preſent but at Court. Formerly indeed Money was coin'd at twenty two ſeveral Places, but then there

there was an expreſs Order for it from the Emperor; and even at a Time when there were Princes ſo powerful that, not contented with the Quality of Duke, they aſſumed the Title of Kings, yet none of them ever durſt claim the Right of coining: the Money current in their Dominions, having always born the Emperor's Mark, however weak his Authority might have been.

Clipping and Coining how puniſh'd.

It is eaſy to judge that there would be many Debaſers of Money in *China*, if the Silver was coin'd as well as Copper, ſince their ſmall Pieces of Copper are ſo often counterfeited. The *Chineſe*, who follow this Trade, ſtamp the falſe Coin with the ſame Characters that are upon the true, but neither the Metal nor the Weight is ſo good. If they happen to be detected they ought to be put to Death by the Law: and yet ſome Princes have been contented with ordering the Hand to be cut off, others, with baniſhing the Offender; nay, in the Time of extraordinary Scarcity of this ſmall Money, ſome have wink'd at the counterfeit Coin, till it has been diſperſed all over the Empire, and then confiſcating it, have put it upon the ſame Foot with the Imperial Money. As the very ſmall Pieces are no longer current, ſuch as have any of them beat them out with a Hammer, till they are as broad as the Pieces now in Uſe; and being put upon a String among the reſt, are not perceiv'd by the Merchants. Nay, ſome have gone ſo far as to cut Paſteboard in the ſame Form, and mixt them with the reſt upon the String; and the Deceit is not perceiv'd till they come to lay out the Pieces ſeparately.

Ancient uncertain Coin.

Of the Coins anciently current in *China*, I have caus'd ſeveral to be engrav'd, of which no certain Account can be given: ſome belong to foreign Countries; but it is hard to determine what Countries, becauſe the *Chineſe* alter the Names ſo much that there is no Poſſibility of knowing them: for inſtance, they call *Holland*, *Hung mau qua*, *The Kingdom of red-hair'd Men*, becauſe they have ſeen ſome of the *Dutch* with fair Hair and red Beards. Now, How is it poſſible to find out any Country by ſuch a Mark? (A)

There is other Money whoſe Original is very uncertain: only it is conjectured that they belong'd either to the *Tartars* of *Lyau-tong*, who for a time were Maſters of the Province of *Pe-che-li*; or elſe to ſome great Lords, or petty Kings, who had revolted, and taken the Title of Emperor.

Superſtitious Coins.

In a word, there are certain Coins, with reſpect to which the People at preſent entertain ſuperſtitious Ideas, never thought of in the Ages when they were current. The Characters or Figures impreſs'd thereon, relate to Epocha's of Time, or Hiſtorical Facts, the Remembrance of which is loſt: ſuch is, for inſtance, the Coin ſtamped with the *Long-whang* and *Ki-lin*, two fabulous Animals, whereof the *Chineſe* relate a thouſand Stories. The firſt is a Bird frequently mention'd by us already; and the latter is, according to them, compos'd of different Parts of ſeveral Creatures: it has the Hight and Cheſt of an Ox; the Body is cover'd with broad hard Scales; it has a Horn in the middle of the Forehead, with Eyes and Whiſkers, like thoſe of the *Chineſe* Dragon. This Animal is the Symbol of the Military *Mandarins* of the firſt Order.

Kang-hi's Cabinet of Coins.

The late Emperor *Kang-hi* had a Cabinet wherein he had gather'd all Sorts of Coin, both ancient and modern; plac'd according to the Order of the Dynaſties, by the Care of a *Mandarin* call'd *Tſyang*, Preſident of the Academy of the chief Doctors of the Empire. The moſt ancient Coins in this curious Collection, are thoſe current in the Time of *Yau*. There are thoſe alſo of *Ching-tang*, the Founder of the Second Dynaſty; and a great Number belonging to the three celebrated Dynaſties (mention'd in the Canonical Book *Shu-king*) of *Hya*, *Shang* and *Chew*, eſpecially this laſt.

The ancient Coins not counterfeit.

If theſe Pieces of Money are not genuine, but were counterfeited in latter Times, they might as well have forged Money for all the Emperors of the firſt Dynaſties; but we find the Coin belonging to theſe latter Ages wanting, as well as thoſe of the moſt diſtant Times. It is true they have ſupply'd the Deficiency with Paſteboard Money, made according to the Idea the ancient Books give of thoſe old Coin; which indeed are ſo nicely imitated, as well with regard to Proportion of Parts as the Colour of the Metal, that this counterfeit Coin ſeems to be real. This Series of Coins is a concurrent Teſtimony of the Truth of the *Chineſe* Hiſtory; for who can doubt there was ſuch a Dynaſty, and ſuch an Emperor, ſince the Money coin'd in their Times has been preſerved for ſo many Ages by the *Chineſe*?

Of the Chineſe Trade.

Domeſtic Trade of *China* always flouriſhing.

THE Riches peculiar to each Province, and the Facility of conveying Merchandiſe, by Means of the Rivers and Canals, have render'd the domeſtic Trade of the Empire always very flouriſhing. As to its foreign Trade it is ſcarcely worth mentioning; for the *Chineſe*, finding among themſelves all Things neceſſary for the Support and Pleaſures of Life, ſeldom go far from home. So long as *China* was govern'd by Emperors of its own, the Ports were always

(A) The *Chineſe* know *Holland* by that Name well enough, tho' we don't. So we know their Country by the Name of *China*: but what *Chineſe*, as we wrongly call them, could find it out by that Name? It is the ſame with regard to *Preſter John*'s Country, the *Mogol*'s Empire, *Tartary*, the Iſland of St. *Laurence*, *Newfoundland*, and innumerable other Places to which *Europeans* have given fantaſtic Names utterly unknown to the Natives.

ſhut up to Foreigners; but the *Tartars*, ſince they became Maſters thereof, have open'd them to all Nations: therefore, to give a full Account of the *Chineſe* Trade, it is neceſſary to ſpeak, as well of that which they carry on among themſelves, and with their Neighbours, as of that carried on by the *Europeans* with them.

Exceeds the Trade of all *Europe* together.

The inland Trade of *China* is ſo great, that the Commerce of all *Europe* is not to be compar'd therewith; the Provinces being like ſo many Kingdoms, which communicate to each other their reſpective Productions. This tends to unite the ſeveral Inhabitants among themſelves, and makes Plenty reign in all the Cities. The Provinces of *Hû-quang* and *Kyang-ſi* ſupply thoſe with Rice that are not well provided; that of *Che-kyang* furniſhes the fineſt Silk; *Kyang-nan* Varniſh, Ink, and all Sorts of curious Works; *Yun-nan*, *Shen ſi*, and *Shan ſi*, yield Iron, Copper, and ſeveral other Metals, Horſes, Mules, Furs, *&c.* *Fo kyen* produces Sugar, and the beſt Tea; *Se-chiwen*, Plants, Medicinal Herbs, Rhubarb, *&c.* and ſo of the reſt; for it is not poſſible to give a particular Account of the Commodities peculiar to each Province.

Is exceeding briſk,

All theſe Riches, which are readily convey'd from Place to Place along the Rivers, are ſold in a very ſhort Time; you may ſee, for inſtance, Dealers who, in three or four Days after their Arrival in a City, ſell ſix thouſand Caps proper for the Seaſon. Trade is never interrupted except on the two firſt Days of the firſt Moon, which they ſpend in Diverſions, and the uſual Viſits of the New Year: At all other Times every Thing is in Motion, as well in the Cities as in the Country. The *Mandarins* themſelves have their Share in Buſineſs; there being ſome among them who put their Money into the Hands of truſty Merchants, in order to improve it in the way of Trade.

even in the loweſt Branches.

In ſhort, there is not any Family to the very pooreſt of all, but what with a little good Management can find Means to ſubſiſt very eaſily by Traffic. There are many of them, whoſe whole Stock does not amount to above a Crown, and yet the Father and Mother, with two or three Children, are maintain'd out of the Profits of it, procure ſilk Garments for Days of Ceremony and in a few Years Time, enlarge their little Commerce to ſomething conſiderable. Although this may ſeem not very eaſy to comprehend, yet it is no more than what happens every Day: for inſtance, one of theſe ſmall Merchants, who has about fifty Sous, will buy Sugar, Meal, and Rice, and make ſmall Cakes, which he has bak'd an Hour or two before Day, *to kindle*, as they expreſs it, *the Heart of Travellers*; which done, his Shop is hardly open before all his Ware is carried off by Country People, who come in Crowds in a Morning to every City, by the Workmen, the Porters, the Children of the Ward, and thoſe who are in Law. This little Trade in a few Hours produces a Profit of twenty Sous, the half of which is ſufficient to maintain his ſmall Family.

Chineſe addicted to over-reaching.

In a word, the moſt frequented Fair affords but a faint Reſemblance of the incredible Crowds of People to be ſeen in the Generality of Cities, who are buſy in buying or ſelling all ſorts of Commodities. It were only to be wiſh'd the *Chineſe* Merchants were a little more honeſt in their Dealings, eſpecially when they trade with Foreigners; they always endeavour to ſell as dear as they can, and often make no Scruple of adulterating their Goods. Their Maxim is, that he who buys is for getting Things as cheap as poſſibly he can, and would even give nothing at all did the Seller conſent to it; and upon this Principle they think they have a Right on their Side to aſk the greateſt Price, and to take it if the Buyer is ſo ſimple or ignorant as to give it: *It is not the Dealer who deceives*, ſay they, *It is the Buyer who deceives himſelf. The Buyer is under no Compulſion, and the Profit which the Merchant gets is the Fruit of his Induſtry.* However, thoſe who act according to theſe deteſtable Principles, are the firſt in praiſing Honeſty and Diſintereſtedneſs in others; ſo that they ſtand ſelf-condemned.

Their Foreign Trade inconſiderable.

Trade flouriſhing at ſuch a Rate, as I have obſerv'd, in all the Provinces of *China*, it is not at all ſurprizing that the Inhabitants ſhould be ſo negligent of foreign Trade, eſpecially conſidering their Contempt for all other Nations: Thus by Sea they never paſs the Streights of *Sonda*, their fartheſt Voyages that Way reaching only to *Batavia*, which belongs to the *Dutch*; in like Manner on the Side of *Malacca*, they do not go beyond *Achen*, and the Limits of their Navigation Northwards is *Japan*; I ſhall therefore, as briefly as poſſible, mention the Places they trade to in thoſe Seas, as well as the Sorts of Merchandizes which they import and export.

That to *Japan*.

I. *Japan* is the Kingdom which they moſt frequent, and commonly ſet Sail for it in the Month of *June* or *July* at fartheſt. They firſt go to *Kamboya* or *Siam*, where they carry Goods proper for thoſe Countries, freighting themſelves there with ſuch as are in Requeſt at *Japan*; and at their Return home, find that they have made 200 *per Cent.* by their Voyage. If they go directly to *Japan* from the Ports of *China*, that is, *Kan-ton*, *A-mwi*, or *Ning-po*, then they

Commodities carry'd thither.

export the following Merchandiſes: (1) Druggs, ſuch as *Jin-ſeng*, Birthwort, Rhubarb, Mirabolans, and ſuch like. (2) *Areka* Bark, White Sugar, Buffalo, and Cow-hides; as for Sugar they gain greatly by it, even ſometimes a thouſand *per Cent.* (3) All ſorts of Silks, but chiefly Sattins, Taffeties, and Damasks of different Colours, eſpecially black: ſome of theſe Pieces, which coſt but ſix *Taëls* in *China*, ſell at *Japan* for fifteen. (4) Silken Strings for Inſtruments, Eagle and Sandal Wood; there being a great Demand for it, on account of its Perfume, among the *Japaneſe*, who are continually cenſing their Images. (5) Laſtly, *European* Cloth and Camlets, which have a quick Sale: and tho' the *Chineſe* never export any unleſs they can ſell them there at the ſame Price as the *Dutch* do, yet they affirm they gain fifty *per Cent.* thereby; which ſhews how conſiderable the Profit of the *Dutch* muſt be.

The

The Commodities which the *Chineſe* Traders load with their Veſſels in Return, are

Commodities brought from thence.

(1) Fine Pearls, which coſt more or leſs in Proportion to their Beauty and Bigneſs, gaining ſometimes a thouſand *per Cent.* by them. (2) Red Copper in Bars, which they buy from three *Taëls* to four and an half, ſelling them in *China* for ten or twelve; alſo wrought Copper, ſuch as Scales, Chafing-Diſhes, Perfuming Pans, Baſons, *&c.* theſe go off at a great Price in their own Country, the Copper being fine and agreeable to the Sight. (3) Sabre-Blades, they coſt but a Piaſter in *Japan*, and ſell ſometimes for ten Piaſters in *China*, where they are much eſteem'd. (4) Smooth flower'd Paper, of which the *Chineſe* make Fans. (5) Porcelain, which is very beautiful, but not ſo uſeful as that of *China*, becauſe it will not bear boiling Water; it is ſold in *Japan* much at the ſame Price as *China* Ware is ſold at *Kan-ton*. (6) Japann'd Works, which are not to be parallel'd in any part of the World. There is no ſettled Price for them: and the *Chineſe* ſeldom meddle with them, for fear they ſhould not get them off, but when they do import any, they ſell them extremely dear. A Cabinet not above two Foot high, and but a little more in Breadth, has been ſold in *China* for a hundred Piaſters. Thoſe who venture moſt to deal in them, are the Merchants of *A-mwi* and *Ning-po*; becauſe they carry them to *Minilla* and *Batavia*, gaining conſiderably by the *Europeans*, who are fond of theſe ſorts of Works. (7) Gold, which is very fine, and a certain Metal call'd *Tombak*, by which they gain fifty or ſixty *per Cent.* at *Batavia*.

Could the *Europeans* depend on the Honeſty of the *Chineſe*, they might eaſily carry on a Trade with *Japan* by their means: but they could not poſſibly do any good that way, unleſs they bore them Company, were Maſters of the Cargo, and had a ſufficient Force to prevent their Inſults.

Trade to *Manilla*.

II. The *Chineſe* alſo trade to *Manilla*: but ſcarce any go thither beſides the Merchants of *A-mwi*, who carry a great deal of Silk, ſtrip'd and flower'd Sattin of different Colours, Embroidery, Carpets, Cuſhions, Night-Gowns, Silk Stockings, Tea, *China* Ware, Japann'd Works, Druggs, *&c.* by which they are generally Gainers fifty *per Cent*, and bring back nothing but Piaſters.

Trade to *Batavia*.

III. The Trade which the *Chineſe* carry on the moſt regularly, as finding it moſt eaſy and gainful, is that to *Batavia*: whither Veſſels ſail every Year from *Kan-ton*, *A-mwi*, and *Ning-po*; putting to Sea towards the eleventh Moon, that is, in *December*. The Merchandiſes they are loaded with are:

Commodities carry'd thither,

(1) A kind of Green Tea, which is very fine, and of a good Smell, but *Song-lo* and *Bohea* Tea are not ſo much ſought after by the *Dutch*. (2) *China* Ware, which is ſold as cheap there as at *Kan-ton*. (3) Leaf-Gold and Gold Thread, which is nothing but gilt Paper; ſome of this is ſold not by Weight, but in ſmall Skains, and is dear, becauſe it is cover'd with the fineſt Gold: But that which the *Chineſe* bring to *Batavia* is ſold only by Weight. It is made up in Parcels, with large Hanks of red Silk, put in on Purpoſe to ſet off the Colour of the Gold, and to make the Parcels weigh heavier: The *Dutch* make no uſe of it, but they carry it to the Country of the *Malayans*, where they make conſiderable Profit of it. (4) *Tútenak* [or *Tuttenague*] a Metal, which partakes of the Nature both of Tin and Iron, yielding a hundred and ſometimes a hundred and fifty *per Cent.* (5) Druggs, eſpecially *Rhubarb*. (6) A great Quantity of Utenſils of yellow Copper, ſuch as Baſons, Chafing-Diſhes, great Kettles, *&c.*

and brought from thence.

They import from *Batavia*; (1) Silver in Piaſters. (2) Spices, particularly Pepper, Cloves, Nutmegs, *&c.* (3) Tortoiſe-Shells, of which the *Chineſe* make very neat Toys, and among other Combs, Boxes, Cups, Knife-Handles, Pipes, and Snuff-Boxes, after the *European* Faſhion, which they ſell for ten Sous. (4) Sandal-Wood; alſo red and black Wood, proper for Cabinet-Work, with another red Wood, commonly call'd *Braſil*-Wood, which ſerves for dying. (5) Agat-Stones, ready cut, whereof the *Chineſe* make Ornaments for their Girdles; Buttons for their Caps, and a kind of Neck-lace. (6) Yellow Amber in Lumps, which they buy very cheap. (7) Laſtly, *European* Cloth, which they have alſo at a moderate Price, and ſell again at *Japan*.

Trade to other Countries.

This is the greateſt Trade the *Chineſe* drive abroad. They likewiſe go, but very ſeldom, to *Achen*, *Malacca*, *Ihor*, *Patana*, *Ligor*, which belongs to the Kingdom of *Siam*, to *Cochin-china*, *&c.* The Trade they carry on at *Ihor*, is the moſt eaſy and profitable. They would not get even as much as would pay the Expence of their Voyage by going to *Achen*, if they fail'd of being there in *November* and *December*; at which time the Ships of *Surat* and *Bengâl* are upon the Coaſt.

Commodities brought from thence.

They ſeldom import any thing elſe from theſe Countries but Spices, ſuch as Pepper, Cinnamon, *&c.* Birds-Neſts, which are counted Delicacies at the *Chineſe* Tables, Rice, Camphire, Ratan, (a kind of very long Canes, which they twiſt together like ſmall Cords,) Torches made of the Leaves of certain Trees, that burn like Pitch, and ſerve for Flambeaux when they walk in the Night; alſo, Gold, Tin, *&c.*

Trade of the *Europeans* in *China*.

It remains only to ſpeak of the Trade carry'd on in *China* by the *Europeans*; who have the Liberty of ſcarce any Port, except that of *Kan-ton*, which is open to them at certain times of the Year. Not that they go up as far as the City itſelf, but caſt Anchor at *Whang-pû*, a Place about four Leagues ſhort of it, in the River; which there is ſo crouded with a Multitude of Veſſels, that it looks like a large Wood. Formerly Cloths, Chryſtals, Swords, Clocks, Striking-Watches, Repeating-Clocks, Teleſcopes, Looking-Glaſſes, Drinking-Glaſſes, *&c.* were carry'd thither. But ſince the *Engliſh* come regularly every Year, all theſe are as cheap as

in

in *Europe*; and Coral itſelf can hardly be ſold there any longer without Loſs: ſo that at preſent there is no trading to Advantage with any thing but Silver in *China*, where conſiderable Profit may be made, by purchaſing Gold, which is a Commodity there.

Gold of *China* profitable.

The Gold to be met with at *Kan-ton*, comes partly out of the Provinces of *China*, and partly from foreign Countries, as *Achen*, *Cochin-china*, *Japan*, *&c.* and is all melted over-again in that City, except what comes from *Cochin-china*; which is commonly the moſt fine and pure that can be, when it is bought of the King of that Country: for that ſold clandeſtinely by the People is not ſo pure, and therefore they take Care to refine it at *Kan-ton*. The *Chineſe* divide their Gold by Alloys as they do in *Europe*. That which is commonly ſold, is from ninety Carats to a hundred, and is more or leſs dear, according to the time when it was bought. It is much cheaper in *March*, *April*, and *May*, than it is from *July* to *January*; becauſe this laſt is the Seaſon when there is the greateſt number of Veſſels in the Port or Road of *Kan-ton*.

Other Commodities imported by *Europeans*,

There are alſo excellent Drugs to be bought in *China*, ſeveral ſorts of Tea, Gold-Thread, Muſk, precious Stones, Pearls, Quickſilver, *&c.* but the Trade carry'd on there by the *Europeans*, conſiſts chiefly in japann'd Works, *China* Ware, and Silks, with reſpect to which I ſhall treat more at large in the following Articles.

Of the Chineſe Varniſh.

Places moſt famous for varniſh'd Works.

THOUGH the varniſh'd Works, made at *Kan-ton*, are neither ſo beautiful nor ſerviceable by a great deal, as thoſe that come from *Japan*, *Tong-king*, and *Nan-king*, Capital of the Province of *Kyang-nan*: it is not that the Workmen do not employ the ſame ſort of Varniſh and Gilding, but becauſe they fit them up too haſtily; and then if they do but pleaſe the Eye of the *Europeans*, they are well enough content. To japan a Piece of Work well, it ought to be done at Leiſure, a whole Summer being ſcarcely ſufficient to bring it to Perfection; but the *Chineſe* have rarely any by them that were made a conſiderable time beforehand; for they almoſt always wait till the Arrival of Ships, before they begin, that they may do them according as the *Europeans* ſhall direct.

This Varniſh which gives ſo fine a Luſtre to their Works, and makes them ſo much eſteem'd in *Europe*, is neither a Compoſition, nor ſo great a Secret as ſome have imagin'd; to undeceive whom, it will be ſufficient to give an Account where the *Chineſe* get it, and afterwards how they uſe it.

The Varniſh-Trees.

The Varniſh, call'd *Tſi*, is a reddiſh Gum, diſtilling from certain Trees, by means of Inciſions made in the Bark. Theſe Trees are found in the Provinces of *Kyang-ſi* and *Si-chwen*, but thoſe of the Diſtrict of *Kan-chew*, one of the moſt Southern Cities of *Kyang-ſi*, yield that which is moſt eſteem'd.

When in their Prime.

The Varniſh ought not to be drawn till the Trees are of ſeven or eight Years Growth, for that which is procur'd before, is not ſo fit for Uſe. The Trunk of the youngeſt Tree, from whence they begin to draw it, is a *Chineſe* Foot in Circumference, and the *Chineſe* Foot is much larger than the King's Foot in *France*. It is ſaid that the Varniſh of ſuch Trees is better than that which diſtills from thoſe older, but that they yield much leſs: yet, whether there be any Foundation for this Report, is uncertain, becauſe the Merchants make no Scruple to mix them both together.

Their Shape and Size.

Theſe Trees, whoſe Leaf and Bark are very like thoſe of the Aſh, are ſcarce ever more than fifteen Feet high; and when they are of that Growth, the Trunk is about two Foot and an half in Compaſs. It is affirm'd that they bear neither Flowers nor Fruit, and that they multiply in the manner following:

How propagated.

In the Spring, when the Tree begins to ſprout, they chooſe the moſt promiſing Sprig that proceeds from the Trunk, not from the Branches; and when it is about a Foot long, they coat it with yellow Clay. This Coat begins about two Inches above the Place where it riſes, and reaches four or five Inches lower: It is at leaſt three Inches thick, is laid on very cloſe, and cover'd with a Mat carefully ty'd about it, to ſecure it from Rain, and the Injuries of the Air. It is left in this manner from the Vernal to the Autumnal Equinox, and then they open the Earth a very little way, to examine the Condition of the Roots, which the Sprig uſually ſhoots forth, and are divided into ſeveral Strings. If theſe Strings are of a yellowiſh or reddiſh Colour, they judge that it is time to ſeparate the Sprig from the Tree, and then they cut it dexterouſly without doing it the leaſt Damage, and afterwards plant it. But if the Strings are ſtill white, it is a Sign they are too tender, and ſo they cloſe up the Coat again, and defer cutting the Shoot till the next Spring. But whether it is planted in the Spring, or Autumn, a good deal of Aſhes muſt be put into the Hole, prepar'd for that Purpoſe; otherwiſe the Piſmires, as they affirm, would devour the tender Roots, or at leaſt get out all the Sap, and ſo cauſe them to wither.

The Varniſh when and how drawn off.

The Varniſh is to be procured from theſe Trees only in the Summer Seaſon; for in the Winter they yield none, and that which diſtils in the Spring or Autumn, is always mix'd with Water: beſides, they yield it only in the Night-time, and never in the Day. In order to draw out the Varniſh, they make ſeveral horizontal Inciſions in the Bark, round the Trunk, which are either deeper or ſhallower, according to its Thickneſs. The firſt Row

of

of Inciſions is but ſeven Inches from the Ground, the ſecond is at the ſame Diſtance above the firſt; and thus at the end of every ſeven Inches there is a Row of Inciſions, not only to the Top of the Trunk, but even along ſuch of the Branches as are of a ſufficient Thickneſs to bear it.

They uſe a little Knife with a ſemicircular Blade to make theſe Inciſions, which muſt not be done directly downward, but ſlanting, nor deeper than the Bark is thick. While the Operator makes them with one Hand, he thruſts the Edge of a Shell, which he has in the other, as far in as he can, that is, about half a *Chineſe* Inch; and this is ſufficient to ſupport the Shell without any thing elſe. Theſe Shells are very common in *China*, and much larger than our biggeſt Oyſter-Shells. The Inciſions being made in the Evening, next Morning they gather what is run into the Shells; in the Evening they fix them again in the ſame Inciſions, and continue ſo doing till the end of the Summer. The Proprietors of theſe Trees do not uſually draw off the Varniſh themſelves, but let them for the Seaſon at the Rate of two pence half-penny a Foot to Merchants; who hire Labourers to attend, giving them an Ounce of Silver a Month, if they find their own Victuals, which is moſt common, if not, then they have but three half-pence a Day. One of theſe Labourers is ſufficient to take care of fifty Feet of Tree.

Cautions to be taken by thoſe who draw off the Varniſh.

It is neceſſary to uſe ſome Precautions, to ſecure the Labourers from the bad Effects of the Varniſh; ſo that whether the Merchants maintain them or not, they are oblig'd to have a large Veſſel of Oil, wherein has been boil'd a certain Quantity of the Fleſhy Filaments which are found intermix'd with the Fat of Hogs, and remain after the Fat has been melted: The Proportion is one Ounce to a Pound of Oil. When the Workmen go to place the Shells in the Trees, they carry with them a little of this Oil, wherewith they rub the Face and Hands; and in the Morning, when they have gather'd the Varniſh, and return to the Merchants, they rub themſelves more carefully with it. After Dinner they waſh their Bodies with hot Water, prepar'd by the Merchant, wherein has been boil'd a certain Quantity of the following Drugs, *viz.* the outward rough Shell of Cheſnuts, the Bark of the Fir-Tree, Salt-Petre in Cryſtals, and a Sort of Blits, an Herb eaten in *China* and the *Indies*; all which are ſuppos'd to be of a cold Nature. With this Water every Labourer waſhes himſelf very carefully, in a little Tin Baſon; for they will not uſe the common Copper Baſons, wherein the *Chineſe* uſually waſh their Faces in the Morning, having ſome Objection to that Metal.

During the time they are at work at the Trees, their Heads are cover'd with a Linen Bag, ty'd about their Necks, wherein are only two Holes for their Eyes; before them they wear a ſort of Apron, made of Doe-Skin, which is hung about their Necks with Strings, and ty'd round their Middles; they have alſo Buſkins of the ſame, and long Gloves on their Arms. When they gather this Varniſh, they have a Veſſel made of Neat's Leather, faſten'd to their Girdle; then with one Hand they take out the Shells, and ſcrape them with a ſmall Iron Inſtrument, which they hold in the other, till they have got out all the Varniſh: at the Bottom of the Tree is a Baſket, wherein they leave the Shells till the Evening. To facilitate coming at the Varniſh, the Proprietors take care to plant the Trees not far aſunder; and when the Time of gathering it is come, they lay a great number of Poles from one to another, which faſten'd with Cords ſerve inſtead of Ladders to get up by.

Quantity of Varniſh at one gathering.

The Merchant has always ready at his Houſe, a great earthen Veſſel, plac'd under a ſquare wooden Frame, like that of a Table, ſupported by four Feet. On the Frame is a thin Cloth, (whoſe four Corners are faſten'd to Rings,) lay'd very ſlack, whereon they pour the Varniſh; and when the fluid part has run through, they wring out the reſt, all but a little that remains behind, which is ſold to the Druggiſts, as being ſometimes us'd in Phyſic. They are well enough ſatisfy'd with their Bargain, when a thouſand Trees in one Night yield twenty Pound of Varniſh. After the Gathering is over, the Merchant puts the Varniſh in wooden Buckets, well caulk'd on the Outſide, faſtening on the Covers with ſtrong Nails. A Pound of Varniſh while it is freſh, is valu'd at about forty Sous; and the Merchant gains double or more, according to the Diſtance of the Place to which it is carry'd.

Diſeaſe cauſed by the effluvia of the Varniſh.

The Labourers pay very dear for gathering the Varniſh, if they do not take the above-mention'd Precautions. The Diſeaſe begins with a kind of Ringworm, which in the Space of a Day covers the whole Body, Face and all, for it ſpreads in a few Hours, and grows very red. Soon after the Perſon's Face becomes bloated, and his Body, which ſwells to an extraordinary Degree, ſeems quite cover'd with a Leproſy. To heal a Man attack'd with this Diſtemper, they give him immediately a conſiderable Quantity of the aforeſaid medicinal Water for waſhing with to prevent theſe Accidents, which purges him violently: they afterwards make for him a ſtrong Fumigation with the ſame Water, wrapping him up very cloſe. By this means the Swelling is remov'd, but the Skin is not ſo ſoon heal'd; for it cracks in ſeveral places, from whence proceeds a great deal of Water. To remedy this, they take of the Herb that I call'd above a kind of Blits, dry and burn it; then upon the part moſt affected they put the Aſhes, which imbibing the ſharp Humour, the chopp'd Skin dries and falls off, a new Skin ſucceeding in place of it.

Excellencies of the Varniſh.

The *Chineſe* Varniſh, beſides the Beauty it gives to the ſmalleſt Piece of Work it is apply'd to, has likewiſe the Property of preſerving the Wood, and hindering the leaſt Moiſture from entring it: Pour whatever Liquor you pleaſe upon it, and only wipe it with a wet Cloth, and there will remain neither Mark nor Smell behind. But then there is a great Art in uſing it: for let it be ever ſo good in its Kind, yet there is ſtill need of a dextrous and careful Hand

to apply it. The Workman ought to be Maſter of a great deal of Patience as well as Skill, to find the juſt Temper that the Varniſh requires; for if it be either too thick or too thin, he will make but very indifferent Work of it.

How uſed in Japaning.

The Varniſh is apply'd in two different Manners; the one, which is moſt ſimple, is immediately upon the Wood: After it has been well poliſh'd, they do it over two or three times with *Tong-yew*, a kind of Oil; and when it is well dry'd, lay on their Varniſh as often. It is ſo tranſparent that the Grain of the Wood appears clearly through it; and therefore if they would conceal the Materials they work upon, they lay on the Varniſh a great number of times, and then it becomes ſo gloſſy that it reſembles a Looking-Glaſs. When the Work is dry, they paint ſeveral ſorts of Figures with Gold or Silver, ſuch as Flowers, Men, Birds, Trees, Mountains, Palaces, *&c.* over which they lay Varniſh once more, but lightly, both to preſerve and give it a Gloſs.

The other Manner, which is not ſo plain, requires more preparation, for it is laid upon a kind of Maſtic, or Paſte-board, compos'd of Paper, Flax, Lime, and ſome other Materials; which being well beaten together, and glu'd upon the Wood, makes a Ground very ſmooth and firm: on this they paſs the Oil before mention'd two or three times, and then apply ſeveral Lays of Varniſh, letting each dry one after another. Every Workman has his own way of doing things, which are more or leſs perfect according to his Skill. (A)

To reſtore its loſt Colour and Luſtre.

It often happens that by ſpilling Tea and other hot Liquors upon theſe Japan'd Works, they loſe their Luſtre, becauſe the Varniſh grows dull, and turns yellow. "The Means, (ſays "a *Chineſe* Author) to give it the ſhining Black that it had before, is to expoſe it for a "Night to a white Froſt, or elſe, which is better, to hold it for ſome time in the Sun."

Of the Porcelain *or* China-Ware.

Porcelain or *China*-Ware,

PORCELAIN, which is the moſt common Furniture us'd by the *Chineſe*, and the chief Ornament of their Houſes, has been ſo much ſought after in *Europe*, and ſtill makes ſo great a Branch of its Trade, that it will not be amiſs to acquaint the Reader with the Manner of making it. Some Authors pretend that it is compos'd of Egg-Shells, or of Shells of a certain Fiſh, bury'd in the Earth for twenty or thirty, or even a hundred Years. But this is mere Invention of ſuch Writers, who have boldly palm'd their own ſilly Conjectures on the World, in many other Particulars alſo, concerning *China*; of which they have given the moſt falſe, and often the moſt ridiculous Accounts.

made only at *King-te-ching* in *Kyang ſi*.

China-Ware is made no where but in one Town of the Province of *Kyang-ſi*, nam'd *King-te-ching*, which is a League in Length, containing upwards of a Million of Souls. It is not above three Miles diſtant from *Few-lyang*, a City of the third Rank, whereon it depends, lying in the Diſtrict of *Jau-chew*, one of the Cities of the firſt Rank in the Province. As P. *Dentrecolles* had a Church in *King-te-ching*, and among his Converts there were ſeveral, who both made *China*-Ware, and drove a conſiderable Trade in it, he obtain'd from them an exact Knowledge relating to every Branch of this curious Art. Beſides this, he has ſeen every thing himſelf, and conſulted the *Chineſe* Books that treat on this Subject, eſpecially the Hiſtory or Annals of *Few-lyang*: for it is a Cuſtom in *China* for every City to print a Hiſtory of its Diſtrict, comprehending its Situation, Extent, and the Nature of the Country; an Account of the Manners of the Inhabitants, and the Perſons diſtinguiſh'd for Arms, Learning, or Integrity of Life; the extraordinary Events, and eſpecially the Merchandizes and Proviſions which are exported or ſold there.

Curious Account of it by *P. Dentrecolles*.

Its Inventor unknown.

This Miſſionary has ſearch'd in vain to find out the Inventor of *China*-Ware, for the Annals ſay nothing of him, nor whether the Diſcovery was owing to Chance or Experience. They only ſay, that it was exquiſitely white, without any Defect; and that whatever was tranſported into other Kingdoms, had no other Name but *The precious Jewels of Jau-chew*. And lower it is added, *The fine* China-*Ware, which is of a lively ſhining White, and a clear Sky-Blue, comes all from* King-te-ching. It is made in other Places, but it is of a quite different Colour and Fineneſs.

Attempts to make it elſewere fruitleſs

In ſhort (not to ſpeak of the other ſort of Earthen-Ware made all over *China*, but to which they never give the Name of Porcelain) there are ſome Provinces, as thoſe of *Kan-ton* and *Fo-kyen*, where they make Porcelain, but Strangers cannot be deceiv'd therein; for that of *Fo-kyen* is as white as Snow, but has no Gloſs, and is not painted with various Colours. The Workmen of *King-te-ching* formerly carry'd thither all their Materials, in hopes of being conſiderable Gainers, by reaſon of the great Trade then driven by the *Europeans* at *A-mwi*; but they loſt their Labour, for they could never make it there with Succeſs.

The Emperor *Kang-hi*, who deſir'd to know every thing, caus'd ſome Workmen in Porcelain to be brought to *Pe-king*, and every thing proper for that Manufacture. They did their utmoſt to ſucceed, being under the Prince's Eye, and yet we are aſſur'd that their Work fail'd. It is

(A) For a more particular Account of laying on the Varniſh, ſee before, p. 9.

is poſſible the Reaſons of Intereſt and Policy had a Hand in the Miſcarriage; but however that be, *King-te-ching* alone has the Honour of ſupplying all parts of the World with Porcelain; even the *Japaneſe* come to *China* for it.

Every thing that relates to *China*-Ware, ſays P. *Dentrecolles* (B), (for it is he who ſpeaks in the reſt of this Article) may be reduc'd to the following Heads: *viz.* The Materials whereof it is compos'd, and how they are prepar'd; the different Kinds of Porcelain, and the Manner of making it; the Oil which gives it the Gloſs, and its Qualities; the Colours which embelliſh it, and the Art of laying them on; the Baking, and Meaſures taken to give it a proper Degree of Heat; laſtly, I ſhall make ſome Reflections on the ancient and modern Porcelain, as alſo on certain things, which render it impracticable for the *Chineſe* to imitate thoſe Paterns that have been or may be ſent them. Heads treated of in this Article.

But before I begin, it may be proper to undeceive thoſe who imagine that the Name of Porcelain comes from a *Chineſe* Word. Indeed there are ſome Words, tho' but very few in number, which are both *French* and *Chineſe*: *Thé* [or Tea] for Inſtance, as we call it, is likewiſe call'd *Thé* in the Province of *Fo-kyen*, tho' the Name in the *Mandarin* Language is *Cha*. *Papa* and *Ma ma*, are likewiſe Words, which in ſome Provinces, and particularly at *King-te-ching*, are in the Mouths of Children, and ſignify *Father* and *Mother*. But as for the Name of Porcelain, it is ſo far from being *Chineſe*, that none of the Syllables whereof it is compos'd, can be either pronounc'd or written by the *Chineſe*; the Sounds not being to be found in their Language. It is likely that the Word came from the *Portugueſe*, notwithſtanding that with them *Porcellana* ſignifies properly a *Cup* or *Porrenger*; and that *Loça* is the Name they generally give to the Ware, which we call Porcelain, and the *Chineſe* commonly *Tſe-ki*. Porcelain no *Chineſe* Word

I. *The Materials of* China-*Ware, and how prepar'd.*

THE Matter of Porcelain conſiſts of two ſorts of Earth, one call'd *Pe tun tſe*, and the other *Kau lin*: This latter is mix'd with ſhining Particles, the other is ſimply white, and very fine to the Touch. At the ſame time that a great number of Barks aſcend the River from *Jau-chew* to *King-te-ching*, in order to load with *China*-Ware, nearly as many ſmall ones deſcend from *Ki-mwen*, laden with *Pe-tun-tſe* and *Kau-lin*, in form of Bricks; for *King-te-ching* produces no Materials fit for Porcelain. Porcelain made of two ſorts of Earth.

The *Pe-tun-tſe*, whoſe Grain is ſo very fine, is nothing elſe but pieces of Rock, dug out of Quarries, and made into that Form. All ſorts of Stones are not proper for *Pe-tun-tſe*, otherwiſe there would be no Occaſion to go twenty or thirty Leagues diſtant in the next Province to look for it. The *Chineſe* ſay the right Stones ought to have a greeniſh Caſt. 1. The *Pe-tun-tſe*.

The firſt Preparation is in the following manner: They break the Stone with great Iron Mallets, and putting the Pieces into Mortars, reduce them to very fine Powder, by help of certain Peſtles, the Head whereof is made of Stone, and capp'd with Iron. Theſe Peſtles work without ceaſing, being put in Motion, either by the Labour of Men, or elſe by means of Water, in the ſame manner as the Hammers of Paper-Mills. They afterwards caſt the Powder into a great Jar full of Water, and ſtirr it up ſtrongly with an Iron Shovel; then having reſted a few Minutes, there riſes on the Surface a ſort of Cream four or five Fingers thick, which they take off, and pour into another Veſſel full of Water. In this manner they agitate the Water in the firſt Jar ſeveral times, ſtill gathering what ſwims on the Top, till there remains nothing but the groſs part, which they take out and pound afreſh. how prepar'd

With reſpect to the ſecond Jar, wherein that is caſt which was gather'd from the firſt, they wait till there is form'd at the Bottom a kind of Paſte, and when the Water appears clear at Top, they pour it gently off, that the Sediment may not be diſturb'd, and throw the Paſte into large Moulds to dry: But before it is quite hard, they divide it into ſmall Bricks, which they ſell by hundreds; and to this Shape, and its Colour, it owes the Name of *Pe-tun-tſe*. The Moulds wherein this Paſte is thrown, are a kind of large Boxes, whoſe Bottoms are cover'd with Bricks, plac'd upright, ſo as to make an even Surface, over which they lay a thick Cloth; then they pour in the Matter, which they cover ſoon after with another Cloth, and place thereon a ſecond Bed of Bricks, laid cloſe together flatwiſe: All this is done to get out the Water more readily, without loſing any thing of the Subſtance, which as it grows hard, eaſily takes the Figure of the Bricks. Reduced to a Paſte, and then made into Bricks.

There would be nothing to add to this Article, if the *Chineſe* were not addicted to adulterate their Goods; but People who roll ſmall Grains of Paſte in Pepper Powder, in order to mix them with the true Pepper, are not willing to ſell *Pe-tun-tſe* unmix'd with groſſer Matter; for which reaſon they are oblig'd to purify it again at *King-te-ching*, before they uſe it.

The *Kau-lin*, which is another component part of Porcelain, requires ſomewhat leſs Labour in the Preparation than the *Pe-tun-tſe*: They find Mines of it in the Heart of certain Mountains, whoſe Surface is cover'd with a reddiſh Earth. Theſe Mines are pretty deep, and the Matter we are ſpeaking of is found in Lumps, which they make into Bricks, in the ſame manner as the *Pe-tun-tſe*. I do not at all doubt that the white Earth of *Malta*, call'd *St. Paul's Earth*, is of much the ſame Nature with the *Kau-lin*, tho' the ſmall ſhining Particles have not been 2. The *Kau-lin*. Like the white Earth of *Malta*.

ob-

(B) This Account is taken from the *Lettres Edifiantes*, where there are two Pieces written by this *Jeſuit* on the Subject.

Its Quality. obſerv'd in it. The fine Porcelain receives its Firmneſs from the *Kau-lin*, which is as it were the Sinews thereof; and thus the Mixture of a ſoft Earth gives Strength to the *Pe-tun-tſe*, which is got from the hardeſt Rocks. A rich Merchant inform'd me that ſome Years ago the *Engliſh* or *Dutch* (for the *Chineſe* Name is common to both (c) Nations) bought a Quantity of the *Pe-tun-tſe*, and carry'd it into their Country, to make *China*-Ware; but that having forgot the *Kau-lin*, their Deſign miſcarry'd, as they afterwards own'd: On which Occaſion the *Chineſe* Merchant ſaid with a Laugh, that *They would have a Body, whoſe Fleſh ſhould be ſupported without Bones.*

A third ingredient or kind of Chalk. They have lately found out another proper Ingredient in the Compoſition of *China*-Ware, which is a Stone, or kind of Crayon, call'd *Wha-ſhê*, whereof a ſort of Ptiſan is made by the *Chineſe* Phyſicians, who reckon it deterſive, opening and cooling. They take ſix parts of this Stone, and one of Liquorice, which they pulveriſe; and putting half a Spoonful of the Powder into a Cup of freſh Water, give it the Patient to drink, pretending that this Ptiſan cools the Blood, and allays the internal Heat. The Perſons concern'd in this Manufactory have thought fit to uſe this Stone in the room of *Kau-lin*; and perhaps thoſe parts of *Europe* that yield no *Kau-lin* may furniſh *Wha-ſhê*. It is call'd *Wha*, becauſe it is glutinous, and partakes ſomething of the Nature of Sope. The *China*-Ware that is made with it, is ſcarce, and much Its Qualities. dearer than the other. The Grain of it is exceeding fine, and as for the Painting, if compar'd with ordinary *China*-Ware, it as far exceeds it as Vellum does Paper; beſides this *China*-Ware is ſo light, that it ſurpriſes one who is accuſtom'd to handle the other Sorts: It is likewiſe much more brittle than the common, and it is difficult to hit upon the true Degree of baking it. Some do not make uſe of the *Wha-ſhê* for the Body of the Work; contenting themſelves with making a fine Glue of it, wherein they dip the Porcelain when it is dry, that it may take one Lay before it receives the Colour and Varniſh, by which means it acquires a good deal of Beauty.

How prepared. I ſhall now explain the Manner of working the *Wha-ſhê*. (1) When they have taken it out of the Mine, they waſh it in River or Rain-Water, to ſeparate the remainder of yellow Earth that ſticks to it. (2) They then break it, and put it into a Tub of Water to diſſolve, preparing it in the ſame manner as the *Kau-lin*. It is affirm'd that Porcelain may be made with *Wha-ſhê* alone, prepar'd in this manner, without any Mixture. However, one Uſed either alone or mixed. of my Converts, who had made ſome of this Kind, told me, that to eight parts of *Wha-ſhê* he puts two parts of *Pe-tun-tſe*; and that for the reſt he proceeded in the ſame manner as when he made the common *China*-Ware, with the *Pe-tun-tſe* and *Kau-lin*. In this new kind of Porcelain the *Wha-ſhê* ſupplies the Place of the *Kau-lin:* but one is much dearer than the other, for a Load of *Kau-lin* coſt but twenty Sous, whereas that of the *Wha-ſhê* ſtands in a Crown; ſo that no wonder this ſort of *China*-Ware ſhould be dearer than the common.

Alſo for painting Figures. I ſhall add one Obſervation more concerning *Wha-ſhê*: When it is prepar'd and made into little Bricks like the *Pe-tun-tſe*, they diſſolve a certain Quantity of them in Water; and making a very clear Paſte of it, with a Pencil dipp'd therein trace ſeveral Fancies upon the Porcelain, to which, after it is dry, they give the Varniſh. When it is bak'd theſe Deſigns appear, being of a different White from that of the Body of the Ware, and not unlike a thin Vapour, ſpread over the Surface. The White of the *Wha-ſhê* is call'd *White of Ivory*, *Syang ya pe*.

Another Mineral for painting white. They paint Figures on the Porcelain, alſo with *She-kau*, a kind of Stone or Mineral like Allum, which gives another kind of white Colour, and is particular in this, that before it is prepar'd it muſt be burnt in the Fire; afterwards they break it, and manage it like the *Wha-ſhê:* they throw it into a Veſſel full of Water, ſtir it about, and gather the Cream that ſwims on the Top from time to time; and when this is done they find a pure Maſs, which they uſe in the ſame manner as the puriſy'd *Wha-ſhê*.

The *She-kau* does not enter into the Compoſition of Porcelain; for nothing yet has been found proper to ſupply the Place of the *Kau-lin*, and give Conſiſtence to the Ware, but the *Wha-ſhê*. If, as they tell me, more than two parts of *Pe-tun-tſe* be put to eight of *Wha-ſhê*, the Porcelain will ſink down in the Oven, for want of a Body, or rather, becauſe there is not a proper Coheſion of the Parts.

2. *The* Oil *which gives the* Gloſs *to the* Porcelain.

The Oil of Stone or Varniſh, for glazing the Porcelain. BESIDES the Barks loaded with *Pe-tun-tſe* and *Kau-lin*, which lye along the Bank-ſide at *King-te-ching*, there are others full of a whitiſh liquid Subſtance. I knew a great while ago, that this was an Oil which gives the Ware its Whiteneſs and Gloſs, but was ignorant what it was made of; a thing I have ſince learn'd. The *Chineſe* Name *Yew*, given to different Sorts of Oil, ſeems not ſo ſuitable to this Liquid, as the *Tſi*, which ſignifies *Varniſh*, as I believe it would be call'd in *Europe*. This Oil or Varniſh is procur'd from a very hard Stone; but this is no ſtrange thing, ſince it is pretended that Stones are form'd of the Salts and Oils of the Earth, which mix and unite intimately together.

Tho'

(c) That is, I ſuppoſe, *The Red-hair'd Men.* See before p. 333.

Tho' Oil may be gotten from the Stone, whereof the *Pe-tun-tſe* are made, yet they chooſe this ſort, becauſe it is whiter, and the Spots are of a deeper Green. The Hiſtory of *Few lyang*, tho' it does not enter into particulars, ſays, the Stone proper for the Oil has Spots of the Colour of *Cypreſs* Leaves, *Pe ſhu ye pan*; or red Marks on a browniſh ground, much like the Plant call'd *Toad-flax*, *Ju chi ma tang*.

How prepar-ed.

After this Stone has been very well waſh'd, it muſt be prepar'd in the ſame manner as the *Pe-tun-tſe*: And when the Cream, or pureſt part of the Matter in the firſt Jar, or Veſſel, has been put into the ſecond, to about a hundred Pounds thereof, they add a Pound of *She-kau*, made red-hot in the fire, and beaten ſmall. This is, as it were, the Runnet which gives it a Conſiſtence, tho' they take care to keep it always liquid.

Oil of Lime and Fern Aſhes.

This Oil of Stone is never uſed alone, but is mixed with another, which is, as it were, the Soul of it, and compoſed as follows: They take large pieces of Quick-Lime, whereon they throw a little Water with their Hands to reduce it to a Powder; over this they ſpread a Lay of dry Fern, and over that again another of Lime. Having thus put on ſeveral Lays, alternately one upon another, they ſet Fire to the Fern; and when the whole is conſum'd, divide the Aſhes between five or ſix new Lays of dry Fern: or if there be more of them the Oil will be ſo much the better.

Heretofore, ſays the Hiſtory of *Few-lyang*, beſides Fern, they made uſe of the Wood of a Tree, the Fruit of which is call'd *Se-tſe*. To judge from the roughneſs of the Fruit before it is ripe, and by its little Crown, it ſeems to be a kind of Medlar. They now make no uſe of it, perhaps becauſe it is become exceeding ſcarce; and probably it is for want of this Wood that the *China*-Ware made at preſent is not ſo beautiful as it was formerly. The nature of the Lime and Fern contributes to the goodneſs of the Oil; and I have obſerv'd that what comes from ſome Places is much more valuable than that which is brought from others.

How prepar-ed and mixed with the former.

When they have gotten a ſufficient quantity of the Aſhes of Lime and Fern, they throw them into a Veſſel full of Water. In a hundred Pounds of it they diſſolve a Pound of *She-kau*, then ſtirring the Mixture very well, let it reſt till there appears upon the Surface a Skin or Cruſt; which they gather and put into a ſecond Veſſel, repeating the whole ſeveral times. When there is form'd a kind of liquid Paſte at the bottom of the ſecond Jar, they prepare it, pouring off the Water very gently; and this is the ſecond Oil, which is to be mixt with the preceding. In order to have a proper Mixture, the two kinds of Oil ought to be equally thick; for which reaſon they from time to time dip ſmall Bricks of *Pe-tun-tſe* into both, in order to diſcover by their Surface, when drawn out, whether the Oil be of an equal Conſiſtence. So much for the Quality of theſe two ſorts of Oils: As to the Quantity, the beſt way is to mix ten Meaſures of Oil of Stone, with one Meaſure of that made of the Aſhes of Fern and Lime; thoſe who are moſt ſparing, never put in leſs than three Meaſures. If the Merchants who ſell this Oil are inclin'd to tricking, they may eaſily increaſe the Quantity, only putting Water into it; and to conceal the Fraud, adding *She-kau* in proportion, which hinders the Matter from being too liquid.

Varniſh of burnt Gold.

There is another kind of Varniſh call'd *Tſi kin yew*, that is, *Varniſh of burn'd Gold:* but I ſhould rather call it Varniſh of the Colour of Caſt Braſs, or Coffee, or of a dead Leaf. To make this Varniſh, which is a new Invention, they take common yellow Earth, and manage it in the ſame manner as the *Pe-tun-tſe*; and when this Earth is prepar'd, they uſe none but the fineſt Matter, which they caſt into Water, and make a kind of Glue of, about the thickneſs of the common Varniſh call'd *Pe-yew*, made of pieces of Rock-ſtone. Theſe two Varniſhes *Tſi-kin* and *Pe-yew* are mix'd together; and as for this purpoſe they ought to be of an equal Conſiſtence, trial is made thereof by dipping a *Pe-tun tſe* into each ſort, and if the Varniſhes enter the Bricks, they are deem'd fit for incorporating. They likewiſe put into the *Tſi-kin*, Varniſh, or the Oil of Lime and Fern-Aſhes prepar'd as above, and of the ſame Conſiſtence as the *Pe-yew*; mixing more or leſs of theſe two Varniſhes with the *Tſi-kin*, according as they would have it deeper or clearer; to know which ſeveral Trials muſt be made: For inſtance, they put two Cups full of the *Tſi-kin* to eight of the *Pe-yew*, and to four Cups full of this Mixture they put one Cup of Varniſh made of Lime and Fern.

Art of gilding and painting with Violet Colour lately invented.

A few Years ago they found the Art to paint with the *Tſwi*, that is, with the Violet-Colour, and to gild the *China*-Ware. They have alſo try'd to make a mixture of Leaf-Gold with Varniſh and Powder of Flint, which might be apply'd in the ſame manner as they do the red Oil: but this Attempt did not ſucceed, and they found that the Varniſh *Tſi-kin* look'd more beautiful and gloſſy. At one time they made Cups, applying the gilt Varniſh on the Outſide, and the pure white within: But they have varied their Method ſince. Thus upon a Cup or Veſſel, which they deſigned to varniſh with the *Tſi-kin*, they ſtuck on a round or ſquare piece of wet Paper in one or two Places; then having laid on the *Tſi-kin*, they took off the Papers, and painted the Places with red or blue, varniſhing thoſe Parts alſo when the Ware was dry. Some fill'd up theſe empty Spaces with a blue or black Ground, in order to gild them after the firſt Baking.

3. *Manner of making* China-*Ware.*

China Manufactory at *King-te-ching*.

BEFORE I ſhew the Method of uſing this Oil, or rather Varniſh, it will be proper to give an Account how *China*-Ware is made: in doing which I ſhall begin with the Work that goes forward in the leaſt frequented Part of *King te ching*. There, in a Place encompaſs'd

paſs'd with Walls, they have built vaſt Pent-Houſes, wherein appears abundance of Earthen Veſſels in rows one above another. Within this incloſure an infinite number of Workmen live and work, each having his particular Taſk. One Piece of *China*-Ware, before it is fit for the Furnace, paſſes through the Hands of above twenty Perſons without the leaſt Confuſion, they having doubtleſs found that by ſuch means the Work goes on the faſter.

Pe-tun-tſe and *Kau lin* how purify'd.

The firſt Labour conſiſts in purifying the *Pe-tun-tſe* and *Kau-lin*, from the groſs Parts it abounds with when it comes to them. To this end they break the *Pe-tun-tſe* in Pieces, and throw it into a Veſſel full of Water, ſtirring it about with a large Spatula till it is diſſolv'd: then they let it ſettle a few Minutes; after which they gather what ſwims on the Surface, repeating the ſame in the Manner before mentioned. As for the Pieces of *Kau-lin* there is no occaſion to break them; for being put into a very clean Baſket, and ſo let down into a Veſſel full of Water, they diſſolve of themſelves, commonly leaving Impurities behind that are thrown away. In a Year's time this Refuſe gathers to a vaſt quantity, making great heaps of white ſpungy Sand, of which it is neceſſary to clear the Place where they work.

And mixed.

Theſe two Materials being thus prepar'd, they muſt be mix'd in a juſt Proportion: For making fine *China*-Ware, there goes the ſame quantity of *Kau-lin* as *Pe-tun-tſe*; for the middle Sort, they put four Parts of *Kau-lin* to ſix of *Pe-tun-tſe*; and for the worſt, they allow one Part of *Kau-lin* to three of *Pe-tun-tſe*. When ſo far is done, they throw the Maſs into a large hollow Place, well pav'd, and cemented every where: Then they tread and knead it till it grows hard. This Work is very laborious; for the Chriſtians who were employ'd at it ſeldom came to Church, not being able to obtain that Liberty, without getting others to ſupply their Places; becauſe when this Labour ceaſes to go on, all the reſt of the Workmen ſtop of courſe. The Matter being thus wrought, they take Pieces of it and ſpread them on large Slates, where they knead and roll it every way, taking great care that there be no hollow Places in it, or any foreign Matter mixt with it: For a Hair or a Grain of Sand would ſpoil the Ware: and if the Maſs is not well kneaded the *China* will crack, ſplit, run, and warp. From theſe firſt Elements ariſe ſo many curious Works in *Porcelain*; which are made, ſome with the Wheel, others in Moulds only, and afterwards finiſh'd with the Chiſel.

Smooth *China* made with the Wheel.

All the ſmooth Ware are made the firſt way: A Tea-Cup, for inſtance, when it comes from the Wheel is very imperfect, not unlike the Crown of a Hat before it is form'd on the Block. The Workman gives it the Wideneſs and Height requir'd, and parts with it almoſt as ſoon as he has taken it in hand: For he gets but three Deniers [or the value of half a Farthing] for a Board, and every Board contains twenty ſix Pieces. The Foot of the Cup is nothing then but a ſhapeleſs piece of Earth; which is hollowed with a Chiſel, when the Cup is dry, and has receiv'd all the Ornaments intended for it. From the Wheel the Cup paſſes immediately to a ſecond Workman, who places it on its Foot; and ſoon after to a third, who puts it in a Mould, (which is fixt on a ſort of turning Wheel) and gives it the Figures: A fourth poliſhes the Cup with a Chiſel, eſpecially towards the Edges; and to make it of a proper Thinneſs to render it tranſparent, ſcrapes it ſeveral times, moiſtening it a very little if it be dry, leſt it ſhould break. When the Cup is taken out of the Mould, it muſt be roll'd gently thereon, without preſſing it more on one ſide than the other; for elſe it would not be exactly round, or would warp.

It is ſurprizing to ſee with what Swiftneſs theſe Veſſels run thro' ſo many Hands. Some affirm that a Piece of *China*, by the time it is bak'd, paſſes the Hands of ſeventy Workmen; which I can eaſily believe after what I have ſeen my ſelf.

Ware made in Moulds.

The great Pieces of *Porcelain* are made at twice: One half is lifted upon the Wheel by three or four Men, each of whom ſupports a Side of it, in order to give it the proper Shape; and the other half being almoſt dry is join'd to it, by means of ſome of the ſame Matter moiſten'd in Water, which ſerves inſtead of Mortar or Glue. When the whole is quite dry, they poliſh the Place where the Pieces were join'd with a Knife, both on the Inſide and the Outſide, which afterwards by means of the Varniſh looks as ſmooth as the reſt. In the ſame manner they apply Handles, Ears, and other parts to the Veſſels.

What has been ſaid, chiefly regards the *Porcelain* made in Moulds, or by the Hands only: Such are thoſe Pieces that are fluted, or repreſenting ſeveral Fancies; as Animals, Groteſque Figures, Idols, Buſts, beſpoken by the *Europeans*, and the like. Mould-Works of this ſort conſiſt of there or four Pieces, which are join'd to each other, and afterwards finiſh'd with Inſtruments, proper to hollow and poliſh them, as well as to add ſeveral Strokes, which they do not receive from the Mould. As for Flowers and other Ornaments that are not in Relievo, but as it were engrav'd, they are impreſs'd on the *China* with Seals and Moulds: They alſo apply Relievo's ready prepar'd, much in the ſame manner as Gold-Lace is put on a Suit of Clothes.

What follows, relating to Moulds, I have lately been an Eye-witneſs of myſelf. When a Model is given them, which they cannot imitate by the Wheel, they take the Impreſſion of it with a ſort of Earth fit for that purpoſe, and then ſeparating the Mould from the Model in ſeveral Pieces, let it dry gently.

How the Moulds are uſed.

When they are about to make uſe of this Mould, they ſet it near the Fire for ſome time: after which putting in a quantity of the Stuff, according to the Thickneſs the *China* is to be of, they preſs it in every where with the Hand; and then placing it for a Minute or ſo before the Fire, the Figure looſens from the Mould, by the drying up of the Moiſture that held them together. The different Pieces thus work'd ſeperately, are united again with the Stuff made ſomewhat liquid. I have ſeen Figures of Animals thus made that were quite ſolid. They firſt let the

the Mass harden, then giving it the Figure propos'd, afterwards finish'd it with a Chisel, or added Parts that were made separately. These sorts of Works are very troublesome to make, and in great request. When the Work is finish'd, it is varnish'd and bak'd; after which they paint it, if it be desir'd, with several Colours, and gild it, baking it a second time. Pieces of *Porcelain* thus made are sold extremely dear. All these Works ought to be shelter'd from the Cold, for when they do not dry equally, the Parts that are moist crack: To avoid which Inconveniency, they sometimes make Fires in these Laboratories.

How and of what made.

The Moulds, abovemention'd, are made of a yellow fat Earth, which is as it were in Lumps, and as I imagine is common enough, being gotten in a Place not far from *King te ching*. They knead this Earth, and when it is become very firm, and somewhat hard, they take the proper quantity for the Mould that is to be made, and beat it very much: After they have given it the Figure that is desir'd they let it dry, and in the last place finish it upon the Wheel. The Potter here is well paid for his Labour. To hasten a Work that is bespoken, a great number of Moulds are made, for employing several Companies of Workmen at the same time. If care be taken of these Moulds, they will last a long while; and a Merchant, who has them ready by him for those sorts of Works which *Europeans* require, can deliver his Goods much sooner and cheaper, and yet gain considerably more by them, than another who has them to make. But if they should happen to crack, or have the least Flaw in them, they are of no farther Service, unless for *China* of the same Fashion, but smaller Size: For in such a Case they put it upon the Wheel, and repair it, that it may serve a second time.

4. *Of the* Colours *for embellishing the* China, *and the Art of laying them on.*

The Painters of *China*-Ware no Artists.

IT is now time to embellish the *Porcelain*, by letting it pass into the Hands of the Painters. These *Wha-pey*, or Painters of *China*, are as poor as the other Workmen; and indeed it is no wonder, for, excepting some few, a Prentice in *Europe*, who had serv'd at the Trade but a few Months, cou'd perform as well. What they do that way is the effect of Practice, assisted by none of the most extensive Imagination, being quite ignorant of all the excellent Rules of this Art; and yet it must be confess'd, they have a knack of painting *Porcelain*, as well as Fans and Lanthorns, of a very fine Gauze, with Flowers, Animals, and Landskips, which are justly admir'd.

The Painting part is divided, in the same Work-house, among a great number of Operators. It is the sole Business of one to strike the first colour'd Circle, near the Edges of the Ware; another traces the Flowers, which are painted by a third; it belongs to one to draw Rivers and Mountains, to another Birds and other Animals: As for the Figures of Men, they are commonly the worst done of all. But we have no right to rally the *Chinese*, for their manner of painting certain Landskips, and Plans of Cities, brought illuminated from *Europe*.

China made of all Colours at present.

The *China* is made of all Colours, tho' one seldom meets in *Europe* with any sort, but that with a bright Blue upon a white Ground: However, I believe our Merchants have imported others. The Ground of some is like our Burning-Glasses; that of others is quite red, done either with Oil-red or Blown-red, and frosted with little Points, like our Paintings in Water-colours. When both sorts of Work are done to perfection, which yet is no easy matter, they are vastly priz'd, and extremely dear. In short, there is other *China*-Ware painted with Landskips, in almost all sorts of Colours, and set off with the Lustre of Gilding: These are very beautiful when one will go to the expence of them; but as for the ordinary *China* of this kind, it is not compareable to that which is painted simply with Blue.

None used formerly but white.

The Annals of *King te ching* say, that formerly People made use only of white *Porcelain*: Perhaps because they had not as yet found Blue in the Neighbourhood of *Jau-chew*, inferior to that used for the finest Ware; which last comes from far, and is sold very dear. They relate that a *China*-Ware Merchant, having been ship-wreck'd on a desart Coast, found by accident abundantly more Riches than he had lost; for wandering upon the Shore, while the Sailors were building a small Vessel out of the Wreck, he perceiv'd that the Stones for making the finest Azure or Blue were very common there: Wherefore he carry'd back with him a considerable quantity of them, and tis said, that so charming a Blue was never seen at *King te ching*. But it seems the *Chinese* Merchant could never afterwards light upon the Coast, which Chance had before conducted him to.

Lapis Armenus how prepared.

The Azure is prepar'd after the following manner: First they bury it in the Gravel, which is about the Depth of half a Foot in the Furnace, where they calcine it for twenty four Hours; then they reduce it into an inpalpable Powder, in the same manner as they do other Colours, not upon Marble, but in great *Porcelain*-Mortars, the Bottoms of which are unglaz'd, as well as the Head of the Pestles which serve to beat it. With regard to this Affair, there are some few Remarks to be made: (1.) Before it is buried in the Gravel, of the Furnace, which is done before the Furnace is heated, it must be well wash'd from the Earth that sticks to it. (2.) It ought to be enclos'd in a Box made of Porcelain very well luted. (3.) When it is calcin'd they break it, and passing it through a Searse, put it into a glaz'd Vessel, pouring thereon boiling Water: then stirring it about, they take off the Scum which swims on the Top, and decant the

the Water very gently. This way of purifying the Blue with boiling Water muſt be repeated twice; after which they throw the Blue, while it is yet moiſt, and in the condition of a very fine Paſte, into a Mortar, where they grind it for a conſiderable time.

Where found. I have been aſſur'd that this Azure [or Lapis Armenus] is found in Coal-Pits, or among the red Earth that lies near them: It is uſual for ſome of it to appear on the Surface, which is an infallible Sign that if you dig a little in the ſame Place you will find more. It exiſts in the Mine in ſmall Pieces, about the Bigneſs of the middle Finger, but flat and not round. The coarſe Azure is common enough, but the fine is very ſcarce, and beſides is not eaſily diſtinguiſh'd by the Eye; wherefore to prevent being deceiv'd, it is neceſſary to try it. This Proof conſiſts in painting a *China* Cup, and then baking it. Could *Europe* furniſh this fine *Lyau* or Azure, and the beautiful *Tſyu*, which is a kind of Violet, as a great deal of it would go in a little room, it would be a charming Commodity for *King te ching*, from whence the moſt lovely *Porcelain* might be brought back in exchange. I have already (P) ſaid that the *Tſyu* is ſold for a *Lyang* and eight *Tyen* the Pound, that is, for nine Francs; and a Box of fine *Lyau*, containing only ten Ounces, is ſold for two *Taëls*, which is twenty Soûs an Ounce.

China-Ink not fit for Paint. They have attempted to paint ſome Veſſels black, with the fineſt *China*-Ink, but without Succeſs; for when the Ware was bak'd it became very white. Whence it may be preſum'd that the parts of the Ink, not being ſubſtantial enough, were diſſipated by the action of the Fire; or rather that they had not ſufficient ſtrength to penetrate the Lay of Varniſh, nor to produce a Colour different from that of the Varniſh.

Red Colour. The red is made of *Tſau-fan*, or Copperas; and as the *Chineſe* may have ſomething particular in their Method of doing it, I ſhall give an Account thereof. They put a Pound of Copperas into a Crucible, which they lute well to another, on the Top of which laſt is a ſmall Opening, cover'd in ſuch a manner that it may be eaſily uncover'd when there is occaſion: Then they put kindled Charcoal all about it, and to make the Reverberation the ſtronger, encloſe it with Bricks. The Matter is not brought to perfection till the very black Smoak ceaſes, and a kind of a ſmall, fine, thin Cloud ſucceeds. Then they take a little of this Matter, moiſten it with Water, and trying it upon Fir-wood, if it produces a bright Red, they take away the Fire which ſurrounds, and almoſt covers the Crucible. When it is quite cold, they find a ſmall Cake of Red at the Bottom of the Crucible: But the fineſt red adheres to the Crucible that is above. A pound of Copperas yields four Ounces of Red, wherewith they paint the *China*.

Tho' the *Porcelain* is naturally white, and becomes ſtill more ſo by means of the Oil that is lay'd on it, yet there are certain Figures, that require the laying a particular ſort of white on the *China*, which is painted with different Colours.

White, Violet, Green, and Yellow. This White is made with a Powder of tranſparent Flint, calcin'd in the Furnace after the ſame manner as the Lapis Armenus. To half an Ounce of this Powder they add an Ounce of powder'd Ceruſe, or White-lead, which alſo enters into the Compoſition of the Colours. For inſtance, to make a Green, to one Ounce of Ceruſe, and half an Ounce of powder'd Flint, they add three Ounces of what they call *Tong-wha pyen*; which, according to the Information I could get, muſt be the fineſt Scales of hammer'd Copper. The Green thus prepar'd becomes the Mother of the Violet, which is made by adding a quantity of the White, and is the deeper the more there is of the preparation of Green. The Yellow is made by mixing ſeven Drams of prepar'd white, mention'd before, with three Drams of the Copperas Red.

The Colours do not appear till after the ſecond baking. The Colours apply'd to *Porcelain* after it has been varniſh'd and bak'd do not appear green, violet, yellow, or red, till it has receiv'd the ſecond Baking. The *Chineſe* Book ſays, theſe ſeveral Colours are laid on with Ceruſe, Salt-petre, and Copperas; but the Chriſtian Potters mentioned nothing to me but White-lead, which is mix'd with the Colour, when it is diſſolv'd in Gum-water.

Red Oil Colours. The red Oil-colour, call'd *Yew-li-hong*, is made with the Powder of red Copper, and that of a Stone or Flint which has a reddiſh Caſt. A Chriſtian Phyſician told me that this Stone was a kind of Allum, uſed in Phyſic. They beat the whole in a Mortar, mixing with it young Men's Urines and the Oil of *Pe-yew*; but I could never diſcover the Quantities of theſe Ingredients, thoſe who have the Secret being very careful not to divulge it. They lay this Compoſition on the *China* before it is bak'd, without employing any other Varniſh; but they muſt take heed while it is baking that it does not run to the bottom of the Cup. They have aſſur'd me that the Ware whereon they lay this Red is not made of *Pe-tun-tſe* but *Kau-lin*, of the yellow Earth, prepar'd in the ſame manner as the *Pe-tun-tſe*. It is very likely that ſuch kind of Earth is moſt proper to take this Colour.

Copper Powder. Perhaps you will be glad to be inform'd how this Copper Powder is prepar'd. It is well known, as I have elſewhere obſerv'd, that they have no coin'd Money in *China*, but inſtead of it make uſe of Silver in Ingots, many Pieces of which are of a baſe Alloy: however, on certain Occaſions, there is a neceſſity of reducing it to fine Silver; as when, for inſtance, the Taxes, or ſuch like Contributions are to be paid: At which times they have recourſe to Workmen, whoſe ſole Buſineſs is to refine it, by ſeparating from it the Copper and the Lead in Furnaces made for the purpoſe. And of this Copper, which probably retains ſome imperceptible Particles of the Silver and Lead, they make the Duſt.

Before the melted Copper hardens and congeals, they dip a Bruſh ſlightly in Water, and, ſtriking the Handle of it, ſprinkle the Water on the melted Copper. This cauſes a Skin to riſe upon the Surface, which they take up with ſmall Iron Tongs, and plunge into cold Water: whence

(A) Before, p. 335. the Violet Colour is call'd *Tſwi*, and no Price mention'd.

whence the Copper Powder is made, which increaſes as often as they repeat the Operation. 'Tis my Opinion, that if the Copperas was diſſolv'd in Aqua-fortis, this Powder of Copper wou'd be fitter for the Red I am ſpeaking of: But the *Chineſe* have not the Art of making Aqua-fortis and Aqua-regia, all their Inventions being exceeding ſimple.

Che-wi-hong or blown-Red.

The other Kind with *Che-wi-hong* or *Blown-red* is done in the following Manner: They take a Pipe, and covering one end with a fine Gauze, apply it gently to the red Powder ready prepar'd, which the Gauſe takes up; then blowing thro' the other end upon the *China*, it appears cover'd over with ſmall red Specks. This ſort of Ware is ſtill dearer and ſcarcer than the former; becauſe the making it is more difficult, if all the neceſſary Rules are obſerv'd.

Other Colours and even the Varniſh blown on.

They blow on the Blue in the ſame manner as the Red, but it is much eaſier to ſucceed therein. The Workmen agree, that if any wou'd be at the Expence, they could likewiſe blow Gold and Silver upon the *China*, the Ground of which ſhould be black or blue; that is, they cou'd ſpread equally over the Ware a kind of Golden and Silver Shower. This ſort of Porcelain being of a new Taſte, would not fail to pleaſe. They ſometimes blow the Varniſh on. Thus, ſeveral Years ago they made ſome *China*-Ware, for the Emperor, ſo very fine and ſlender, that they were oblig'd to lay them upon Cotton for fear of breaking them by handling; and as they could not dip them in the Varniſh, without taking them in their Hands, they cover'd them therewith by blowing it on.

I have obſerv'd that in blowing on the Blue, the Workmen, in order to loſe as little as poſſible of the Colour, that does not ſtick upon the *China*, place the Ware upon a Pedeſtal, with a large Sheet of Paper underneath, which will ſerve for ſome time; and when the Azure is dry, they clear it off the Paper with a ſmall Bruſh.

Chineſe Weights.

But for the better underſtanding the Method us'd by the Painters in mixing their Colours, and thence making new ones, it will be proper to ſet down the Proportion of the *Chineſe* Weights. The *Kin*, or *Chineſe* Pound, is ſixteen Ounces, call'd *Lyangs*, or *Taëls*. (A) The *Lyang*, or *Tuël* is, a *Chineſe* Ounce; the *Tſyen*, or *Mas*, is the tenth Part of a *Lyang* or *Taël*; the *Fwen* is the tenth Part of the *Tſyen* or *Mas*; the *Li* is the tenth Part of the *Fwen*; the *Hau* is the tenth Part of the *Li*.

Compoſition of Red.

This being premis'd, I ſhall ſhew how they compound the Red which is made with Copperas, call'd *Tſau-fan*, and uſed upon the Porcelain that is bak'd a ſecond time. To a *Lyang* or *Taël* of Ceruſe they put two *Tſyen* of this Red, and, paſſing both together through a Searce, mix them dry. Then they encorporate them with Water mix'd with common Glue, ſuch as is ſold, reduc'd to the Conſiſtence of Fiſh Glue: This cauſes the Red to ſtick when apply'd to the *China*, and prevents its running. As the Colours, if laid on too thick, would produce Inequalities in the Ware, they from time to time dip the Pencil lightly in Water, and then in the Colour they are about to paint with.

Of White.

To make a White, they add to one *Lyang* of Ceruſe, three *Tſyen* and three *Fwen* of the impalpable Powder of the moſt tranſparent Flints, calcin'd in the Gravel of a Furnace, as before mention'd; making uſe of Water only, without Glue, to incorporate it with the Ceruſe.

Of Green.

They make a deep Green by adding to a *Lyang* of Ceruſe, three *Tſyen* and three *Fwen* of the Powder of Flints, with eight *Fwen*, or near a *Tſyen* of *Tong wha pyen*. This laſt is nothing elſe but the Droſs of Copper when it is melted; and I have learnt that in uſing it to make the Green, it muſt be waſh'd, and ſeparated carefully from the Grains of Copper mix'd with it, which are not proper for a Green; nor muſt any part of that Metal be us'd, excepting the Scales which fly off in hammering it.

Of Yellow.

As for the yellow Colour, it is made by adding to a *Lyang* of Ceruſe, three *Tſyen*, and three *Fwen* of the Powder of Flints, and one *Fwen* eight *Li* of pure Red, that has not been mix'd with Ceruſe: Another Workman has told me, that to make a fine Yellow, he put two *Fwen* and a half of the ſaid Red.

Of Violet Colour and Green.

A *Lyang* of Ceruſe, three *Tſyen* and three *Fwen* of the Powder of Flints, and two *Li* of Azure, make a deep Blue inclining to a Violet. One of the Workmen, whom I conſulted, thought that there ſhould be eight *Li* of the Azure —— The Mixture of Green and White, for inſtance, one part green to two parts white, makes a very bright Sea-Green. —— The Mixture of Yellow and Green, for inſtance, two Cups-full of a deep Green to one of a Yellow, make the *Kû-lû* Green, which reſembles a Leaf ſomewhat faded.

Of Black.

To make a Black they moiſten the Azure in Water, ſo as it may be a little thickiſh, mixing therewith common Glue macerated in Lime, and boil'd to the conſiſtence of Mouth-Glue. When they have painted with this Black the Porcelain that is to be bak'd over again, they cover the black Places with White; and, in the baking, the White incorporates with the Black, juſt as common Varniſh incorporates with the Blue of common *China*-Ware.

Deep Violet.

There is another Colour, call'd *Tſyu*, which is a Stone or Mineral reſembling *Roman*-Vitriol. According to the Anſwers made to my Queſtions, I am perſuaded that it is gotten out of Lead-Mines; and that carrying with it the Spirits, or rather imperceptible Particles of Lead, it inſinuates itſelf into the *China* without the Aſſiſtance of Ceruſe, which is the Vehicle of other Colours that are laid on the double-bak'd Ware. Of this *Tſyu* they make the deep Violet. It is found at *Kan-ton*, and comes alſo from *Pe-king*: But the laſt ſort is beſt, being ſold for a *Lyang* and eight *Tſyen* a Pound, that is, for nine Livres. The *Tſyu* will melt, and when it is melted,

(A) *Lyang* is the *Chineſe* Appellation, and *Taël* the *Portugueſe*. The like is to be underſtood of the Terms that follow.

Uſed to enamel with. melted, or ſoften'd, the Goldſmiths uſe it like Enamel upon Works made of Silver: They will put, for inſtance, a ſmall Circle of *Tſyu* within the Hoop of a Ring, or elſe filling the Eye of a Bodkin, enchaſe it like Jewel Work. This kind of Enamel will at length wear off; but they endeavour to prevent it, by putting it upon a ſlight Lay of either common or Fiſh-Glue.

The *Tſyu*, as well as the other Colours I have ſpoke of, is us'd only upon *China* bak'd a ſecond time. As to the Preparation of *Tſyu*, they do not calcine it like the *Lapis Armenus*, but break it, and reduce it into a fine Powder, then throw into a Veſſel full of Water; which having ſtirred about a little, they caſt away when it becomes foul, preſerving the Cryſtal that is fallen to the Bottom. The Maſs thus moiſten'd loſes its fine Colour, and ſeems outwardly inclinable to an Aſh, but recovers its Violet Hue again, as ſoon as the Porcelain is bak'd. The *Tſyu* will keep as long as they deſire it, and when they go to paint, it is ſufficient to moiſten it with Water; mixing therewith, if they think proper, a little common Glue: A thing which ſome think unneceſſary, but in this Experience muſt teach.

The *Tſyu* how prepar'd

and uſed in Gilding. To gild or ſilver *China*-Ware, they add two *Fwen* of Ceruſe, to two *Tſyen* of Gold or Silver Leaves carefully diſſolv'd; the Silver has a great Luſtre upon the Varniſh *Tſi-kin*. But the Veſſel that is Silver'd ought not to remain ſo long in the little Furnace [or Oven] as thoſe that are gilt; becauſe the Silver would diſappear before the Gold would be bak'd long enough to attain a proper Luſtre.

A ſort of Colour'd *China*. There is a kind of colour'd *China*, which is cheaper than that painted with the Colours I have been ſpeaking of; and, perhaps, the Account I am going to give of it may be uſeful in *Europe* with reſpect to Earthen-Ware, though we ſhould never attain to the Perfection of *Chineſe* Porcelain. To make Ware of this Sort, there is no neceſſity that the Materials ſhould be very fine. They take Diſhes that have been already bak'd in the great Furnace, but not varniſh'd, and conſequently are quite white, without any Gloſs, and colour them by dipping each in the Veſſel wherein the Colour is prepar'd, if they would have them all of the ſame Colour; but if they would give them different Colours, like the Ware call'd *Whang-lû-wan*, which are divided into Squares, whereof one is green, another yellow, *&c.* they lay on theſe Colours with a large Pencil. This is all they do to this ſort of *China*, unleſs that after it is bak'd they put a little Vermillion in certain Places; as for inſtance, on the Mouths of ſome Animals: But this Colour is never bak'd, becauſe it diſappears in the Fire, neither is it very laſting. When they apply other Colours, they bake the *China* over again in the great Furnace, [or Oven,] with other Ware not baked before. But care muſt be taken to place them at the Bottom of the Furnace, and under the Vent-Hole where the Fire is not ſo fierce; becauſe a ſtrong Fire would diſcharge the Colours.

The Colours proper for it. Colours proper for this ſort of Porcelain are prepar'd in the following Manner: To make a Green they take *Tong-whá-pyen*, Salt-Petre, and Powder of Flints; but in what proportion I cou'd not learn. When they are reduc'd ſeparately into an impalpable Powder, they are to be moiſten'd and incorporated together with Water. —— The moſt common Blue, mix'd with Salt-Petre and Powder of Flints, makes a Violet; ——the Yellow is made by adding, for inſtance, three *Tſyen* of Copperas-Red to three Ounces of Powder of Flints, and three Ounces of White-lead.—— To make the White, they put four *Tſyen* of the Powder of Flints to a *Lyang* of Ceruſe; all theſe Ingredients are to be moiſten'd with Water. This is all that I could learn concerning the Colours of this ſort of *China*, not having among my Converts any who were employ'd in making it.

Black *China*-Ware. Black Porcelain has alſo its Value and Beauty, and is call'd *U-myen*. This Black is of a Lead kind, reſembling that of our Burning-Glaſſes; and the Gold they add makes it yet more agreeable. The black Colour is laid on the *China* when it is dry, and for this purpoſe they mix three Ounces of Azure with ſeven of common Oil of Stone. By the Tryal one may know exactly the Proportion, according as the Colour is to be more or leſs deep; when it is dry, they bake the Ware; after which they apply the Gold, and bake it over again in a particular Furnace.

The ſhining Sort. The Shining or Looking-Glaſs Black, call'd *U-king*, is given to the *China* by dipping it in a liquid Mixture compos'd of prepar'd Azure. It is not neceſſary to uſe the fineſt Azure, but it muſt be a little thickiſh, and mix'd with the Varniſhes *Pe-yew* and *Tſi-kin*, adding thereto a little Oil of Lime and Fern-Aſhes: For inſtance, to ten Ounces of powder'd Azure they put one Cup of *Tſi-kin*, ſeven of *Pe-yew*, and two of Oil of Aſhes of Fern burnt with Lime. This Mixture carries its Varniſh along with it, and does not ſtand in need of a new one. When this ſort of Black *China* is bak'd, it ought to be plac'd towards the Middle of the Furnace, and not near the Arch where the Fire is moſt fierce.

Pierc'd *China* They make another kind of Porcelain in *China*, which I have not yet ſeen; it is almoſt pierc'd thro' like pink'd Work. In the Middle is a Cup fit to hold Liquor, which makes but one Piece with the Part that is pink'd. I have ſeen other *China*-Ware, whereon the *Chineſe* and *Tartarian* Ladies were painted to the Life; the Drapery, the Complexion, and Features being curiouſly expreſs'd, and at a diſtance appear'd to be enamel'd.

Another ſort of it. It is obſervable, that when the Oil of white Flints only is uſed on the Ware, it becomes a particular Sort call'd *Tſwi-ki*, being marbled, and full of an infinite number of Veins; ſo that at a diſtance it ſeems as if it had been broken to Pieces, and put together again, exhibiting a ſort of Moſaic Work. The Colour that this Oil gives is a White, a little upon the Aſh-Colour; and if the *China* be Blue, on applying this Oil, it will appear marbl'd, and as if it were crack'd, when the Colour becomes dry.

I have been ſhewn a kind of Porcelain inclining to an Olive Colour, which is at preſent the Faſhion, tho' I never ſaw it but once. It is call'd *Long-tſiuen*, and I have ſeen ſome of it nam'd *Tſing-ko*, which is the Name of a Fruit much like an Olive. They give the *China* this Colour by mixing ſeven Cups of the *Tſi-kin* Varniſh with four Cups of the *Pe-yew*, two Cups or thereabouts of Oil of Lime and Fern-Aſhes, and one Cup of *Tſwi-yew*, or the Oil made of Flints. The *Tſwi-yew* cauſes a number of ſmall Veins to appear on the Porcelain, but if apply'd alone, the Ware is brittle, and if ſtruck has no Sound; when mix'd with other Varniſh, the *China* is full of Veins, will ring, and is no brittler than the common Ware. Olive *China*.

They brought me another Piece of Porcelain, call'd *Yau-pyen*, or *Tranſmutation*: This *Tranſmutation* is made in the Furnace, [or Oven] and is owing either to the defect or exceſs of Heat, or elſe to other Cauſes not eaſily gueſs'd at. This Piece was not the leſs beautiful or leſs eſteem'd for being merely the effect of Chance: The Workmen intended to make Veſſels of Blown-Red, but a hundred Pieces were intirely loſt, and this which I am ſpeaking of came out of the Furnace like a kind of Agate. If they would run the riſk and Expence of various Experiments, they might at length diſcover the Art of making conſtantly what Chance has once produc'd, in the ſame manner as they have learnt to make the ſhining black *China*, call'd *U-king*; to which they were excited by ſuch another Caprice of the Furnace. Tranſmutation *China*.

When they wou'd gild with Gold, they grind it ſmall, and diſſolve it in a *China* Cup, till they perceive it ſettle into a kind of a Golden Hemiſphere. They let it dry, and when they want it for uſe, diſſolve it by bits in a ſufficient quantity of Gum-water. With thirty Parts of Gold they incorporate three Parts of Ceruſe, and lay it on the *China* as they do Colours. How they gild *China*.

As the Gold thus apply'd, grows dull after a while, and loſes much of its Luſtre, they reſtore it by moiſtening the *China*-Ware with fair Water, and rubbing the Gilding afterwards with an Agate-Stone. But they muſt be careful to rub the Veſſel always the ſame way, for inſtance, from the right to the left.

As the Edges of the *China* are apteſt to flaw, to remedy the Inconvenience, they ſtrengthen them with a certain Quantity of powder'd Charcoal made of *Bambû*, mixing it with the Varniſh, which it renders of an Aſh-Colour grey. Afterwards with a Pencil they lay this Mixture on the Edges of the *China* already dry, and going to be put on the Wheel. When it is time, they lay the Varniſh on the Edges, in the ſame manner as they do it on the reſt of the Veſſel; and after baking, they appear nevertheleſs extraordinary white. As there is no *Bambû* in *Europe*, I believe it may be ſupply'd by Charcoal made of the Willow-Tree, or, what is better, that of Elder, which partakes ſomething of the nature of *Bambû*. But it muſt be obſerv'd, (1.) That before the *Bambû* is made uſe of, the green Rind ought to be ſtripp'd off; becauſe 'tis affirm'd that the Aſhes of this Rind will make *China* crack in the Furnace. (2.) The Workmen muſt take heed not to touch the Ware with Hands ſmeered with Greaſe or Oil; for the Place ſo touch'd will infallibly crack in baking. And ſtrengthen the Edges of Cups.

I ſhall add another Particular, which I have lately taken notice of, and that is, Before the Varniſh is laid on the *China*, they ſmooth it carefully, taking off the ſmalleſt Inequalities. This is done by means of a Pencil made of very ſmall Feathers, which they juſt moiſten in Water, and ſo paſs it all over the Veſſel with a light Hand: But this Method is taken principally with the fine Porcelain. How they ſmooth *China*.

When they would apply a Varniſh which gives the Ware an uncommon Whiteneſs, they put thirteen Cups of *Pe-yew* to one Cup of Fern-Pot-Aſhes, made equally fluid with the *Pe-yew*. This Varniſh is ſtrong, and ought not to be laid on Porcelain that is to be painted blue, becauſe, after baking, the Colour will not appear thro' it: But the *China* on which this ſtrong Varniſh is laid, may be expos'd to the intenſeſt Heat of the Furnace. They bake this intirely white, either for the ſake of that Colour, or elſe to gild and paint it of various Colours, and then bake it again. But when they intend to paint it blue, and wou'd have the Colour appear after it is bak'd, they ſhould put only ſeven Cups of *Pe-yew* to one Cup of Varniſh, or the mixture of Lime and Fern-Aſhes. An extraordinary white Varniſh.

It is proper to obſerve once more in general, that the Porcelain done over with the Varniſh, which contains much Fern-Aſhes, ought to be bak'd in a temperate Part of the Furnace, [or Oven] that is, next the three firſt Rows, about a Foot or a Foot and a half from the Bottom; for if bak'd on the Top, the Aſhes would quickly melt, and run to the Bottom of the Ware. The ſame happens to the Oil-red, the Blown-red, and the *Long-tſiuen*, becauſe of the Copper Powder, which is an Ingredient of this Varniſh; on the contrary, they ought to bake at the Top of the Furnace, the *China* done over with the *Tſwi-yew* Varniſh, which, as I ſaid before, produces a multitude of Veins, making it look as if it was piec'd. Caution in baking varniſh'd Ware.

When they would have the Veſſel intirely blue, they dip it into *Lyau*, or Azure, prepar'd and moiſten'd in Water to a proper Conſiſtence. As for the Blown-blue, call'd *Tſwi-tſing*, they uſe the fineſt Azure prepar'd in the manner already explain'd; they blow it on the Veſſel, and when it is dry give it the ordinary Varniſh, either alone, or mix'd with *Tſwi-yew* if they would have it vein'd. Blue *China*.

There are Workmen who trace upon this Azure, whether it is blown or otherwiſe, certain Figures with a long Needle, which raiſes up ſo many ſmall Points of the dry Azure as is neceſſary to repreſent the Figure. Then they varniſh it, and when the *China* is bak'd, the Figures appear painted in Miniature. There is not ſo much Labour beſtow'd, as one would imagine, Figures Engrav'd,

on

And emboſſed. on *China*-Ware emboſs'd with Flowers, Dragons, and ſuch like Figures; for after tracing them with an Engraver on the Body of the Veſſel, they only make ſlight Notches about them to give a Relievo, and then lay on the Varniſh.

A peculiar ſort of Colour'd *China*. There is a kind of *China*-Ware which is made in the manner following: They firſt lay on the ordinary Varniſh, and bake it, then painting it with various Colours, they bake it again. The Painting is ſometimes reſerv'd till after the firſt Baking with deſign; at other times, recourſe is had to the ſecond Baking purely to hide Defects, by applying Colours to the faulty Places. The Load of Colours on this ſort of *China* recommends it to a great many People, but one uſually perceives certain Inequalities on it: Whether it be owing to the Unſkilfulneſs of the Workmen, or done in order to give the Painting a Shade, or elſe to conceal the Faults in the Body of the Ware. When the Painting and Gilding are dry, they pile the Veſſels one upon another, putting the ſmaller into the larger, and then place them in the Furnace.

5. *Of the* Furnaces, [*or* Ovens] *for baking the* China.

Furnace or Oven for baking the *China* deſcrib'd. THE Furnaces of this kind, when ſmall, may be made of Iron, but they are generally of Earth: That which I ſaw was about the height of a Man, and almoſt as big as one of our largeſt Wine-caſks. It conſiſted of ſeveral Pieces of the ſame Matter as the Caſes of the *China*-Ware are made of, being a ſort of large ſquare Tiles, about half an Inch thick, a Foot and half long, and a Foot broad. They were plac'd one upon another [edgewiſe] and very well cemented; having been ſo order'd before they were bak'd, as when laid together, to ſuit the Roundneſs of the Furnace, [or Oven.] It ſtood about half a Foot from the Ground, upon two or three Ranges of thick but narrow Bricks; with a firm Incloſure of Brick-Work round it, which had at the Bottom three or four Vent-holes. Between this Incloſure and the Furnace was a Space left of about half a Foot, except in two or three Places, which being fill'd up were a kind of Buttreſſes to the Furnace. I believe they raiſe both at the ſame time, otherwiſe the Furnace would have no Support.

The manner of ranging the Veſſels in the Oven. They fill it with the Porcelain that are to be bak'd a ſecond time, pil'd in the Manner juſt now mention'd: In doing which, Care ought to be taken to keep the Parts that are painted from touching one another, for that would certainly ſpoil them. But they may ſet one Cup ſtanding within another, tho' it be painted, becauſe the Edge of the Foot of the Cup that is put in has no Painting; but the Side of one Cup ought never to touch the Side of another: So that when the *China* cannot eaſily be put one within another, the Workmen diſpoſe them in the following Manner. A Range of Veſſels being plac'd at the Bottom of the Furnace, they cover it with Plates made of the ſame Earth the Furnace is of, or even with Pieces of the Caſes belonging to the Porcelain; for in *China* every thing is of uſe; on this Covering they put another Range of Ware, and continue pileing them in this manner to the Top of the Furnace, [or Oven.]

Of covering and heating it. When all this is done, they cover the Top with Bricks properly formed, and of the ſame Matter with thoſe the Sides are made of, which jambing one within another, are cemented with Mortar or tempered Earth; only a Hole is left in the Middle, that they may ſee when the *China* is bak'd. They afterwards kindle a good quantity of Charcoal under the Furnace, and likewiſe upon the Covering, from whence they throw it into the Space between the Incloſure and the Furnace. When the Fire is fierce they look from time to time through the Opening, which is only cover'd with a piece of a broken Pot; and when the Veſſels appear with a Gloſs, and the Colours bright and lively, they firſt withdraw the Fire, and then the *China*-Ware.

Hint for reſtoring the Art of painting on Glaſs. There comes a Thought into my Head, on occaſion of thoſe Colours which are incorporated with the bak'd and Varniſh'd *China*-Ware by means of the Ceruſe, to which formerly, according to the Annals of *Few-lyang*, they added Salt-Petre and Copperas. If Ceruſe were likewiſe uſed in the Colours painted on Glaſs, and the Glaſs afterwards bak'd a ſecond time, might not the Art be recovered that we formerly had of painting thereon, without diminiſhing its Tranſparency? But this Experience muſt determine. Our Loſs of this Secret among us put me in mind of another, which the *Chineſe* alſo lament the Loſs of; they had the Art of painting Fiſh, or other Animals, on the Sides of a Porcelain Veſſel, which did not ſhew themſelves till the Veſſel was full of Liquor. They call this kind of *China*-Ware *Kya-tſing*, that is, *Azure put in a Preſs*, on account of the manner of placing it. I ſhall communicate what they have preſerv'd of the Art. Who knows but the *Europeans* may ſupply that Part which the *Chineſe* have forgot?

A curious Sort of *China*. The *China*-Ware to be painted in this manner muſt be very thin. When it is dry they lay on the Colour pretty ſtrongly, not outwardly according to Cuſtom, but on the Inſide; they generally paint Fiſh thereon, as moſt proper to appear when the Veſſel is fill'd with Water. The Colour being dry, they ſpread on it a thin Lay of a kind of very fine Paſte, made of the ſame Earth as the *China*; ſo that the Azure is cloſe-preſs'd between theſe two kinds of Earthen Plates. When the Lay is dry, they oil [or varniſh] the Inſide of the Veſſel, and ſome time after put it on the Mould and the Wheel. As it has receiv'd a Body on the Inſide, they make it as thin as poſſible on the Outſide without penetrating to the Colour. Then they dip the Outſide in the Oil, and when it is dry, bake it in the common Furnace.

This Work is extremely nice, and requires a Dexterity which the *Chineſe*, it ſeems, are no longer Maſters of; and yet from time to time they make Attempts to recover this Art of Magic painting, but in vain: one of them aſſur'd me not long ago, that he had made a new Trial, and was very near ſucceeding. But however this be, it may be ſaid that, even at preſent, the fineſt Azure revives upon the *China* after having diſappear'd; when they lay it on the Ware it is of a paliſh Black, but when dry, and varniſh'd, it is intirely hid, and the Ware becomes white, but the Fire diſcloſes all the Beauty of the Colours, much in the ſame manner as the natural Heat brings from the Cods the fineſt variegated Butterflies.

After all, there is a great deal of Art, in laying the Oil [or Varniſh] on Porcelain, with reſpect both to the juſt Quantity, and the equal Diſtribution of it: *China* that is thin and ſlender, is done over with it twice very ſlightly, for if the Lay ſhould be too thick, the Ware not being able to ſupport it, would warp immediately; theſe two Lays are equivalent to one, commonly given to the fine Porcelain of a ſtronger make, and are apply'd the firſt by Sprinkling, and the other by Dipping; they take the Cup by the Outſide in one Hand, and holding it ſloping over the Pot of Varniſh with the other, throw into it as much as will ſprinkle it all over; this is repeated to a great number of Cups, and as ſoon as the firſt become dry, they oil them without in the manner following: They put one Hand within the Cup, and applying a ſmall Stick to the Middle of the Foot [with the other] to ſupport it, dip it in a Veſſel of Varniſh, and take it out again immediately.

I have ſaid before that the Foot of the Veſſel is left unfaſhon'd, and in reality it is not put on the Wheel to be hollow'd, till after it has been varniſh'd and dry'd; within the Hollow they paint a ſmall Circle, and often a *Chineſe* Character, and when that is dry they varniſh the Hollow, which is the finiſhing Stroke; for immediately after it is carried from the Laboratory to the Oven in order to be bak'd.

I have been ſurpriz'd to ſee a Porter carry ſteadily on his Shoulders two long narrow Boards rang'd with *China*-Ware, and paſs in that manner thro' ſeveral Streets full of People, without breaking any of his Cargo: 'Tis true he carefully avoids joſtling ever ſo little againſt any thing, becauſe he would be oblig'd to make good the Damage; but ſtill it is very aſtoniſhing, that the Porter ſhould himſelf ſo well order his Steps, and every motion of his Body, as to preſerve ſuch a nice Equilibrium.

All the Ware bak'd in Caſes.

The Place where the Furnaces [or Ovens] are preſents another Scene: In a kind of Porch before the Furnaces, ſtands a Heap of Boxes and Caſes, made of Earth, for encloſing the *China*-Ware. Every Piece how inconſiderable ſoever having its Caſe, as well thoſe with Lids as thoſe without: Theſe Lids, which ſtick but weakly to the lower part during the Baking, are eaſily ſever'd by a little Stroke given them: As for the ſmaller Pieces, ſuch as Tea, and Chocolate-Diſhes, one Caſe ſerves ſeveral. The Workman herein imitates Nature, which to ripen Fruits, and to bring them to Perfection, incloſes them in a Covering, that the Heat of the Sun may only penetrate by Degrees, and that the inward Action may not be too much interrupted by the outward Air, during the Cold of the Night.

Within theſe Caſes is a Bed of very fine Sand, ſpread over where the Cup ſtands with the Duſt of *Kau-lin*, that the Sand may not ſtick to the Foot of the Cup, which does not touch the Sides of the Caſe. The Top of this Caſe has no Lid; but another Caſe of the ſame Figure, furniſh'd likewiſe with *China*-Ware, is put within it ſo as to cover it intirely without touching the *China*-Ware below; thus they fill up the Oven with large Piles of Earthen Caſes, or Boxes: by the Aſſiſtance of whoſe thick Veils the Beauty, and, if I may ſo expreſs it, the Complexion of the *China*-Ware within them is not tann'd by the Heat of the Fire.

As for the ſmall Ware, inclos'd in large round Caſes, each Piece is ſet on an Earthen Saucer, two Crowns thick, and ſufficiently broad; whoſe Baſe alſo is ſprinkled with the Duſt of *Kau-lin*. When theſe Caſes are ſomewhat large, they put no *China*-Ware in the Middle, becauſe it would be too far from the Sides, and ſo for want of Strength, might open and give way, which would endamage the whole Pile. Theſe Caſes are one third of a Foot in height, and part of them are unbak'd as well as the *China*-Ware; however, they quite fill thoſe which have been baked and ſerve again.

Manner of Caſing it.

I muſt not forget to ſhew how the *China*-Ware is put into the Caſes; the Workman does not handle it, becauſe that would either break it (for nothing is more brittle) or at leaſt ſoil or dent it; but he takes it off the Board, by means of a little String, faſten'd to the two Prongs, ſomewhat crooked, of a wooden Fork, which he holds in one Hand, while with the other he diſpoſes the two ends of the String croſs-wiſe, and opened, according to the Breadth of the *China*-Ware; thus incircling it, he lifts it up gently, then puts it in the Caſe upon a little Saucer: All this incredibly quick.

I have ſaid that the Floor of the Oven has half a Foot depth of Gravel, to hold with greater Safety the Piles of *China*-Ware, which, in the Middle of the Furnace, are at leaſt ſeven Foot high. The two Bottom-Caſes of each Pile are empty, becauſe there the Heat is not ſtrong enough, and beſides Part of them is covered with the Gravel for the ſame Reaſon, the Top Caſe of the Pile is empty likewiſe. The Oven is fill'd in every Part, except immediately under the Vent-hole: In the Middle ſtand Piles of the fineſt *China*, at the Bottom the coarſer Sort, and at the Mouth that which is ſtrongly coloured. This laſt Sort is compos'd of a Matter wherein there is put as much *Pe-tun-tſe* as *Kau-lin*, and varniſh'd with the Oil of a Stone ſpotted red or black, becauſe this Varniſh has a better Body than ordinary. All the Piles are plac'd very near each other, and join toge-

ther at Top, at Bottom, and in the Middle by Pieces of Earth, placed ſo ſkilfully as to admit a free Paſſage for the Flame on all Sides.

All Earth is not proper to make Caſes for the *China*-Ware; there are three Sorts uſed; one is yellow, and common enough, of which they make the Bottoms; another is call'd *Lau-tû*, and is a ſtrong Earth; the third, which is oily, is call'd *Yeû-tû*. Theſe two laſt are got in Winter from certain deep Mines, impoſſible to be work'd in Summer: If they are mix'd in equal Parts, the Caſes coſt ſomewhat more, but will laſt a long while; they bring ſuch Caſes ready made from a large Village a League from *King-te-ching*, down the River. They are yellowiſh before Baking, but afterwards of an obſcure Red: When for Cheapneſs they uſe moſt of the yellow Earth for the Caſes, they ſeldom laſt above two or three Bakings ere they break to Pieces. If a Caſe is but ſlightly crack'd, or even ſplit, they bind it with an Ozier Band, which tho' it takes Fire, preſerves the Caſe for this once, ſo that the *China*-Ware does not ſuffer.

They take Care not to fill the Oven with new Caſes; one half at leaſt muſt have been bak'd before; theſe are plac'd at the Top and Bottom of the Piles, and the unbak'd ones in the Middle. The Hiſtory of *Feu-leang* ſays, that in former times all the Caſes were bak'd in a Furnace by themſelves, before they were uſed to bake the *China*; doubtleſs becauſe then, there being fewer Workmen, they had leſs regard to the Expence than the Perfection of the Work.

Structure of the Oven. Let us now come to the Structure of the Ovens or Furnaces; they are plac'd at the further End of a long Porch, which ſerves inſtead of Bellows, and is withal a Warehouſe; it is of the ſame uſe as the Arch in Glaſs-Houſes: The Ovens are larger now than formerly, for then, according to a *Chineſe* Author, they were only ſix Foot high and ſix broad, but are now two Fathom high, and almoſt four wide: The Arch as well as Body of the Oven is ſufficiently thick, ſo that one may walk upon it without being incommoded by the Fire: This Arch or Vault is not flat on the Inſide, nor does it riſe in point, but grows narrower and narrower as it approaches the great Vent-hole, at the Extremity, through which the Flame and Smoak ariſe.

Beſides this Mouth, the Oven has five or ſix Openings about its Head, like ſo many Eyes, which are cover'd with broken Pots, ſo as to allay the Air and Fire of the Oven. By means of theſe Eyes they judge when the *China* is bak'd; they uncover the Eye, which is neareſt the great Vent-hole, and with Iron Tongs open one of the Caſes. If the Ware is done enough they diſcontinue the Fire, and keep the Door of the Oven remaining ſhut for ſome time: This Oven has a deep Hearth of equal Extent with itſelf, and a Foot or two wide, they aſcend by a Plank to enter the Range of *China* in the Oven: When the Fire is lighted, they immediately ſhut the Door, leaving only a proper Opening to throw in thick ſtreight pieces of Wood, a Foot long. At firſt the Oven is heated for a Day and a Night, and then two Men relieving each other, continually throw in Wood. One Baking generally conſumes a hundred and eighty Load. Nay, a *Chineſe* Book holds this Quantity not ſufficient, affirming that formerly they burn'd two hundred and forty Load, and twenty more, if the Weather was rainy, altho' the Ovens were leſs by one half than they are now. They kept but a ſmall Fire during ſeven Days and Nights, and on the eighth Day made a very briſk one. It muſt be obſerved, that the Caſes containing the ſmaller Ware had been baked before by themſelves.

The old Way of managing that Matter. It muſt be own'd, the Porcelain of the ancient *Chineſe* is more ſubſtantial than that made in latter Times; they obſerv'd alſo another Thing, now neglected, that is, they did not open the Oven-Door of the large Ware till ten Days after the Fire was out, and of the ſmall, not till five. At preſent indeed they delay taking the large Veſſels out of the Oven a few Days; for if they did not they would crack; but as for the ſmall, if the Fire ceaſes in the Evening, they'll take them out next Morning, it ſhould ſeem, that they may ſave Wood in the next Baking. As the *China*-Ware is then burning-hot, the Operator, who takes it out of the Oven, makes uſe of long Slings hung about his Neck.

The baking the Ware. They diſcover that the Porcelain bak'd in the ſmall Oven is fit to be taken out, if when looking thro' the Opening above, they ſee that all the Ware is Fire-red to the Bottom, that they are diſtinguiſhable one from another as plac'd in the Pile, that thoſe that are painted look ſmooth, and that the Colours are incorporated with the Ware, in the ſame manner as Varniſh is with the fine Blue, by the Heat of the great Oven. As for the Ware bak'd a ſecond time in the great Oven, this they judge ſufficiently bak'd, (1) when the Flame comes forth no longer red, but whitiſh; (2) when looking in at one of the Openings they ſee thro' the Fire the Caſes red-hot. (3) When after opening one of the top Caſes, taking out a Veſſel, and letting it cool, they find the Varniſh and Colour to their Liking. And laſtly, when they can ſee the Gravel ſhine at the Bottom of the Oven.

The Quantity of Wood. I have been ſurpriz'd that, after the burning at the entrance of the Oven 180 Load of Wood in one Day, on the next no Aſhes ſhould be found on the Hearth. They ſhould be well ſeaſon'd to the Fire that feed theſe Ovens. Tis ſaid they put Salt in their Tea, that they may drink as much as they will without being incommoded; but I can't conceive how this ſalt Liquor ſhould quench their Thirſt.

Difficulty of the Work. Conſidering what I have related, it can be no wonder that *China*-Ware is ſo dear in *Europe*, eſpecially when you know yet further, that, beſides the large Gains of the *European* Merchants and their Factors, few Bakings ſucceed quite well, and, that often the whole is loſt, and they find, when the Oven is opened, both the Ware and Caſes reduced to a Maſs as ſolid as a Rock. Too fierce a Fire, or inſufficient Caſes may ruin all. It is no eaſy matter to regulate the proper Degree of Heat: for the Alteration of the Weather has an immediate Effect, not only upon the

the Fire, but on the Quality of the Subject on which it acts, and of the Wood that feeds it. Thus a hundred Workmen are ruin'd for one that grows rich; a hundred ruin themselves by still trying their Fortunes, in hopes to get enough to set up a Merchant's Shop. Besides, the *China* sent into *Europe* is almost always made from new Models, often so whimsical, that it is difficult to succeed; and the *Europeans* refuse it for the least Defect, in which case it must stick on the Master's Hands, because it is not to the *Chinese* Taste; consequently that which is sold must bear a good Price.

The Gain.

According to the History of *King-te-ching*, their Gain formerly was much more considerable; but this is to be question'd, because they had not then such Demands for their *China* from *Europe*. For my part I believe the present Dearness of the Merchandise, and Poverty of the Merchants, arises from the Dearness of Provisions, and the Scarcity of Wood in the Neighbouring Mountains; add to this, the Workmen are now not so skilful as formerly, and the *Mandarins*, who employ a great many to make Presents for their Patrons at Court, pay them ill.

Remarkable Pieces of Workmanship.

The Workmen do not undertake all the Models that come from Foreign Countries, they have some impracticable given them in *China*, tho' at the same time they perform such surprizing Works as Strangers would think impossible. For Instance, I have seen a large Lanthorn, like that of a Ship, all of one Piece of *China*, thro' which one Candle sufficiently enlighten'd a whole Room. This was made seven Years ago at the command of the Hereditary Prince, who also order'd to be made divers Instruments of Music, particularly a Sort of small Organ, call'd *Tseng*, about a Foot high, consisting of fourteen Pipes, whose Harmony is agreeable enough; but they attempted it in vain. They succeeded better in making Flutes, Flagellets, and an Instrument nam'd *Yun-lo*, which is compos'd of divers small round Plates, a little concave, each of a particular Note. They hang nine in a Frame, at different Heights, which they strike like a Dulcimer, and it returns a little Tinkling, which agrees in Concert with other Instruments, and the Singers Tone. I concluded they had the Secret of incorporating a little Metal with these Pieces, to diversify the Sound; but I was mistaken, Metal being so incapable of uniting with the *China*, that if a Copper Farthing be put on the Top of one of the Piles in the Furnaces, it would, when it melts, pierce all the Cases and Vessels, so that all the Vessels in the Pile would have a Hole in the Middle. Nothing can give a better Idea, than this, of the Effect of the Fire on all things in the Oven, which are affirm'd to be in a State of Fluidity.

Lanthorns. Musical Instruments.

Metal incapable of incorporating with *China*.

I have, notwithstanding, seen Designs of Work perform'd, which were said to be impracticable: These were Urns above three Feet high without the Lid, which rose like a Pyramid a Foot high. They consisted of three Pieces, so artfully put together that the Joining could not be perceived. But I was told, that only eight out of twenty four succeeded well, the rest being spoilt. These Urns were bespoke by the Merchants at *Kan-ton* for the *European* Trade; Wares of so high Price not taking in *China*.

Porcelain Urns.

To come to the Works of the *Chinese* which are more curious than ordinary; they succeed best in Grotesque Work, and representing Animals: They make Ducks and Tortoises, that will float on the Water. I have seen a Cat painted to the Life; in her Head they had plac'd a Lamp, the Flame of which made the two Eyes, and they assur'd me that the Rats were frighted with it in the Night. They also make abundance of Statues of *Kûan-in*, a Goddess famous in *China*. She is represented holding a Child in her Arms, and is invok'd by barren Women desirous of Children. We may compare her to the antique Statues of *Venus* and *Diana*, with this Difference, that the Statues of *Kûan-in* are extremely modest.

Statues of *Kûan in*.

There is another kind of Porcelain, difficult to make, and therefore very scarce. Its Substance is extraordinary thin, and the Surface exceeding smooth within and without, and yet you see Mouldings on it engraven, as a Round of Flowers, for instance, or such like Ornaments. The Manner they do it is thus: As soon as it is off the Wheel, they clap it on an engraved Mould, whence the Inside takes off the engraven Figures; the Outside of it they work with a Chisel, and make it as fine and thin as possible. Then they varnish and bake it in the ordinary Oven.

The *European* Merchants require sometimes *China* Slabs in one Piece, big enough to make the Top of a Table, or Seat, or Picture-frame; but this is impossible; for the largest they can make are but a Foot or thereabouts; if they exceed that, tho' ever so thick, they'll warp. The Thickness also renders these Works somewhat difficult, and therefore instead of moulding them solid, they make two hollow Outsides, which they join, leaving a Vacancy within. They put but one Piece across, making on both Sides two Holes to frame them by, as in Cabinet-Work.

The History of *King-te-ching* mentions several Works commanded by Emperors, which were attempted in vain. The present Emperor's Father order'd some almost in the Fashion of our Orange-Tree Tubs, therein to breed the Red, Golden, or Silver Fish. These Vessels were to be three Foot and a half over, two Foot and a half high, the Bottom half a Foot, and the Sides a third of a Foot thick. They labour'd three Years together on these Works, and made two hundred Urns, but not one succeeded. The same Emperor order'd Slabs for the Front of a Gallery, each to be three Feet high, two and a half broad, and half a Foot thick; but they could not be made, and the *Mandarins* of the Province address'd the Emperor to put a Stop to the Work. Yet these *Mandarins*, knowing the Genius of the *Europeans*, have sometimes requested me to send for new and elegant Designs, that they might present them as Curiosities to the Emperor. On the other hand, the Christians entreated me not to

procure

procure them ſuch Models, becauſe the *Mandarins* were not ſo eaſy to be put off as our Merchants, when the Workmen tell them the Thing is impracticable; but often cauſe them to be well baſtinadoed, before ſuch a promiſing Project muſt be given up.

The Idol that preſides over Porcelain.

As every Profeſſion has its particular Idol, and as the Divinity is as eaſily communicated here as the Quality of an Earl or Marquis in ſome Countries of *Europe*, it is no wonder there ſhould be a God of *China*-Ware: The *Pû-ſa* (an Idol ſo call'd) owes its Origin to theſe Models, which the Workman cannot ſucceed in. The Story is thus related: One of the Emperors abſolutely commanded them to make him ſome Pieces, after a Model he gave them. They repreſented ſeveral times to him, that it was an impoſſible thing, but their Remonſtrances made him only the more poſitive. For the Emperors are, whilſt alive, the Divinities moſt fear'd in *China*; and they often believe that nothing ought to oppoſe their Deſires. The Officers doubled their Diligence, and treated the Workmen with all ſorts of Rigour, while, poor Wretches! they were at great Labour and Expence, and received nothing but Blows. At laſt one of them, quite in Deſpair, threw himſelf into the burning Oven, and was conſum'd in an Inſtant. The *China*-Ware then baking, 'tis ſaid, prov'd perfectly fine, and entirely to the Emperor's liking; this Deſperado paſs'd ever after for a Hero, and became the Idol preſiding over the Porcelain Works. But I don't find his Example was follow'd.

Its Original.

Antient and modern Porcelain compar'd.

Porcelain having been in great Eſteem for ſo many Ages, ſome may deſire to know in what reſpects that of former Times differs from that of the preſent, and what the *Chineſe* think on this head. They have doubtleſs their Virtuoſo's, who are prejudic'd in favour of Antiquity: Nay, they are all generally inclin'd that way; and yet we find ſome who give the Preference to the modern Works. But it is not with Porcelain as it is with old Medals, which give a light into Antiquity. Old Porcelain perhaps is adorn'd with ſome *Chineſe* Characters, but not ſuch as ſettle any point of Hiſtory: The Curious therefore can find nothing but Fancy and Colours to give it the Preference.

A vulgar Error.

I was told in *Europe* that the beſt Porcelain requires to be a long Time buried in the Earth; but this is a falſe Notion, and is laugh'd at by the *Chineſe*. The Hiſtory of *King te ching*, ſpeaking of the fineſt Porcelain of old Times, ſays it was ſo catch'd up, that the Oven was ſcarce open, but the Merchants were diſputing for the firſt Lot: ſo far were they from burying it in the Earth. 'Tis true, that in digging on old Ruins, and on cleanſing Wells long out of Uſe, ſometimes fine Pieces are found, which have been hid in troubleſome Times, when People ſeek to ſecure their choiceſt Effects. It is not therefore the being brought to Perfection by burying in the Earth, but its antient Beauty being preſerv'd, that acquires it ſuch Eſteem; for that alone bears ſuch Price in *China*, that they will give great Sums for the leaſt Utenſil of the commoneſt Sort, that has been uſed by the Emperors *Yau* and *Shun*, who reign'd many Ages before the Dynaſty of the *Tangs*. All that the Porcelain gets by lying long in the Ground, is a Change of its Colour, or, if you will, its Complexion, which ſhews it to be old. The ſame thing happens to Ivory or Marble, but much ſooner; the *China*-Ware being guarded by its Varniſh againſt Effects of the Moiſture. I have my ſelf found, in old Ruins, Porcelain probably very ancient, and I could not obſerve any thing ſingular in it. If it really had acquir'd Perfection by growing old, it was not, when new-made, equal to the preſent Works. Tis my Opinion, there was then, as now, Porcelain of all Prices.

Porcelain bury'd.

According to the Annals of *King-te-ching*, there were formerly Urns of the Price of 58 or 59 *Taëls* each, which is more than 80 Crowns. How much greater the Price in *Europe!* Theſe Annals add, that for every Urn of this Value an Oven was made on purpoſe, and no Expence was ſpar'd. The *Mandarin* of *King-te-ching*, who is my Friend, made Preſents to his Patrons at Court, of old Porcelain, which he had the Art to make himſelf, or rather to imitate that of the nearer times of Antiquity and to do it employ'd a great many Workmen. The Matter of thoſe falſe *Kû-tong*, or Counterfeits of Antiquity, is a yellowiſh Earth got near *King-te-ching*, at a Place call'd *Ma-ngan-ſhan*. They are very thick; the *Mandarin* gave me a Plate of his making, and it was as heavy as ten common ones.

Old Porcelain counterfeited.

The Faſhion of it.

There is nothing particular in the working on this Sort of *China* Ware, excepting the Varniſh, which is made of a yellow Stone, and being mixt with a larger Quantity of common Oil dyes the Veſſels a Sea Green; when bak'd they throw them into very fat Broth made of a Capon and other Meats, then bake them again, and lay them in the naſtieſt Puddle they can find, for the Space of a Month or more; after they are taken out they paſs for 3 or 400 Years old, or at leaſt of the preceding Dynaſty of the *Mings*, when Porcelain of this Thickneſs was the Court Taſte. Theſe falſe Antiques ſo far reſemble the true, that they don't ring when ſtruck, nor yield the leaſt Noiſe if held to the Ear.

A Plate with a Crucifix painted on it.

They brought me from the Rubbiſh of a large Shop a little Plate, which I value beyond the fineſt Porcelain Piece, tho'a thouſand Years old. On the Bottom is painted a Crucifix between the Virgin *Mary* and *St. John*. Formerly, they exported (as 'tis ſaid) a great deal of this Sort to *Japan*, but the Enemies of Religion have hinder'd any of it being made theſe 16 Years.

They are in *China* almoſt as curious in *European* Glaſſes and Cryſtals, as the *Europeans* are in *China* Ware; but yet this Curioſity has not made them croſs the Sea to ſeek Glaſs in *Europe*. They find their own Manufacture of more Uſe; for their Porcelain will bear hot Liquor, and you may hold a Diſh of boiling Tea without burning your Hand, if you take it after their Way; which you can't do by a Silver Diſh of the ſame Thickneſs and Figure.

Porcelain compar'd with Glaſs.

The Porcelain has its Luſtre as well as Glaſs; and, tho' it be not ſo Tranſparent, it is leſs brittle;

brittle. What happens to Glaſs, when juſt made, happens alſo to Porcelain; and nothing better ſhews the Conformity of their Nature: Good Porcelain hath a clear Sound, as well as Glaſs. A Diamond cuts Glaſs; ſo alſo they uſe a Diamond in reuniting broken Porcelain. They make therewith, as with a Needle, little Holes in the Subſtance of the Ware, in which they twiſt a very fine Braſs Wire, and ſo render it fit for Service again, the Place where it was broken being ſcarce perceptible. This Buſineſs is a Trade in *China*.

Waſte of Porcelain, of what Uſe.

I have ſaid that there continually arrive at *King-te-ching* Barks laden with the *Pe-tun-tſe* and *Kau-lin*, and that after theſe have been cleanſed, they lay the Droſs that remains along in great Heaps; that there were three thouſand Kilns and Ovens in *King-te-ching*, and all full of Caſes and Ware; that the Caſes could ſerve no more than three or four Batches, and that a whole Batch is often ſpoil'd. It is natural, after this, to aſk, into what Abyſs do they caſt all that 1300 Years Rubbiſh of Ware and Kilns?

Firſt Uſe.

The very Situation of *King-te-ching*, and the Manner in which it is built, will anſwer this Difficulty. This City was at firſt no large Place, but is now prodigiouſly increas'd; they build every Day, and there is not an Houſe but is ſurrounded with Walls. The Bricks in theſe Walls are not laid flatways, nor are they cemented like Works of Maſonry in *Europe*: The Walls in *China* are more beautiful, but not ſo ſolid. Long and wide Bricks incruſtate, as I may ſay, the Wall: Every one of theſe has another on each Side, of which you only ſee the End even with the Middle one, to which they are the two Spurs. A ſlight Lay of Mortar round the middle one, binds all theſe Bricks together; and the Back of the Wall is laid in the ſame manner. Theſe Walls grow narrower as they riſe, till at Top they are no more than a Brick's Length or Breadth. The Spurs, or croſs Bricks, no where anſwer thoſe on the oppoſite Side, ſo that the Bulk of the Wall is like a ſort of empty Coffer. When they have laid two or three Rows of Bricks on a ſhallow Foundation, they fill up the middle of the Work with Potſheards, over which they throw Earth temper'd like thinniſh Mortar; this binds the whole, and makes of it one Maſs, which incloſes the croſſway Bricks on all Sides, and theſe lock up the middle ones, which only bear upon the Thickneſs of the Bricks that are under them. At a diſtance theſe Walls appear'd to me, at firſt, as tho' they were made of fine grey Stone, ſquar'd, and poliſh'd with the Chiſel; and what is ſurprizing, if they take care to cover them at top with good Tiles, they will ſtand 100 Years. But in truth they don't bear any Timber-work, which is always ſuſtained by maſſy wooden Pillars; they only ſerve for Encloſures to Edifices and Gardens.

Second Uſe.

We ſee already in part what becomes of the Rubbiſh of the Porcelain and the Kilns. The reſt they commonly throw on the Banks of the River, below *King-te-ching*. Hence in time they gain upon the River; and the Rubbiſh being ſoak'd with the Rain, and trodden by the Paſſengers, the Ground ſoon becomes fit to hold a Market, or to build Streets on. Moreover in great Floods the River drags along with it large Quantities of thoſe broken Pieces; ſo that its Bed is as it were pav'd with them, and affords a very agreeable Sight.

Of the Silk Manufacture.

Of the Silk Manufacture.

GREECE made *Italy* the rich Preſent of Silk, which in the Time of the *Roman* Emperors was valu'd at its Weight in Gold. The *Grecians* were beholden for it to the *Perſians*; and theſe, according to Authors of moſt Credit, as M. *d' Herbelot* obſerves, confeſs that they had the Knowledge of Silk-worms, and the Art of breeding them, originally from *China*. The moſt Ancient *Chineſe* Writers aſcribe their Diſcovery to one of the Wives of the Emperor *Whang-ti*, her Name *Si-ling*, and ſurnamed, for Honour's Sake, *Yuen-ſey*: But it is difficult to meet with any Memoirs of an early Date that mention the Silk-worm. Before the Time of this Queen, when the Country was but newly cleared, the People were cloth'd in Skins of Animals; which being inſufficient for ſo multiplying a People, Neceſſity render'd them induſtrious, and they bent their Wits to make Cloth to cover themſelves; but they were oblig'd to this Princeſs for the uſeful Invention of Silk.

Silk, by whom diſcover'd.

Empreſſes of *China* rear Silk-worms.

Since her Time, ſeveral Empreſſes, recorded in *Chineſe* Authors, have been agreeably employ'd in hatching and breeding of Silk-worms, in feeding them, taking the Silk, and manufacturing it; and an Orchard of the Palace was allotted for a Plantation of Mulberry-Trees. The Empreſs, attended by the Queens and the Prime Ladies of the Court, went in Ceremony to this Orchard, and gather'd with her own Hands the Leaves of three Branches, which her Handmaids bended down within her Reach. The fineſt Pieces of Silk, made by her ſelf, or by her Order, and under her Eye, were devoted to the Ceremony of the grand Sacrifice offer'd to *Shang-ti*.

There is reaſon to believe that the Trouble the Empreſſes gave themſelves, was chiefly with a politic View to engage, by ſuch great Examples, the Princeſſes, the Ladies of Quality, and all the People in general, to breed Silk-worms; on the ſame Account, the Emperors, to ennoble, in ſome ſort, Agriculture, and to excite the People to ſo painful a Labour, never omit, at the beginning of the Spring, the Ceremony of holding the Plow in Perſon; opening with it ſome Ridges, and ſowing Grain therein. The preſent Emperor ſtill obſerves this Cuſtom.

As for the Empreſſes, they have, for ſome time paſt, not troubled themſelves about Silk: though there is yet to be ſeen, within the Verge of the Palace, a large Square of Houſes, where ſtands the Church of the *French* Jeſuits, the Avenue to which is ſtill call'd *the Way to the Nurſery of Silk-worms for the Diverſion of the Empreſſes and Queens.* In the Books of the ancient Philoſopher *Mençius*, we meet with a wiſe Regulation of the Magiſtracy, which limited the Space appointed for the Mulberry Plantation, according to the Extent of every private Man's Poſſeſſions.

We may well call *China* the *Silk-Country*, for it ſeems to be inexhauſtible. Beſides furniſhing the Nations of *Aſia* and *Europe* with large Quantities, the Emperor, the Princes, and their Domeſtics, the *Mandarins*, the Literati, the Women, and in ſhort, the Generality of the *Chineſe* wear Silk, and are cloth'd in Satin or Damaſk. There is ſcarce any excepted, but the meaneſt of the People and the Peaſants, who wear blue Cotton.

Whence come the fineſt Silks.

Tho' ſeveral Provinces of this Empire furniſh very fine Silks, thoſe of *Che-kyang* are, without Compariſon, the fineſt and beſt. The *Chineſe* judge of the Goodneſs of Silk by its Whiteneſs, Softneſs, and Fineneſs. If it feels rough, it is a bad Sign. Oftentimes, to give it a Gloſs, they dreſs it with a Sort of Rice-Water, mix'd with Lime, which burns it, ſo that, when brought to *Europe*, it won't bear Milling: Tho' nothing takes the Mill better than ſound Silk. A *Chineſe* Workman will mill this Silk above an Hour together without ſtopping, that is, without breaking a Thread; and 'tis certain, nothing can look finer or neater.

Silk-Mills.

Their Mills are very different from thoſe in *Europe*, and far leſs cumberſome. Two or three wretched Blades of Bamboo with a Cog-Wheel are enough: 'Tis ſurprizing to ſee with what ſimple Inſtruments they work the fineſt Stuffs.

There is at *Kanton* another Kind of Silk, that comes from *Tong-king*, but not comparable to that of *Che-kyang*, provided this latter be not too damp; of this Silk are made the fineſt Stuffs in the Province of *Kyang-nan*, where are the greater number of good Workmen, and whence the Emperor is ſupply'd with Silk for his own Uſe, and for Preſents to the Grandees and Lords of the Court. The great Trade they drive at *Kanton*, which is the Port for all Strangers, does not fail to draw thither a great Number of the beſt Workmen: They could make as rich Stuffs as any in *Europe*, were they ſure of Vent; but they uſually confine themſelves to the plaineſt Sorts, becauſe the *Chineſe* chuſe the Uſeful before the Agreeable. They make Gold-Tiſſue indeed, but they don't draw their Gold into Wire, to twiſt with the Thread, as is done in *Europe*, but gild a long Sheet of Paper, which they cut into very ſmall Slips, and very artfully wrap them about the Silk.

Where the fineſt Silks are made.

Theſe Stuffs look very fine, coming out of the Workman's Hand, but are not laſting, nor fit for Garments, becauſe the Air and Moiſture ſoon tarniſh the Luſtre of the Gold; they are hardly of any Uſe but for Church-Moveables and Ornaments; none but *Mandarins* and their Ladies wear them, and that but very ſeldom.

The Silks moſt in uſe.

The Silks moſt in uſe among the *Chineſe* are plain and flower'd Gauſes, which are their Summer Wear; Damaſks of all Sorts and Colours; ſtriped Sattins, black *Nan-king* Sattins, coarſe Taffeties, or ſmall Mohairs, which are very ſerviceable; and ſeveral other Sorts; ſome like flower'd Grogram; others with open Flowers like Gauze; ſome ſtriped, in a very good Taſte, or maſqueraded, or embroidered with Roſes, *&c.* Crapes, Brocades, Pluſh, and ſeveral Sorts of Velvet. That of the crimſon Dye is the deareſt, but one may be eaſily deceiv'd in it. The Way to diſcover the Cheat is, to take Juice of Lemon mix'd with Lime, and ſprinkle a few Drops here and there; if it changes Colour, 'tis counterfeit.

Other Sorts unknown in *Europe*.

In ſhort, the *Chineſe* make an infinite number of Stuffs that we have no Name for, but there are two Sorts moſt commonly worn among them. (1.) A ſort of Sattin, ſtronger and leſs gloſſy than what is made in *Europe*; they call it *Twan-tſe*. Some are plain, others varied with Flowers, Trees, Birds, Butterflies, *&c.* (2.) A particular Taffety, call'd *Chew-tſe*, [*Suſa*] of which they make Drawers and Linings; it is cloſe, and yet ſo ſupple, that tho' it be folded and ſqueezed with the Hand, it will not take the Mark of the Fold; it will waſh like Linen, without loſing much of its Gloſs.

Of the Gloſs of Silks.

The *Chineſe* Workmen give their *Chew-tſe*, or Taffety, a Gloſs with the Fat of a River-Porpus, which Creature they call *Kyang-chu*, that is to ſay, *the Hog of the River* Yang-tſe-kyang; for in that great River, above 60 Leagues from the Sea, are ſeen Porpuſes, leſs in Bulk indeed than thoſe of the Ocean, but which ſcud along in Shoals, by Ranks, thro' the freſh Water, with the ſame Leaps and Evolutions as in the open Sea.

This Fat is purified by waſhing and boiling; then with a fine Bruſh they ſpread it over the Taffety from Top to Bottom, the ſame Way, and on that Side they would give a Gloſs to. The Workmen burn the ſame in their Lamps at their Work by Night inſtead of Oil. The Smell of it is very uſeful in driving away the Flies, which otherwiſe would damage the Silk.

Shang-tong Silk.

The Province of *Shang-tong* yields a particular Silk, found in abundance on Trees and in Fields: It makes the Stuff call'd *Kyen-chew*. This Silk is produced by ſmall Inſects very like Caterpillars; they don't ſhape it into Cods like the Silk-worms, but in very long Threads, which ſtick to ſmall Trees, or Shrubs; theſe Threads are gather'd, and make a coarſer Silk than the Houſe-Worms ſpin: But the Worms are wild, and eat the Leaves of other Trees as well as that of the Mulberry. Such as are not acquainted with this Silk, wou'd take it for a Ruffet Stuff, or a Coarſe Drugget.

Particular Worms for it.

There are two ſorts of Worms which ſpin this Silk: One larger and blacker than ours, call'd *Tſiwen-kyen*;

Tſien-kyen; the other, which is ſmaller, is call'd *Tyau-kyen*: The Cods of the firſt are of a ruſſet grey, thoſe of the latter more black, and the Silk has a mixture of theſe two Colours. This Silk is very thick, never cuts, laſts long, waſhes like Linnen, and when good, will not ſtain, even with Oil. This Silk is in great Vogue among the *Chineſe*, and is ſometimes as dear as Sattin, or their beſt wrought Silks. As they are very dexterous in counterfeiting, they make a falſe *Kyen-chew* of the Waſte of the *Che-kyang* Silk; by which, without Care, one may be eaſily deceiv'd.

A Silk Manufactory has been ſet up at *Kanton*, within theſe few Years, for making Ribbands, Stockings and Buttons, which has had very good Succeſs: The Stockings are ſold for a *Taël* a Pair, and a dozen of the largeſt Buttons, for no more than Six-pence.

Cauſe of the Plenty and Goodneſs of Silk.

As the Quantity and Goodneſs of the Silk depend very much on the way of breeding and feeding the Worms, from the time they are hatch'd till they ſpin, the Method obſerv'd in *China* may become as uſeful as it is curious. An Author of Reputation, who lived in a Province abounding with Silk Manufactories, under the Dynaſty of the *Ming*, has wrote a pretty large Treatiſe on this Subject. Father *Dentrecolles* ſent me an Extract of it, from which I have taken all the Directions I thought neceſſary for the managing, with Succeſs, ſo fine a Manufacture; concluding, that the new Lights given by the *Chineſe* on ſo profitable a Work, that employs ſo many Ships, will not be altogether uſeleſs.

Extract of an old Chineſe *Book, which teaches how to rear and feed* Silk-Worms, *ſo as to have Plenty of the beſt Silk.*

Silk-worms.

THE Author begins immediately to direct how the Mulberry-Trees, whoſe Leaves the Silk-Worm feeds on, ought to be cultivated; becauſe thoſe Inſects, ſays he, like other Animals, are fit for no profitable Labour, but in proportion as their Food is ſuitable to their Organs and Functions. He diſtinguiſhes two Sorts of Mulberry-Trees; the true one, called *Sang*, or *Ti ſang*, which does not produce Fruit ſo large as in *Europe*; it being cultivated with no other View than to have Plenty of Leaves, which only are uſeful.

Their Food.

Two Sorts of Mulberry-Trees.

The other Sort are ſmall and wild, called *Che*, or *Ye ſang*; theſe have neither the Leaf nor Fruit of the Mulberry Tree. Their Leaves are ſmall, rough, roundiſh, terminating in a Point, and their Edges ſcollop'd; their Fruit is like Pepper, one of which grows by the Stalk of each Leaf; their Branches thorny and cluſtering, like a Buſh. Theſe Trees thrive beſt on Hills, where they form a kind of Foreſt.

Field Silk-worms.

There are ſome Silk Worms, no ſooner hatch'd in the Houſe, but they are laid on theſe Trees, where they feed themſelves, and make their Cods. Theſe Field Silk-Worms being more hardy, grow thicker and longer than the domeſtic ones; and tho' their Work is not ſo good, it is valuable and uſeful, as may be judg'd by what I have ſaid of the Stuff call'd *Kyen chew*. Strings for Muſical Inſtruments are made of their Silk, becauſe it is ſtrong and reſounding.

Wild Mulberry Trees.

'Tis not to be imagin'd that theſe *Che*, or Wild Mulberry-Trees, require no further Care than to place the Silk-Worms upon them. Several Paths muſt be made in theſe little Foreſts, for the Conveniency of plucking up the Weeds growing under the Trees, and ſo far pernicious, as they harbour Inſects, and eſpecially Serpents that are greedy Devourers of theſe large Worms.

The Paths are alſo neceſſary for the Keepers, who conſtantly traverſe the Woods, in the Day, with a Pole or Gun in their Hands, and at Night beating a Copper Baſon, to keep off the Birds that would prey on theſe Worms.

How to be cultivated.

'Tis to be obſerv'd, that the Leaves not touch'd by the Silk-worms, in the Spring, ought to be pull'd off in the Summer. If they are left on the Trees, the Leaves of the following Spring have venemous and unwholeſome Qualities. A *Chineſe* Treatiſe on Plants ſhews the Circulation of their Sap in a very clear Light; hence they conclude, that the Sap which circulates from the old Leaves corrupts, by its Rankneſs, the whole Maſs.

To render the *Che* Trees fitter to nouriſh Houſe-worms, 'tis beſt to cultivate them in the ſame Manner, almoſt, as the true Mulberry-Trees, and eſpecially to plant them but thinly, and ſow the Ground with Millet, to correct the Harſhneſs of the ſmall Leaves, which grow too rank and too chaſtening. The Worms that feed on them ſpin the earlieſt and ſtrongeſt Silk.

Perhaps ſuch Silk-worms might be diſcover'd in *Europe*, as 'tis probable they were in *China*, if their Cods were obſerv'd on the Trees where they fix: They ſhould be gather'd before they change into Moth-flies, for when they come out of their Cods they don't leave their Eggs, many of which are loſt by ſeveral Accidents. To have the Male and Female Moth-flies, ſeveral of the pregnated Cods ſhou'd be alſo gather'd, and the Eggs being hatch'd the enſuing Year, ſhould be laid on the ſame Trees again, where their Iſſue would eaſily nouriſh themſelves.

Oak Leaves uſed for Mulberry.

One Obſervation has been made, which, tho' it may be of Uſe, the *Chineſe* Author has not mention'd: And that is to uſe Oak-Leaves inſtead of *Che*-Leaves, whereon are fed the Worms that ſpin the Silk of which they make the *Kyen-chew*. The Emperor *Kang-hi* made the Experiment

periment at *Gebo* in *Tartary*, where he had Silk-worms fed on Oak-Leaves; doubtleſs, the young and tender ones.

If any one would hazard the placing of Houſe Silk-Worms on young Oak-Trees, ſome of them would probably uſe themſelves to that ſort of Rural Living, in the ſame manner as we ſee young Gentlemen of nice Education accuſtom'd to the Fatigues and hard Living of a private Soldier. Their Eggs would produce, without doubt, a wild Sort, ſuch as thoſe that ſpin the Silk made uſe of for the *Kyen-chew*. At leaſt, Tryal might be made, whether the Houſe-worms would reliſh young Oak-Leaves; if ſo, they might be uſed when the Mulberry-Trees are backward.

Of the true Mulberry-Trees. All the *Chineſe* Authors ſay of the true Mulberry-Tree, may be reduced to the following Articles, *viz.* to know the good and bad Sort; the manner of improving them by chuſing the Trees, manuring the Soil, ſtripping the Leaves, grafting, and above all pruning them; and laſtly, how to multiply the good Sort.

How to chuſe them. The Mulberry-Trees which ſhoot their Fruit before their Leaves, ought to be rejected, their Leaves being commonly very ſmall and unwholeſome; beſides this Sort periſhes in a few Years.

As to chuſing young Plants, ſuch as have the Rind ſhrivell'd, produce but very ſmall Leaves, and are not to be made uſe of; but thoſe that have the Bark white, few Knots, and large Buds, are always to be choſen. Their Leaves grow large and thick, and the Silk-Worms that feed on them produce firm Cods full of Silk.

The beſt Sort. The beſt Mulberry-Trees are thoſe that give the leaſt Fruit, becauſe the Sap is leſs divided. There is a Method to render them barren as to Fruit, but rich in Leaves, and it is, by feeding Poultry with Mulberries, either freſh pick'd off the Tree, or dried in the Sun; and then taking their Dung, and diſſolving it in Water, the Mulberry Seed is ſteep'd therein, after which they ſow it.

Of the *King-ſang* Mulberry-Trees. There are in general two Sorts of good Mulberry-Trees, and theſe are nam'd from the Provinces whence they were firſt brought: The one is from *King*, a Country in the Province of *Hû-quang*, and therefore named *King-ſang*; the Leaves of it are thin, ſomewhat pointed, and in Shape a little like the Leaf of a Gourd. The Root is durable, and the Heart of the Trunk ſolid. The Worms fed on its Leaves ſpin a ſtrong Silk, very fit to make the *Sha* and the *Lo-Sha*, (which is a kind of Gauze or thick Crape.) The Leaves of *King* are far the beſt for the Silk-Worms newly hatch'd; for every Age has a ſuitable Food moſt agreeable to it.

Mulberry-Trees of *Lû*. The Mulberry-Trees of *Lû* (the ancient Name of the Province of *Shang tong*) do not bear much Fruit; their Trunk is tall, their Leaves large, ſtrong, firm, round, and full of Juice: the Branches are ſound and vigorous; but the Root and Heart are neither ſolid nor laſting: tho' their Leaves be good for all Ages, they are more proper to feed Silk-Worms a little grown. Of theſe Mulberry-Trees, ſome ſhoot out their Leaves very early; this is the Sort that ſhould be kept near home, the more conveniently to clear the noxious Graſs from their Root, and to dung and water them in dry Seaſons, in order to have near at Hand the firſt Proviſion for thoſe precious Inſects.

The young Trees that have been too much ſtripp'd of their Leaves in their firſt three Years, ſuffer for it afterwards, becoming weak and backward. The ſame happens to thoſe Trees whoſe Leaves and Leafleſs Branches are not clean prun'd. They are in their prime Vigour in the third Year, but begin to decline towards the fifth, when their Roots gall. The Remedy is, in the Spring, to un-earth the Roots, and cut off the moſt entangled, and then cover them with a proper Mould, ſprinkling it with Water.

Art of making Mulberry-Trees young. When the Mulberry-Trees grow old, there is an Art to recover them, by cutting off the exhauſted Branches, and grafting ſound Shoots in their Stead; by which means a Sap glides thro' the whole Body of the Tree, and enlivens it: This Operation ſhould be always made in the Beginning of the ſecond Month, which anſwers to our *March*.

To prevent theſe Trees from languiſhing, you muſt frequently examine, if certain Worms have not entred and lodg'd their Seed in them. Theſe Worms are kill'd by pouring a little of the Oyl of the *Tong* Tree Fruit in upon them. Any other ſtrong Oyl would certainly produce the ſame Effect.

The Soil proper for Mulberry-Trees. The Soil proper for Mulberry-Trees ought not to be ſtrong, nor too hard. Ground newly broke up is very good for this Purpoſe. In the Provinces of *Che kyang* and *Kyang nan*, whence the beſt Silk comes, Care is taken to mend the Soil with the Mud of the Canals cut thro' the Country, which are clean'd every Year. The Dung of Animals, and even of the Silk-Worms, with Aſhes, is alſo proper Manure. Small Garden Seeds ſown between theſe Trees, are of no Damage to them, provided the Plough does not touch the Roots. But the main and moſt profitable Point is to be very watchful in having the Mulberry-Trees prun'd in a right Seaſon, and by a skilful Hand: This makes them earlier, and more abounding with Leaves: which are thereby better fill'd, and more reliſh'd by the Silk-Worms. The Branches about the Middle of the Tree ought particularly to be lopp'd away, that the Leaves may be pick'd the more commodiouſly. A Leaf-Gatherer, who places himſelf always in the Center of the Tree, will, with this Precaution, gather more in one Day, than another without it could in ſeveral Days, which is no ſmall ſaving; beſides being a readier way to ſupply the hungry Worms.

To gather the Leaves of the extreme Branches they uſe a fork'd Ladder, ſupported by its own Prop, that it may not hurt the Tree. Our Author aſſerts, that a Mulberry-Tree well prun'd is as good, and yields as much, as two others.

The

The Month of *January* is the Seaſon for pruning the Mulberry-Trees, which is done in the ſame manner as Vines, particularly Arbour-Vines: It's ſufficient that the Branches which are left have four Buds, the Over-plus ought to be thrown away. Four Sorts of Branches muſt be entirely cut off; 1ſt. Thoſe that hang down towards the Root. 2dly. Thoſe that ſhoot inwards towards the Trunk. 3dly. Of thoſe that are forky, and ſhoot two and two out of the Trunks, one ought to be retrenched. 4thly. Thoſe which grow well otherwiſe, but are too cluſtering, and too much garniſh'd. None but the Branches that ſhoot outward from the Tree are to be ſpared. The following Spring they will be vigorous and flouriſhing, and their forward Leaves will advance the Maturity of the Worms, and the Profit of the Silk. The Seaſon for pruning. Of the Manner of pruning.

Our Author, who lays great Streſs on the Art of Pruning as practiſed in *Nan king*, near *Che kyang*, his own Country, inſiſts that the People of the Province of *Shang tong*, who prune in a different Manner, ought to try this, and not obſtinately practiſe their old Method.

About the Cloſe of Autumn, before the Mulberry Leaves grow yellow, they ought to be gather'd, and dry'd in the Sun, then to be pounded ſmall, and put into large Earthen Pots ſtop'd with Clay, and ſo kept in a Place free from Smoak. In the Spring thoſe beaten Leaves will be like Meal, and proper to be given to the Worms after Moulting. Of the gathering of the Leaves.

In the Provinces of *Che kyang* and *Kyang nan*, where the beſt Silk is produced, they are very careful to hinder the Growth of the Mulberry-Trees, and lopp them to prevent their exceeding a certain Height. The Loppings are diligently heap'd together, for more than one Uſe; the *Chineſe* knowing how to turn every thing to Advantage. 1ſt. Where Wood is ſcarce, they burn them to warm the Water, into which the beſt Silk Cods are put for the more eaſy Winding. 2dly. Their Aſhes make a Waſh for the Cods pierced by the Moth-flies, and ſuch others as are faulty; with the help of this Waſh wherein they ſtew, they open extraordinarily, and become fit to be ſpun to make Ferret-Silk, or be prepar'd for Wad us'd inſtead of Cotton. 3dly. Of the Bark of theſe Loppings they ſometimes make Paper, ſtrong enough to cover an ordinary Umbrella, eſpecially when varniſh'd and colour'd. When the Mulberry-Trees grow old, and their Leaves rank, Care ſhould be taken to renew them: For which end, beſides the Method by grafting, before explain'd, they procure new Plants, either by twiſting together quick and ſound Branches, in ſmall Caſks made of two Pieces of large Bamboo, and fill'd with good Mould; or by bending, at Spring, the long Branches left unprun'd, and ſticking their Ends in manured Soil: In *December* following, when theſe Branches will have taken Root, they are dexterouſly cut from the Body of the Tree, and tranſplanted in the proper Seaſon. They alſo ſow the Mulberry Seed, which muſt be choſen from the beſt Trees, and from the Fruit that grows about the Middle of the Branches. This Seed ought to be mix'd with the Aſhes of the burnt Branches: Next Day the whole is to be ſtirr'd in Water; when the Water is ſettled, the uſeleſs Seed floats; that which ſinks to the Bottom, ought to be dry'd in the Sun, and afterwards ſowed, mix'd with an equal Quantity of Millet, which aſſiſts the Mulberry-Trees that then love the Shade, and defends them in growing from the ſcorching Heat of the Sun. The Uſe of their Wood. Manner of renewing Mulberry-Plants. By the Seed.

When the Millet is ripe, they wait for windy Weather, and then ſet Fire to it. The enſuing Spring, the Mulberry-Trees ſhoot with a great deal more Strength. The Branches muſt be prun'd away till the Plants are grown to a proper Height, and then the Tops muſt be cut, to make the Branches ſhoot out on the Sides; at length the young Mulberry-Trees are tranſplanted, at the diſtance of eight or ten Paces, in Lines four Paces aſunder; but the Trees of one Line muſt not be placed directly oppoſite to thoſe of the next: Tis likely they neglect Symmetry in this, becauſe otherwiſe the Trees might over-ſhade one another. By Tranſplanting.

'Tis not enough to have cultivated the Mulberry-Trees for the Nouriſhment of Silk-Worms; Apartments muſt alſo be prepar'd for thoſe precious Inſects, ſuitable to the different Conditions, to the Places where, and Times when they ſpin. Thoſe excellent Workers, which of their own Subſtance contribute to the Luxury and Delicacy of our Dreſs and Furniture, deſerve to be treated with Diſtinction; ſince the Riches they yield are in proportion to the Care taken of them, and if they ſuffer or languiſh, their Work will do the ſame. Of the Apartments for Silk-Worms.

Several *Chineſe* Writers have treated of the Apartments proper for Silk-Worms, ſuch as in ſome Provinces almoſt every Family has, and in which only a ſmall quantity of Silk, proportion'd to their Leiſure and narrow Habitation, is gathered: But this Extract is taken from an Author, who became one of the firſt Miniſters of the Empire, and who fully diſcuſs'd this Matter, having wrote only with regard to large and expenſive, but in the Event very profitable, Manufactories: He ſays, an agreeable Place ought to be choſen for the Apartment of the Silk-Worms; it muſt be on a dry riſing Ground, and near a Rivulet; becauſe it is neceſſary to waſh the Eggs often, and running Water agrees beſt with them. Their Lodgings ought to be retir'd from all Dunghills, Sinks, Cattle, and all Noiſe. Diſagreeable Smells, and the leaſt Fright, make ſtrange Impreſſions on ſo nice a Brood. Even the barking of a Dog, and the crowing of a Cock, put them into Diſorder, when newly hatched. A particular Detail on this Occaſion.

The Room muſt be built ſquare, and may ſerve for other Uſes when the Silk-Worm Seaſon is over. Its Walls ſhould be very cloſe for the ſake of Warmth; the Door South, at leaſt South Eaſt, but never in the North; with a Window on every Side, to receive and have a free Paſſage for the Air, as occaſion requires. Theſe Windows, which are almoſt always kept ſhut, are of white tranſparent Paper, behind which are moveable Matts placed ſo as to admit or ſhut out the Light, as occaſion requires. The Figure of the Chamber.

These Matts are also useful to keep out pernicious Winds, such as the South and South West, which should never enter the Apartments. As a refreshing Breeze is sometimes required, and in such Case, one of the Windows must be open'd, should the Air be full of Gnats and Flies, it would prove very destructive. For as they settle on the Silk-Cases, they make Blemishes, which render the Winding extremely difficult, so that it is best to hasten the Work before the Fly-Season. One ought not to be less careful to prevent the Entrance of small Lizards and Rats, which are very greedy after Silk-Worms; this is done by having active and vigilant Cats.

The Heat necessary for the Chamber.

'Tis very material that the Eggs be hatch'd at once, and that the Worms sleep, waken, feed, and cast their Skins together; for this purpose, a constant and equal Warmth should be kept in their Apartment, by having Fire cover'd in Stoves at the four Corners of the Room, or else by carrying a Warming-Pan up and down the Room, while necessary; the Pan ought to be out of the Room, when they put in the Fire, which should be cover'd with Ashes, for a red or bluish Flame very much annoys the Worms.

The Fire proper for Silk-Worms.

Our Author would, if possible, have the Fuel, which warms the Chamber, to be of Cow-Dung; he advises to lay in a Stock of it during Winter, to moisten it, and to make it into Clods to be dry'd in the Sun: These Clods are laid upon Planks of hard Wood, which must be put into hollow Brick-work; when they set Fire to it, it produces a gentle Heat, which is very proper for the Worms, and they are pleased with the Smell of that Dung; but great Care must be taken to keep the Smoak out of the Chamber, for the Worms cannot bear it; this Fire keeps in a long time under the Ashes, which is no small Advantage. Lastly, to preserve the Place dry, for in case of Dampness, little Profit there can be expected, it is necessary that the Outside of the Door be covered with a double Matt, to keep out the chill Air.

Furniture for the Silk-Worms Nursery.

He next treats of furnishing the Chamber with the necessary Utensils for keeping and maintaining the Silk-Worms: Nine or ten Rows of Shelves must be made by Stories, nine Inches more or less distant from each other; upon these they place Hurdles of Rushes, with wide Meshes, the Holes big enough to receive the little Finger, that the Warmth of the Place may the more easily penetrate them, and that the cool Air may succeed it: These several Stories must be ranged in such a manner, as to form an open Space in the midst of the Chamber, and a free Passage quite round: Upon these Hurdles they hatch the Worms, and here they feed them till they are ready to spin; but then the Scene changes.

Moreover these Hurdles being like a Cradle for these very tender Insects, they lay on a kind of Mattress, call'd the *Shnois*, that is to say, they spread over it a Bed of dry Straw, chopt small, upon which they put a long Sheet of Paper, softened by gentle handling; when the Sheet is fouled by their Ordure, or by the Remnants of their Meals, that is to say, by the Fibres of the Leaves, which they never touch, they cover it with a Net, having Meshes that afford a free Passage: Upon this Net they cast Mulberry Leaves, the Smell of which immediately draws up the hungry Swarm; then they take the Net off gently, and place it upon a new Hurdle, whilst they clean the old one, that it may serve another time.

You see there are many Precautions to be taken about the Habitation of the Silk-Worms: Our Author adds further, that there should be a Wall, or close Palisade round about the Chamber, and at a little distance from it, especially on the West Side, in case they should be obliged to let in the Air that Way, that the setting Sun might not strike upon the Worms.

The Gathering of the Leaves.

When he treats of stocking yourself with Mulberry Leaves, he advises you to use a wide Bag-Net, which opens and shuts much like a Purse, that the Leaves may not be stuff'd, but may dry in carrying, and not wither.

As the Worms new-hatch'd require a more nice and prepared Food, he says the Leaves must be cut into very small fine Threads; and that for this purpose a very sharp Knife must be used, that it may not squeeze the Leaves in cutting, but leave all the Delicateness of their Taste.

It is often seen that Plants degenerate, and that the Seed is not so good as its Original; it is the same with the Moth-flies, there are some weak and languishing; a good Brood must not be expected from these; and therefore you must make Choice of those that are proper: This Choice is made at two Seasons,

The Manner of distinguishing good Moth-flies from bad ones.

1st. Before they go out of their Cods, and it is then they distinguish the Male Cods from the Female. This is the way to know them; the Cods which are a little pointed, close and fine, and less than the others, contain the Male Moth-flies; the Cods rounder, bigger and thicker, and more clumsy, inclose the Females: In general, the Cods which are clear, somewhat transparent, clean and weighty are the best.

2dly. This Choice is more safely made when the Moth-flies are come out, which happens a little after the fourteenth Day of their Retirement: Those which come out a Day before the others, must by no means be used to multiply the Species; lay hold of those that come out the next Day in Crouds; the latest must be rejected. Another Mark to chuse them by is this, The Moth-flies which have bending Wings, bald Eye-brows, a dry Tail, and a reddish Belly, without Hair, must not be chosen to multiply the Breed.

Of their Multiplication.

When the Choice is made, they bring the Males and Females together; and lay them upon several Sheets of Paper that they may couple: This Paper must not be made of hempen Cloth, but of the Bark of the Mulberry-Tree, and must be strengthened with Silk or Cotton Thread, glu'd on the Backside, because when its Sheets are cover'd with Eggs, they must be dip'd three times in a Water which is proper for them: These Sheets of Paper must be spread on Matts well

well cover'd with Straw. After the Moth-flies have been together about twelve Hours, the Males muſt be taken away; if they were to be any longer together, the Eggs which they would produce, being later, would not be hatch'd with the others, which Inconveniency ſhould be avoided: The Male Moth-flies muſt be put in a ſeparate Place, with thoſe which are rejected in the beginning.

The Care to be taken of the Females in the Time of their laying Eggs.

That the Females may lay their Eggs more advantageouſly, it is neceſſary to give them Room, and cover them; for Darkneſs hinders them from too much ſcattering their Eggs. When they have done laying, they muſt be kept covered for four or five Days; after which, all theſe Moth-flies, with thoſe which were ſet aſide, or which were taken dead out of the Cods, muſt be buried deep in the Earth; for it would infect any Animal to touch them. Some aſſert, that if they were buried in ſeveral Places of the Field, it would neither produce Brambles, nor any prickly Shrub for ſeveral Years; others throw them into Fiſh-Ponds, and pretend there is nothing better to fatten the Fiſh.

The Care to be taken of the Eggs.

As to the valuable Seed that remains ſticking upon the Sheets of Paper, ſome of it muſt ſtill be thrown away; for Inſtance, thoſe Eggs which ſticking together make a ſort of Clots: We muſt hope for Silk from the others; and of theſe great Care muſt be taken. Here my Author expreſſes his Surprize, that the Worms being ſo ſenſible of the leaſt Chilneſs, or Moiſture of the Air, their Eggs on the contrary ſhould be found to agree very well with the Water and Snow: Would not one think (*ſays he*) that they were of two different Natures? He compares the Changes undergone by the Worms, which ſucceſſively become Ants, Caterpillars, and then Moth-flies, to the Changes which in order happen to Plants, by the unfolding of their Parts, which are compact in one Situation, and dilate themſelves in another; ſome of which wither in a Moment, and fall off at the ſame time, that others appear in their full Vigour.

The firſt Care to be taken, is to hang up the Sheets cover'd with Eggs to the Beam of the Room, which muſt be opened in the Front, ſo that the Wind may come in, without the Rays of the Sun ſtriking upon them; that Side of the Sheet, on which the Eggs are laid, muſt not be turn'd outwards; the Fire which heats the Room, muſt neither blaze nor ſmoak; Care muſt be taken likewiſe, that no hempen Ropes come near either the Worms or Eggs: Theſe Precautions are not repeated without Reaſon. When they have let the Sheets hang ſo for ſome Days, they take them down and roll them up looſly, ſo that the Eggs be within the Sheet, and then they are hanged up again in the ſame Manner, during the Summer and Autumn.

The Bath for the Eggs.

The 8*th* of the 12*th* Moon, that is, the end of *December*, or in *January*, when there is an intercalary Month, they put the Eggs into cold River-Water, if it is to be got, or in Water with a little Salt diſſolv'd in it, taking care that this Water does not freeze; the Sheets are left therein two Days, and leſt they ſhould ſwim, they keep them down to the Bottom of the Veſſel, by clapping a *China*-Diſh over them. After having taken them out of the Water, they hang them up again, and when they are dry, they roll them up a little tighter, and incloſe them ſeparately, ſtanding on one end in an Earthen Veſſel; after that, once in about ten Days, when the Sun after a Shower ſhines very bright, they expoſe the Sheet to its Rays in a ſhelter'd Place where there is no Dew; they leave them there about half an Hour, and then cloſe them up in the ſame Manner as before.

First Method.

Second Method.

There are ſome who practiſe a different Method: They put the Sheets into a Lye made of Aſhes of the Wood of Mulberry-Trees, and after their having been there a whole Day, they take them out, and lay them ſome Moments in Snow-Water, or elſe hang them up three Nights on a Mulberry-Tree, to receive the Snow or Rain, provided it be not too violent.

The Effects of the Baths.

Theſe Baths, whether made of a ſort of Lye and Snow-Water, or of River-Water, or Water impregnated with Salt, produce a Silk eaſy to wind, and contribute to render it cloſer, ſtronger, and in its Subſtance leſs porous; their chief Uſe is to cheriſh the internal Heat in the Eggs, in which their prolific Virtue conſiſts.

Care of the Eggs at the time of Hatching.

When the Mulberry-Trees begin to have Leaves, it is time to think of hatching the Eggs; for they are haſten'd or hinder'd according to the different Degrees of Heat or Cold imparted to them: They forward them, if they often ſpread the Sheets abroad, if alſo, in laying them by, they roll them up very looſly; by doing the contrary, they hinder them.

Here follows the Buſineſs of the three Days preceding the hatching of the Worms. It is of great importance that they ſhould all hatch together: When they are ready to come out, one ſees the Eggs ſwell, and their Roundneſs become a little pointed: The firſt of the three Days, about ten or eleven o'Clock, in a clear Sky, a little Wind ſtirring, (as is common at that Seaſon) theſe precious Rolls of Paper are taken out of the Veſſel, ſtretch'd at length, and hung up with the Backſides towards the Sun; they keep them there till they acquire a kindly Warmth, then they are roll'd up cloſe, and ſet upright in the Veſſel, in a warm Place, till the next Day; then they are taken out again, and the ſame Operation repeated.

After the Hatching.

This Day, the Eggs are obſerved to change Colour, and turn of an Aſh-grey: Then they clap two Sheets together, and roll them tighter, tying the Ends. The third Day towards Night, they unroll the Sheets, and ſtretch them on a fine Matt; the Eggs then appear blackiſh: If there are any Worms hatch'd, they muſt be caſt away, becauſe they would never be Worms of the ſame Community; for Experience teaches, that thoſe Worms which are not hatched with the others, never agree with them in the time of caſting their Slough, of waking, of eating, nor, which is the principal, of making Cods: Theſe odd Worms would much increaſe the Care and Trouble, and occaſion Loſs by putting things out of courſe; wherefore they

are

are ſeaſonably baniſh'd: This Separation being made, they roll three Sheets together very looſe, and carry them into a pretty warm Place, ſhelter'd from the South Wind.

The next Day, about ten or eleven o' Clock, they take out the Rolls, open them, and find them full of Worms, like little black Ants, which is what is meant by the Name they give them, *He-y*; the Eggs not hatch'd in about an Hour afterwards, muſt be thrown away: If amongſt any of theſe new-hatch'd Worms you perceive any with a flat Head, that are ſhrivell'd, and as it were ſcorch'd, of a Sky-Blue, Yellow, or Fleſh-Colour, none of theſe are worth keeping; the good Sort are of the Colour of a Mountain ſeen at a diſtance.

It is adviſable firſt to weigh the Sheet containing the new-hatch'd Worms; then hold it ſloping, and turn'd almoſt upſide down, upon a long Sheet of Paper ſtrew'd with Mulberry Leaves, and prepar'd in the Manner before mention'd: The Smell of theſe Leaves will attract the little hungry Worms; but the moſt ſluggiſh may be help'd down with a Feather, or by gently ſlapping the Back of the Sheet, which being weighed by itſelf, will give exactly the Weight of the Worms; whence they compute, very nearly, how many Pounds of Leaves will be neceſſary to feed them, alſo the Weight of the Cods they ought to produce, barring Accidents.

Way of Management. We come now to treat of the right Management of theſe Worms, and how properly to qualify the Heat of their Nurſery: For this Purpoſe they provide for the Worms a kind Mother, who is careful of their Wants; ſhe is therefore call'd by our Author *Tſan-mû*, *Mother of the Worms*. She takes poſſeſſion of the Room, but not till ſhe has waſh'd her ſelf, and put on proper Attire, that hath no ill Smell; ſhe muſt not have eaten for ſome time before, nor handled Wild Succory, the Smell of which is very prejudicial to this tender Brood: She muſt be clothed in a ſingle Habit, without lineing, that ſhe may judge the better, by Feeling, the degree of the Warmth of the Place, and accordingly augment or diminiſh the Fire; but ſhe muſt carefully avoid making a Smoak, or raiſing a Duſt, as it would be very contrary to the Delicacy of theſe little Inſects, which muſt be very nicely managed before the firſt Moulting. Every Day, *ſays an Author*, is a Year to them, and has in it, as one may ſay, the four Seaſons; the Morning is Spring; the middle of the Day, Summer; the Evening, Autumn; and the Night Winter.

The Matron, or Houſe-keeper.

Particular Rules concerning the Silk-Worms. Here follow general Rules of Practice, founded on Experience, and proper to be obſerv'd. (1.) As long as the Eggs are kept before they are hatch'd, they require much Cold. (2.) When hatch'd, and like Ants, they want as much Heat. (3.) When become Caterpillars, and near Mewing-time, they need a moderate Heat. (4.) After the great Mewing, they muſt be kept cool. 5. When upon the Decline, and growing old, they ought to be warm'd by little and little. (6.) A great Heat is neceſſary when they are working their Cods.

Diſguſts and Antipathies of Silk-Worms. The Delicacy of theſe little Inſects, requires great care to be taken to remove every thing that might incommode them; for they have their Diſtaſtes and Antipathies: They have a particular Averſion to Hemp, wet Leaves, or thoſe heated by the Sun, and, when newly hatch'd, to Duſt raiſed by ſweeping; to the Moiſture of the Earth, Flies and Gnats, the Smell of broil'd Fiſh, burnt Hair, Muſk, Smoak, Breath ſmelling of Wine, Ginger, Lettice, Wild Succory; all great Noiſes, Naſtineſs, the Rays of the Sun, the Light of a Lamp, the quivering Flame of which muſt not ſtrike upon their Eyes in the Night; the Wind that draws through Holes or Chinks, a high Wind, Cold, Heat, and eſpecially a ſudden Change from great Cold to great Heat: With reſpect to their Food; Leaves cover'd with Dew, thoſe dry'd in the Sun or a high Wind, or tainted with an ill Savour, are the moſt common Cauſes of their Diſtempers: It is proper to gather the Leaves two or three Days before-hand, to keep them in a clean airy Place, where there is Room enough; not forgetting during the firſt three Days to give them the tendereſt Leaves cut into little Threads.

Their Diſeaſes.

Their Mewing. At the end of three or four Days, when they begin to turn white, augment their Food in Quantity, but cut it not ſo ſmall: Afterwards when they become blackiſh, they muſt have a greater quantity of Leaves, and as gather'd from the Tree: As they turn white again, and eat with leſs Appetite, leſſen their Meals a little: As they grow yellow, they muſt have leſs Meat ſtill; when they become quite yellow, and are, according to the *Chineſe* Language, at the *Eve of one of the three Sleeps*; that is to ſay, when they are ready to mew, then give them nothing: Every Mewing-time they muſt be treated in the ſame Manner, in proportion to their Bigneſs.

The Silk-Worms eat Day and Night. We now come to a more exact Account: Theſe Worms eat equally Day and Night. After they are hatch'd, they muſt have 48 Meals the firſt Day, two every Hour, the next 30, but the Leaves not cut ſo ſmall; the third Day, they muſt have leſs ſtill: Theſe little Inſects then reſemble new-born Infants, who pine, unleſs always at the Nipple: If their Food be not proportion'd to their Appetite, they will be over-heated, which would ruin the fineſt Hopes. Some adviſe to give them at firſt Leaves, which healthy Perſons have kept a certain time in their Boſom, becauſe the Perſpiration of a Human Body is very agreeable to theſe little Worms. At the times of their Repaſts, the Meals muſt be equally ſtrew'd all over: Cloudy and rainy Weather takes away their Stomach: The Remedy is, immediately before their Repaſt to light a Wiſp of very dry Straw, the Flame of which muſt be all alike, and held over the Worms, to free them from the Cold and Moiſture that benums them, or elſe, to remove the Blinds from the Windows, and let in the full Day-light. Theſe ſmall Helps give them an Appetite, and prevent Diſeaſes.

Their Meals, how often.

The Maturity of the Silk-Worms advantageous to the Breeder. But why ſhould they take ſo much Pains to make this little Swarm eat ſo often? It is to haſten their Growth, and to make them ſooner work their Cods, the chief Profit of the Silk-Worms depending thereon. If they come to Maturity in 23, or 25 Days, a Hurdle cover'd

cover'd with them, the Weight of which, directly weigh'd, amounted to a *Mas*, that is, a little more than a Drachm, will produce 25 Ounces of Silk; but if, for want of Care and Food, they come not to Perfection till 28 Days, they'll yield no more than 20 Ounces; and but 10, if they are a Month or forty Days in growing.

When they come to full Growth, give them an eaſy Food, a little at a time, and often, almoſt the ſame as when young: If they digeſt not their Food, at the time they begin to ſpin, the Cods have a ſaltiſh Moiſture, that will render the Silk very difficult to wind: In a word, when they have been hatch'd 24 or 25 Days, the more their Work is deferred, and the more Leaves they conſume, the leſs Silk they produce. The Care then to be taken of them.

After they have caſt their Slough, you muſt give them Leaves cut ſmall, a few at a time, but often: This is like a ſecond Birth, or, according to other Authors, a ſort of Recovery: When the Worms are on the Point of mewing, they are like a Man ſick almoſt to Death by the Change in his Conſtitution; but if he can ſleep a Night, he becomes quite another Thing, and there is no more to be done but to recover his former Strength by a prudent Regimen.

There are other Diſeaſes occaſion'd either by Cold, or too much Heat: To prevent the former, a juſt Heat muſt be kept in their Room. Notwithſtanding, if the Cold has ſeiz'd theſe little Labourers, either for want of the Windows being cloſe ſhut, or becauſe the Mulberry-Leaves were not well dryed; it deſtroys their Appetite, and cauſes a ſort of Flux, for inſtead of Clots they void a watery Slime; in that caſe you muſt burn Cow-Dung near them, the Smell of which will revive them to Admiration. The Diſorders proceeding from Heat are occaſion'd, either by letting the Worms be too long hungry, by the Quality and Quantity of their Food, by an inconvenient Situation; or by the Air without becoming all of a ſudden ſultry hot: In this laſt Caſe they open one or more of the Windows, but never on that Side the Wind blows; for it muſt not come directly into the Room, but round about, that it may be qualified: For inſtance, if it is a South-Wind, they open the North Window, and if the Wind be too hot, they ſet a Veſſel full of Water before the Window: The Room may alſo be ſprinkled with cold Water, taking great care that not a Drop fall on the Worms. Diſeaſes cauſed by Cold. By Heat.

For an Exceſs of internal Heat, they give them the Meal made of Mulberry Leaves, gathered in the Autumn, and reduced to a very fine Powder, as I have before ſhewn: They moiſten a little the Leaves deſign'd for their Repaſt, then ſtrew over this Meal, which ſticks to them; but they abate an Ounce of Leaves for every Ounce of the Meal. Some give the Meal of certain little green Pulſe for a cooling Food, inſtead of the Leaf-Powder; it certainly refreſhes and invigorates thoſe Worms that eat it freely. As to an inconvenient or ſtreight Situation, it often cauſes Over-heatings, and thence proceeds the moſt common and the moſt dangerous Sickneſs among theſe Worms. Tho' while ſhut up in the Egg they may be crowded, as ſoon as they are hatch'd they require a great deal of Room, eſpecially when they are grown Caterpillars, and abound in Moiſture. Theſe Inſects, tho' not cleanly themſelves, ſuffer much by Naſtineſs: Their Clots, which they caſt in abundance, quickly ferment, and heat them conſiderably, if they are not ſeaſonably freed from them, either by ſweeping them off with a Feather, or, which is better, by often removing the Worms from one Hurdle to another. Sickneſs by their Situation.

Change of Hurdles is chiefly neceſſary when they are grown big, and near mewing: But ſeveral Perſons muſt be employ'd, that the Worms may all be removed at the ſame time: They muſt be touched with a light Hand, and not let fall, nor rudely ſet down. This would enfeeble them, and make them ſluggiſh in their Work. Tho' changing the Hurdle is alone ſufficient to cure their Diſorders, for a ſpeedy Relief, ſome throw upon them dry Ruſhes, or Straw, cut ſmall, upon which they ſtrew Mulberry Leaves: They crawl up to eat, and by that means come out of the Clots that over-heat them. The great Benefit of theſe Removals conſiſts in the Frequency and equal Diſtribution of them; doing it gently, and allowing the Worms more Room every time. When they become pretty well grown, the Worms belonging to one Hurdle muſt be divided, and put on three new ones, like ſo many Colonies; afterward into ſix, and ſo on to the number of twenty, or more: For theſe Inſects being full of Humours, muſt be kept at a due Diſtance one from another. But it is of the greateſt Importance to remove them at the critical Moment, when they are of a bright Yellow, and ready to ſpin: An Apartment ſhould be prepared beforehand proper for their Work. How prevented and cur'd.

Our Author propoſes a ſort of rough Piece of Timber-Work, or long Roof, very little ſloping, and the Inſide clear; which muſt be divided all round into many Partitions, each with a Shelf, where they place the Silk-Worms, and where they will afterwards range themſelves, each in his Diſtrict. This Machine ought to have convenient Room for a Man to go in, without diſplacing any thing, that he may keep a ſmall Fire in the middle, to defend the Worms from Moiſture and Cold, which are much to be feared at this time. I ſaid a ſmall Fire, becauſe there muſt be but juſt enough to yield a gentle Heat, which makes the Worms more eager at Work, and the Silk more tranſparent. This numerous Army of Worms, being thus ranged in their Apartment, muſt be ſurrounded with Matts at a little diſtance, which muſt alſo cover the Top of the Machine, to keep off the outſide Air; and becauſe the Worms love to work privately, and in the dark. Nevertheleſs, after the third Day's Work, they take away the Matts from one o'Clock to three, and give the Sun a free entrance into the Room, but ſo that the Rays may not ſtrike upon theſe little Labourers; after which they cover them as before. If it ſhould thunder, they are preſerv'd from the Terror of the Noiſe, and the Lightning, by being cover'd with the Sheets of Paper that were uſed when they were on the Hurdles. To preſerve them from the Terror of Thunder and Lightning.

In ſeven Days the Work of the Cods is finiſhed, and in ſeven more, or thereabouts, the Worms quit their ſilken Apartments, and appear upon their coming out in the ſhape of Moth-flies. When they gather the Cods, it is uſual to put them on Heaps, for it is impoſſible to wind off all the Silk immediately, becauſe they are hindred by other Buſineſs. Nevertheleſs this hath its Inconveniences: For if out of the Heaps of Cods they defer chuſing thoſe to be left for Moth-flies to multiply the Species, the Moth-flies of thoſe ſtifled Cods by being ſqueezed and over-heated will not ſucceed ſo well; the Females eſpecially that had been hurt, would lay none but ſickly Eggs: They ſet therefore the Cods deſigned for multiplication of the Species apart, and lay them upon a Hurdle big enough, and in a cool airy Place.

How to leſſen the Number of Worms without hurting the Breed.

As to thoſe numerous Cods, which you would not have bored, you muſt contrive how to kill the Moth-flies, without damaging the Work. They muſt not be put into the Kettle, but as they can be wound off; for if they were to ſoak too long, it would hurt the Silk. It would be beſt to wind them off all together, if a ſufficient number of Hands could be imploy'd. My Author affirms, that five Men can wind off thirty Pound of Cods in a Day, and ſupply two others with as much Silk as they can make into Skains, that is, about ten Pounds; but as that cannot always be done, he directs three Ways to preſerve the Cods from being bored.

The firſt Way.

The firſt is, to let them lie a whole Day in the Sun, the Heat of which, tho' prejudicial to the Silk, certainly kills the Moth-flies.

The ſecond Way.

The ſecond is reckon'd of uſe to throw an Ounce of Salt, and half an Ounce of Rape-Oil, into the Copper; for the Exhalations, impregnated with the acid Spirits of the Salt, and the ſulphureous Particles of the Oil, are ſuppoſed to make the Cods better, and the Silk eaſier to wind; therefore the Machine with the Cods muſt go very ſtrait into the Copper, the Top of which muſt be cover'd and luted, ſo that no Steam may get out: But if this Bath is not rightly order'd, in which many are miſtaken, a great number of the Flies will bore their Cods: Upon which it is to be obſerv'd, (1.) That the firm and hard Cods have generally the Ball of Silk coarſer, and of conſequence eaſier to wind, which for the ſame Reaſon may be left longer in *Balneo Mariæ*; the contrary is obſerv'd of the fine and ſlender Cods. (2.) That when the Flies are kill'd in *Balneo Mariæ*, the Cods muſt be ſpread abroad upon Matts, and cover'd, when a little cool, with ſmall Willow or Mulberry Branches.

The third Way.

The third Way of killing the Moth-flies is preferable to the two former, and as follows: Put the Cods into great Earthen Veſſels, and into every Veſſel throw four Ounces of Salt for each ten Pound of Cods, and cover them with large dry Leaves, like thoſe of *Water-Lily*; upon theſe Leaves lay ten Pounds more of Cods, ſprinkled with four Ounces of Salt as before, filling the Veſſels with ſeveral Lays; then cloſing the Mouth of it, ſo that the Air may be entirely excluded, the Flies will be ſtifled in ſeven Days; but if the leaſt Air be admitted by any Chink, they'll live long enough to pierce their Cods; for as they are of a ſpungy Subſtance, and readily imbibe the Air, the leaſt Quantity getting in would keep them alive.

In laying the Cods in the Veſſels, the choiceſt muſt be ſet apart; the long, white, and glittering ones yield a very fine Silk; the thick, dark, and of a Blue, like the Skin of an Onion, produce a coarſe Silk.

Seaſon proper for the Worms.

So much for the Method of raiſing Worms in the Spring; and indeed 'tis in this Seaſon that the Generality of the *Chineſe* are employ'd in this Work. 'Tis true, ſome hatch Eggs in Summer and Autumn, and almoſt every Month after the firſt Spring-Crop: But then they muſt provide Workmen for the purpoſe, who are able to hold out, and Mulberry-Trees to ſupply Food enough for all the Seaſons, which the Trees would hardly furniſh; beſides, if they are exhauſted in one Year, they decay, and fail entirely the Spring following.

Autumn better than the Spring.

Therefore, according to my Author, it is beſt to hatch but few Worms in Summer, and only to provide Eggs for Autumn: He cites indeed an Author who adviſes to raiſe Worms in that Seaſon, which begins towards the 15*th* of *Auguſt*; but he allots for their Food the Leaves of thoſe Branches only, that may be ſpared without hurting the Tree. He prefers Autumn to the Spring, for raiſing Worms;

Reaſons why.

(1.) Becauſe the Spring being the Seaſon for Rain and Winds in the Southern Parts, the Profit expected from the Labour of theſe Worms is more uncertain; but in Autumn, the Weather being generally ſerene, there is leſs Hazard of Succeſs. (2.) Tho' the Worms cannot have ſuch tender Leaves for their Food as in the Spring, yet this is fully compenſated by their having nothing to fear from the poiſonous and mortal Stings of Gnats and Muſkettoes.

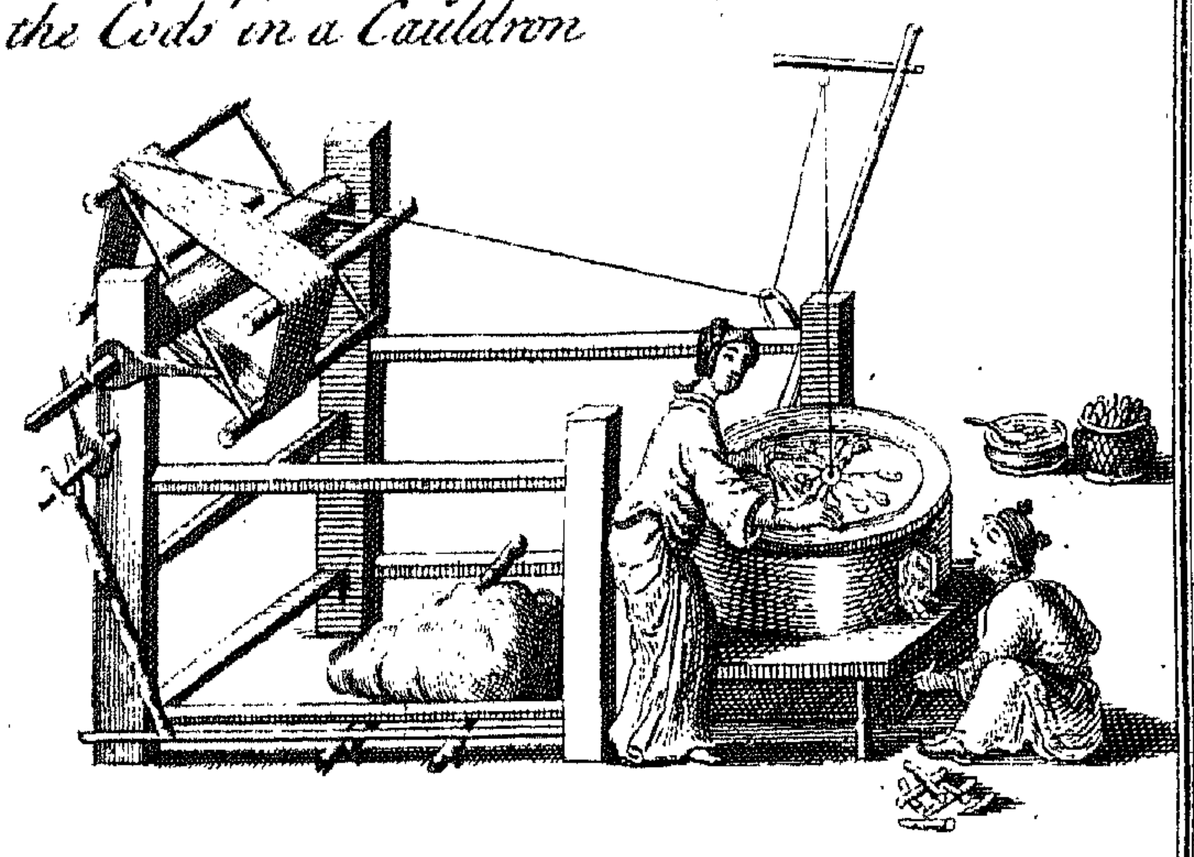
The Silk-Worms bred in Summer muſt be kept cool, and the Windows cover'd with Gauz to keep out the Gnats: Thoſe raiſed in Autumn are to be kept cool at firſt, but after their Mews, and when they ſpin, they muſt be kept warmer than in the Spring, becauſe of the cold Air of the Nights. When theſe autumnal Worms turn Moth-flies, they might lay Eggs for the next Year; but the ſureſt Way is to make Proviſion in the Spring, becauſe thoſe of Autumn do not always anſwer.

Eggs how to preſerve.

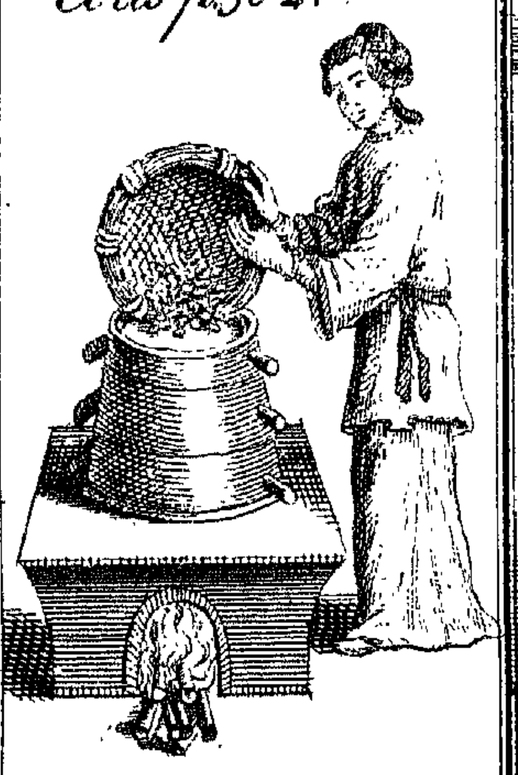
If you keep the Summer Eggs to be hatch'd in Autumn, firſt incloſe them in an earthen Pipkin, which muſt afterwards be ſet in a large Pan of cold Spring Water, as high as the included Eggs; if the Water be higher, the Eggs will periſh; if lower, many of them will miſcarry for want of Strength. If they are ſlow in Hatching, they either die, or make a very bad ſort of Cods. If all theſe Directions are well obſerv'd, the Eggs will hatch in twenty one Days. Inſtead of cold Water, ſome adviſe to ſet them in the Shade of ſome very buſhy Tree, incloſed in an earthen Pipkin never bak'd.

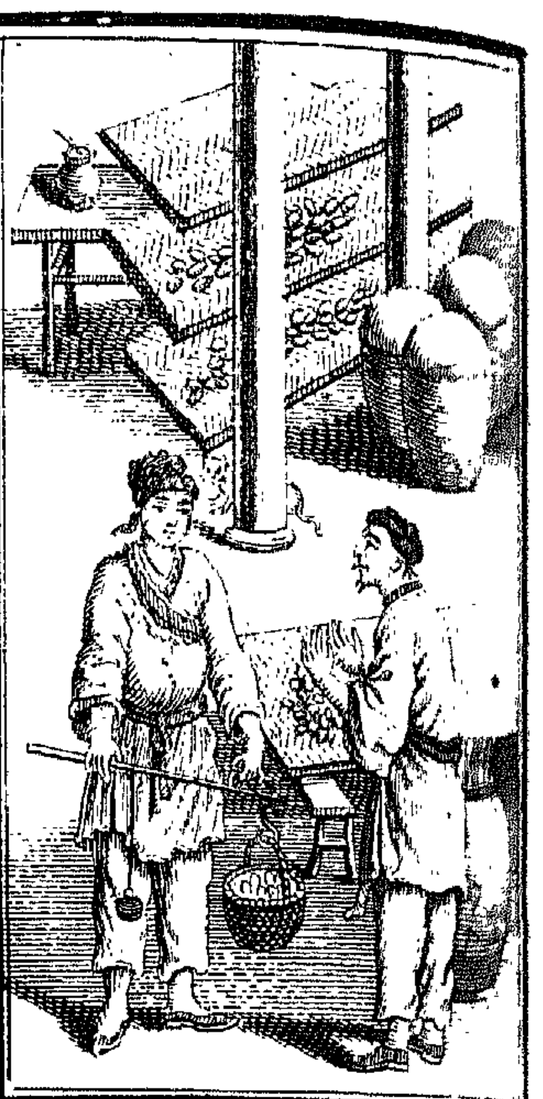
When

Manner of winding the Silk from the Cods in a Cauldron



A Bainer Marie to kill the worms in the Cods p.362.



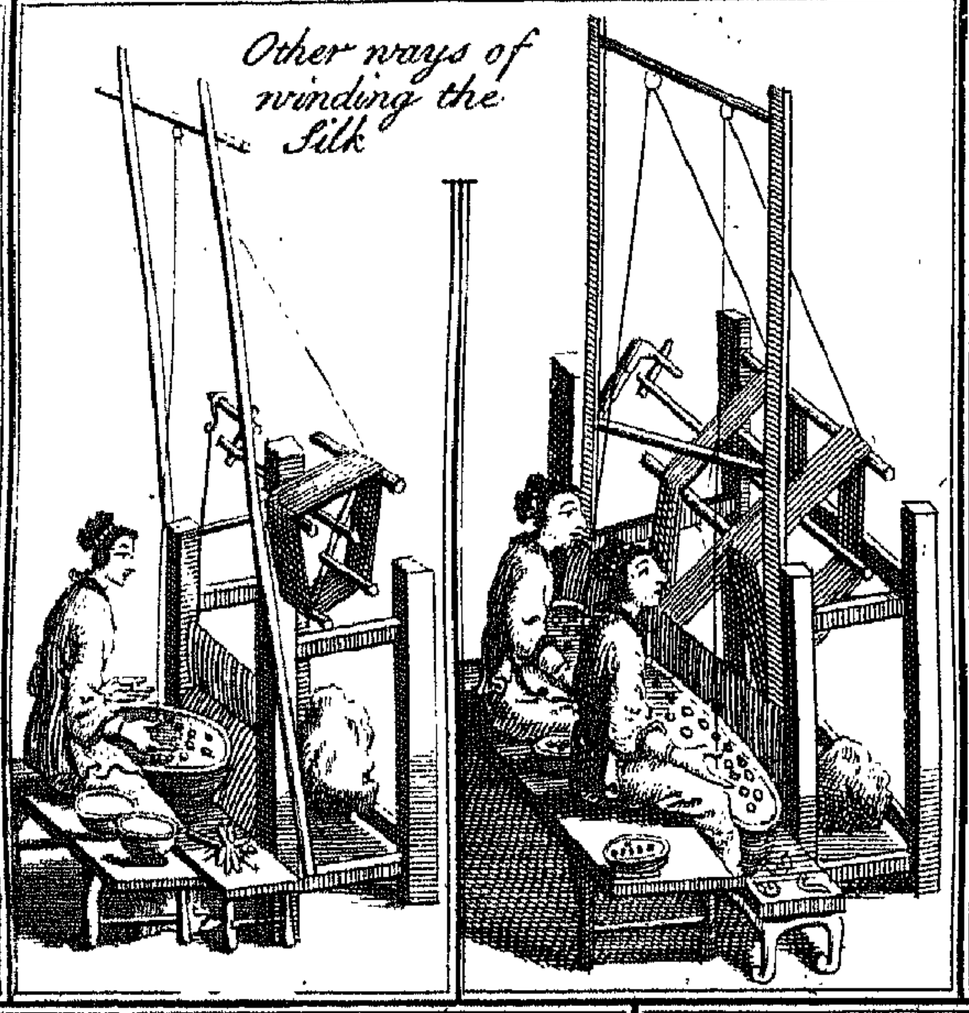


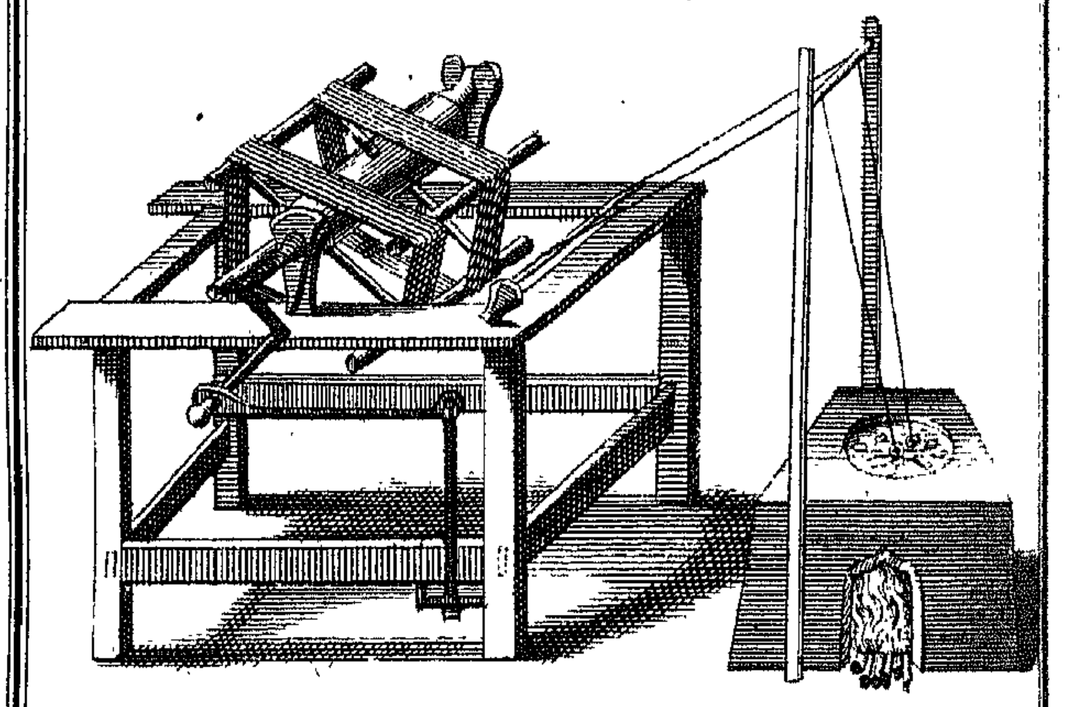
Taking the Cods from the Mats after smother'd in the Earthen pots p.362

Sheets of paper hung up with Eggs p.359



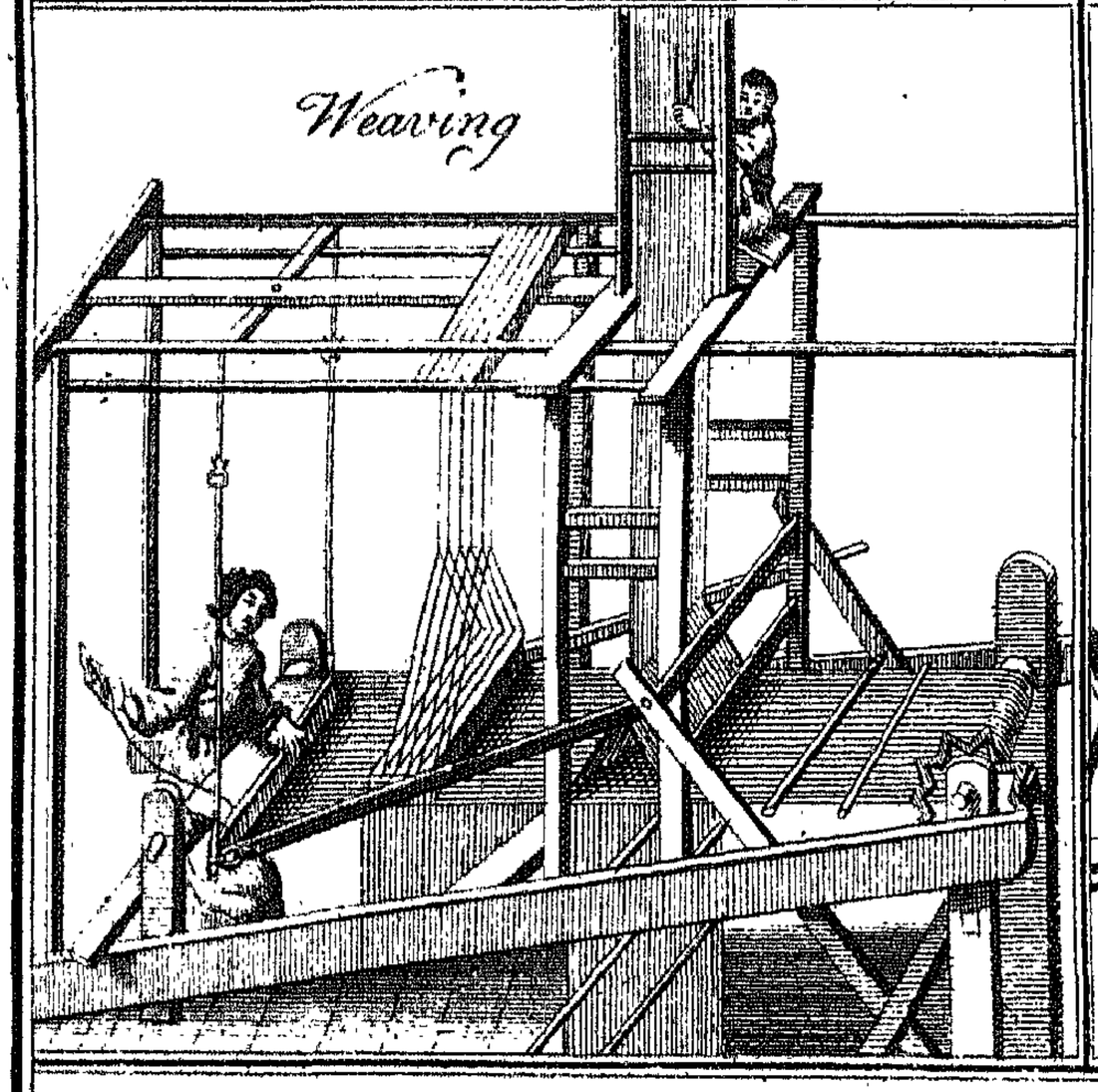
Other ways of winding the Silk

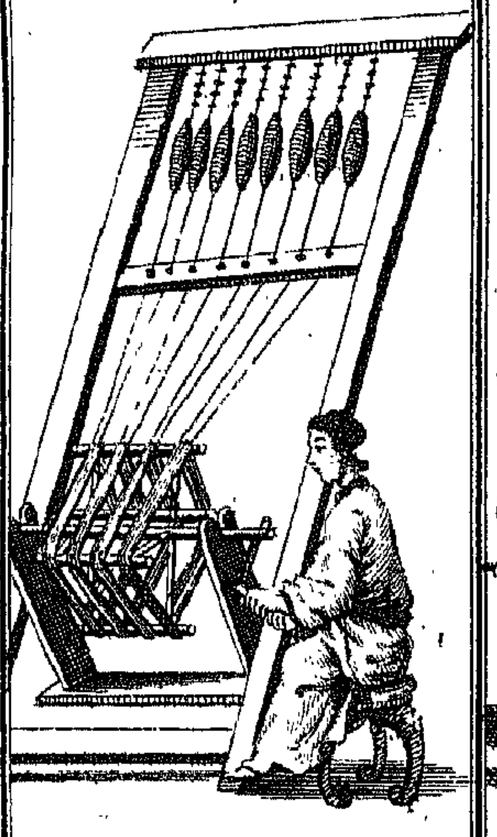




Winding & Silk from the Cods in a Copper of warm Water

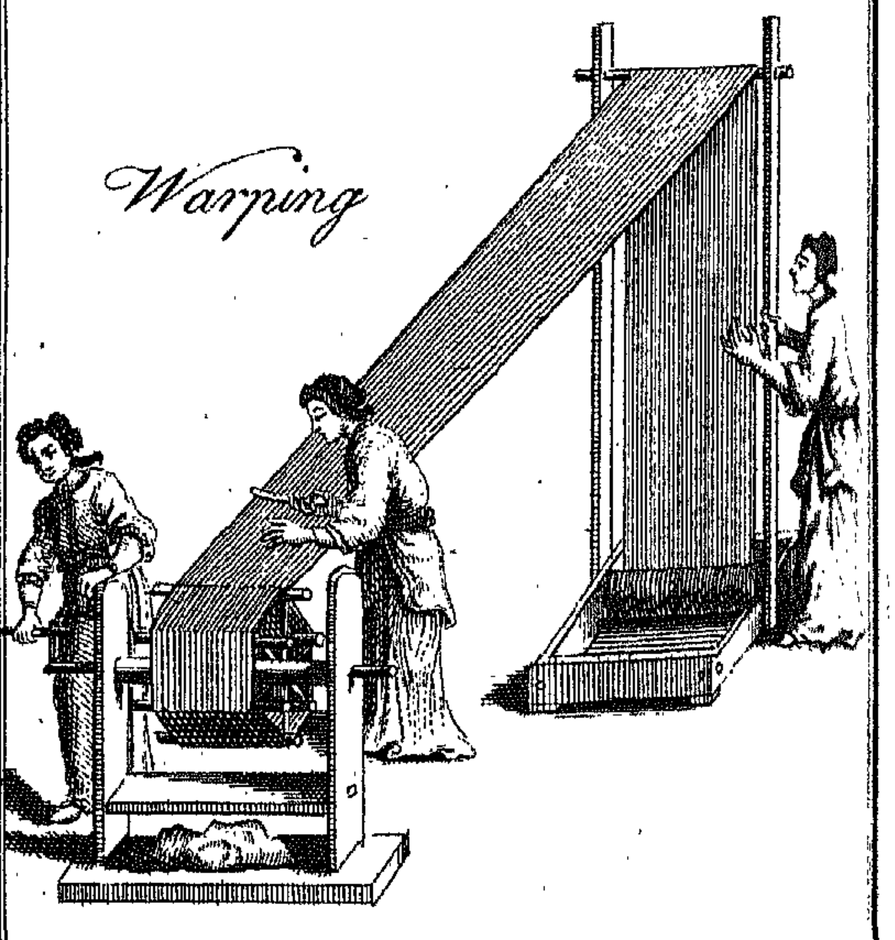
Weaving



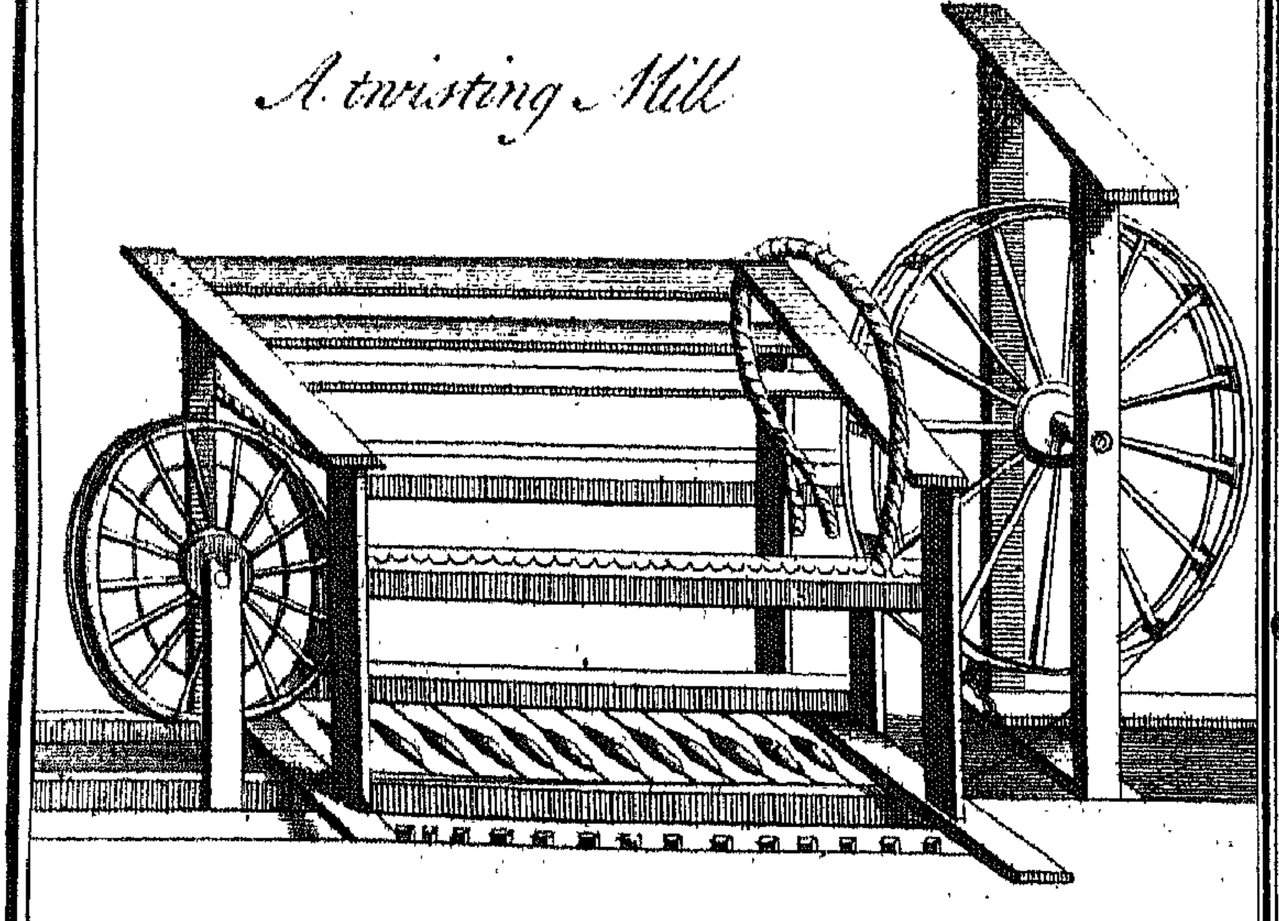


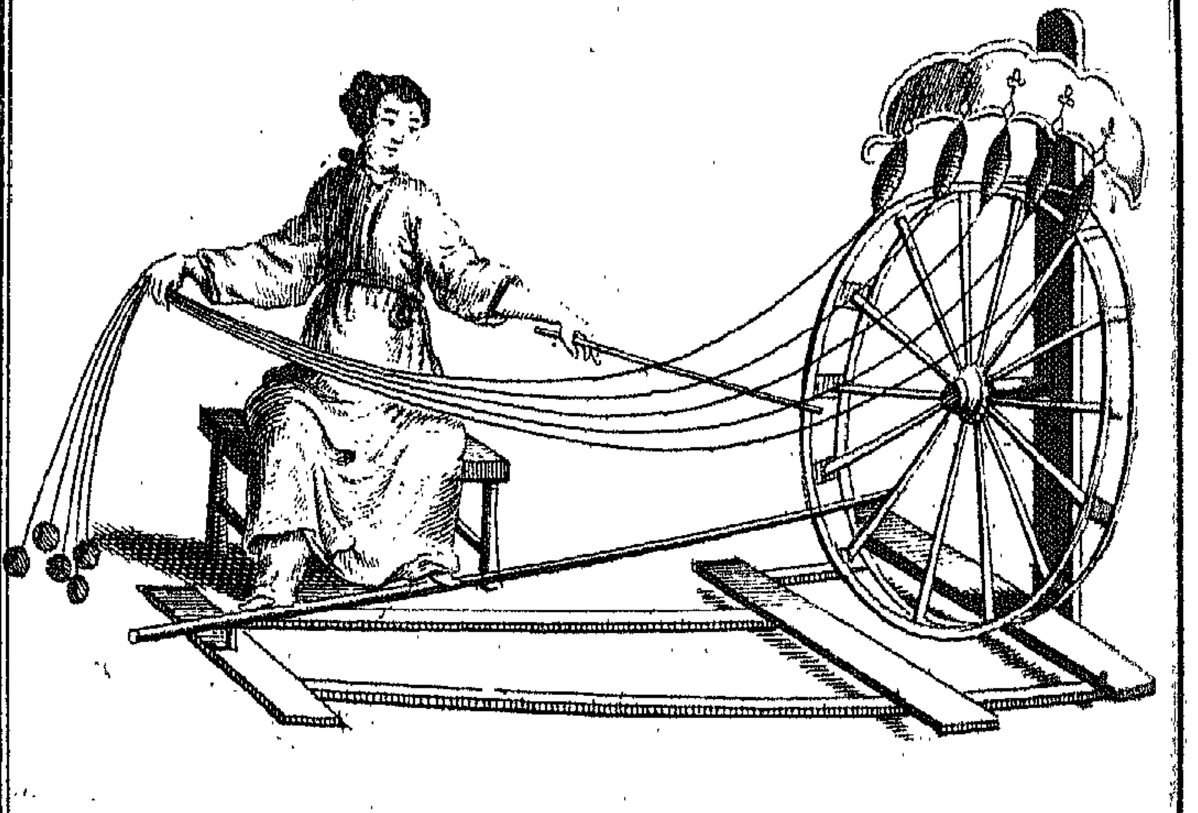
Reeling & Doubling

Warping



A twisting Mill





Winding from the Clews to the Bobbins

I. Basire Sculp

This Plate representing the SILK MANUFACTURE is gratefully inscribed to S.r Nathanael Curzon Bar.t K.t of the Shire for the County of Derby, and his Lady; both subscribers to this Work, by their Humble Servant Edw: Cave

NB. Some of these explanations are on the French or Dutch Plate.

When the Silk-worms are ready to ſpin, they may be plac'd in ſuch a Manner, that inſtead of making Cods, as they naturally do when left to themſelves, they will make a Piece of Silk flat, thin, and round, like a large Wafer: This is done by laying the Worms when they ſpin on the Top of a Cup exactly cover'd with Paper. And ſeveral Advantages would ariſe from a Work thus order'd; (1.) Theſe round and flat Pieces are as eaſy to wind as the Cods. (2.) They are all pure Silk, having none of that viſcous Matter the Worm emits in the Shell, upon being long enclos'd in it, which the *Chineſe* call the Urine; and which, ſoon as the Worm has done ſpinning, is taken away to prevent its damaging the Silk. (3.) You need not hurry in winding the Silk, as you muſt when it is in the Cods; for in this way, that Work may be deferr'd as long as you pleaſe, without Danger. Care of the Worms when they ſpin.

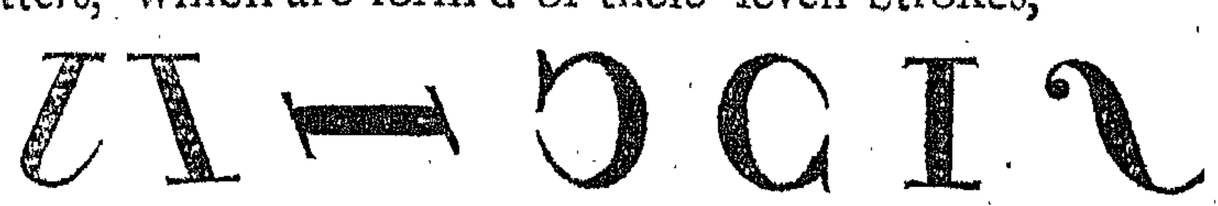
When the Silk is wound off, they immediately ſet upon manufacturing it. The *Chineſe* have very ſimple Inſtruments for this Work: But 'tis hardly poſſible from Words to form a juſt Idea of Things, which the Eye is the proper Judge of. The Figures on the oppoſite Plate repreſent the various Utenſils that ſerve in managing the Worms, with the ſeveral Tools and Inſtruments by which they work, to ſuch Perfection, thoſe fine and beautiful Pieces they ſend us.

Of the Chineſe Language.

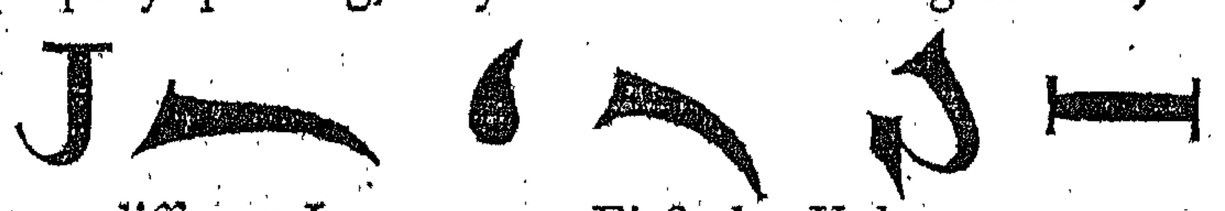
IN order to give a true Idea of the *Chineſe* Language, I ſhall here explain the Nature of it; afterwards I ſhall ſhew how the *Chineſe* Words muſt be pronounc'd, and how written in *European* Characters; Laſtly, I ſhall finiſh with a compendious *Chineſe* Grammar. The *Chineſe* Language.

The *Chineſe* has no reſemblance with any dead or living Language, that we are acquainted with: All other Languages have an Alphabet of a certain Number of Letters, which by their various Combinations form Syllables and Words: This has no Alphabet, but as many Characters and different Figures as there are Words. Nature of it.

The only Conformity it has with the Languages of *Europe* is, that as our Alphabet is made up of twenty four Letters, which are form'd of theſe ſeven Strokes, Agrees with thoſe of *Europe* in one Point only.



viz. The A of the three firſt; the B of the ſixth and fourth repeated; the C of the fifth alone; the D of the ſixth and fourth; the E of the ſixth and the third tripled; the O of the fourth and fifth join'd; the Q of the O and the ſeventh Stroke, *&c.* ſo all the *Chineſe* Characters are formed, properly ſpeaking, only of the ſix following Strokes,



The *Chineſe* have two different Languages: Firſt the *Vulgar*, proper to the common People, which varies according to the different Provinces: The other is call'd the *Mandarin* Language, and is nearly what the Latin is to us, amongſt Eccleſiaſticks and the Learned. Two Languages in *China*.

But the Analogy between the *Chineſe* Language and others is ſo ſmall, that this Compariſon is not exact: The *Mandarin* Language is properly what was formerly ſpoken at Court, in the Province of *Kyang nan*, and propagated among the Polite of the neighbouring Provinces. Hence this Language is beſt ſpoken in the Provinces adjoyning to *Kyang nan*, but by ſlow degrees was introduc'd into all Parts of the Empire, to the great Conveniency of the Government. It ſeems barren, for it has not above three hundred and thirty Words, all Monoſyllables, indeclinable, and almoſt all end with a Vowel, or the Conſonant N, or Ng. Vulgar. Mandarin.

Theſe few Syllables are, notwithſtanding, ſufficient to diſcuſs all manner of Subjects; becauſe, without multiplying Words, the Senſe is varied, almoſt to Infinity, by the Difference of Accents, Inflections, Tones, Aſpirations, and other Changes of the Voice: And this Variety of Pronunciation, to thoſe that are not well vers'd in the Tongue, is a frequent Occaſion of miſtaking one Word for another: For example, the Word *Chu* ſounded drawling out the *u*, and raiſing the Voice, ſignifies *Lord*, or *Maſter*; but pronounced in an even Tone, with *u* long, means *a Hog*. When expreſſed quick and light, it ſignifies *a Kitchen*; but ſounded in a ſtrong and maſculine Tone, remitted towards the end, it intends *a Column*. In like manner, the Syllable *Po*, according to its different Accents, and ways of Pronunciation, has eleven different Meanings. It ſignifies, *Glaſs*, *to boil*, *to winnow Rice*, *prudent*, *liberal*, *to prepare*, *an old Woman*, *to break* or *cleave*, *inclin'd*, *as little as may be*, *to water*, *a Slave* or *Captive*. Whence we may conclude that this Language, which appears ſo barren, and confined by the ſmall Number of Monoſyllables that compoſe it, is nevertheleſs very copious and ſignificant. Again, the ſame Word, variouſly compounded, ſignifies an Infinity of different Things; *Mû*, for Inſtance, by itſelf ſignifies a *Tree*, *Wood*; but when compounded has many other Significations; *Mû-leau*, ſignifies *Wood prepared for Building*; *Mû-lan*, ſignifies *Bars* or *wooden Grates*, *Mû-hya*, *a Cheſt*; *Mû-ſyang*, *a Preſs*; *Mû-tſyang*, *a Carpenter*; *Mû-ewl*, *a Muſhroom*; *Mû-nu*, a kind of *ſmall Orange*; *Mû-ſing*, *the Planet* Jupiter; *Mû-myen*, *Cotton*, &c. This Word may be joyned to ſeveral others, and has as many different Significations as Combinations. One Word of divers Significations.

Thus

Method of joyning Monosyllables.

Thus the *Chineſe*, by differently ranging their Monoſyllables, make ſet Diſcourſes, and expreſs themſelves very clearly, and gracefully, almoſt in the ſame manner as we form all our Words out of the different Combinations of the twenty four Letters of our Alphabet. In ſhort, they ſo naturally diſtinguiſh the different Tones of the ſame Monoſyllable, that they comprehend its Senſe, without the leaſt reflecting on the various Accents that determine it.

We muſt not imagine, as ſome Authors have related, that they ſing in ſpeaking, and make a ſort of Muſic; this would be ſhocking, and very diſagreeable to the Ear: Theſe different Tones are ſo nicely ſounded, that Strangers find it difficult to perceive their Difference, eſpecially in the Province of *Kyang nan*, where the Accent is moſt perfect. We may form a judgment of it from the guttural Pronunciation in the *Spaniſh* Tongue, and by the different Tones in the *French* and *Italian:* Theſe Tones are hardly diſtinguiſhable, nevertheleſs they have different Meanings, which gave riſe to that Proverb, *The Tone is all.*

The *Chineſe* uſe Figures to expreſs their Thoughts.

The Art of joyning theſe Monoſyllables is very difficult, eſpecially in Writing, and requires a great deal of Study: As the *Chineſe* have only Figures to expreſs their Thoughts, and have no written Accents to vary the Sound, they are oblig'd to have as many different Figures or Characters, as there are Tones giving ſo many various Meanings to the ſame Word.

Beſides there are Characters which ſignify two or three Words, and ſometimes entire Sentences: For inſtance, to write theſe Words, *Good morrow, Sir*, inſtead of joyning the Characters for *good*, and *morrow*, with that of *Sir*, a different one muſt be uſed, which by it ſelf expreſſes theſe three Words; and this is what ſo greatly multiplies the *Chineſe* Characters: It is not therein as in our *European* Languages, in which the Context, or the different Placing, or Accenting, ſhew the various Significations of the ſame Word.

Difference between Words us'd in Speech and Writing.

This Method of joyning the Monoſyllables is indeed ſufficient to write ſo as to be underſtood, but it is mean, and uſed only by the Vulgar. In Compoſition, the polite and maſterly Stile is quite different from what is ſpoken, tho' the Words are the ſame; and a Man of Letters would make himſelf ridiculous, if he was to expreſs himſelf in writing, in the ſame manner that he uſually talks. In writing you muſt chuſe purer Words, more lofty Expreſſions, and certain Metaphors, not commonly uſed, but adapted to the Subject treated of, and the Books you compoſe. The Characters of *Cochinchina*, *Tong king*, and *Japan*, are the ſame as the *Chineſe*, and ſignify the ſame Things, tho' theſe Nations in ſpeaking do not always expreſs themſelves alike; ſo that notwithſtanding the Languages are very different, yet they very well underſtand each other's Writing, tho' not their Speech, and their Books are in common. Their Characters are in this reſpect like the Numeral Figures, which are uſed by ſeveral Nations under different Names, but their Meaning is every where the ſame.

The Learned therefore muſt not only be acquainted with the Characters uſed in the common Affairs of Life, but they muſt alſo know their various Combinations, and the various Diſpoſitions, which of ſeveral ſimple Strokes make the compound Characters; and as the Number of Characters amounts to 80,000, he who knows the greateſt Number, is alſo the moſt Learned, and can read and underſtand the greateſt Number of Books. By this one may judge how many Years muſt be taken up to learn ſuch a vaſt Number of Characters, to diſtinguiſh them when they are compounded, and to remember their Shape and Meaning. It muſt nevertheleſs be acknowledged, that provided a Perſon knows 10,000 Characters, he may expreſs himſelf in this Language, and read a great Number of Books. The generality of the Learned underſtand but 15,000, or 20,000; and few Doctors above 40,000.

Their Vocabulary.

This prodigious number of Characters is collected in their Vocabulary, called *Hay-pyen*; and as in *Hebrew* there are radical Letters which ſhew the Origin of Words, and ſerve to find thoſe derived from them, when look'd for in their Dictionary, according to the Order of theſe radical Letters; ſo likewiſe the *Chineſe* have their radical Characters: For inſtance, the Characters of *Mountains*, *Trees*, *Man*, the *Earth*, a *Horſe*, &c. under which may be ſought all that belongs to *Mountains*, *Trees*, *Man*, the *Earth*, and a *Horſe*. And farther, you muſt learn to diſtinguiſh, in every Word, thoſe Strokes or Figures which are above, beneath, on the Sides, or in the Body of the radical Figure.

Beſides this great Vocabulary, there is a ſhorter, containing only 8,000 or 10,000 Characters, which is uſed to read, write, underſtand or compoſe Books: If they want any Words, not in this ſmaller, they have recourſe to their great Dictionary. Our Miſſionaries, in like manner, have collected all the Terms, that may ſerve to inſtruct the People in the Myſteries of the Faith, and that are uſed in Converſation, and in common as well as difficult Books.

Manner of the antient *Chineſe* Writing.

Clement of Alexandria attributes three Sorts of Characters to the *Egyptians*; the firſt Epiſtolary, or fit for writing Letters, like thoſe of our Alphabet; the ſecond Sacerdotal, proper only for the Sacred Writings, in the ſame manner as the Notes for Muſic; and the third Hieroglyphical, uſed only for public Inſcriptions on their Monuments: This was done two Ways; one by proper Images, or ſomething that came near the Things they would repreſent; as when they expreſſed the Moon by a Creſcent; the other by Ænigmatical Figures and Symbols; as a Serpent bent round with the Tail in its Mouth, to ſignify the Year, or Eternity. The *Chineſe* have always had a like variety of Characters. In the beginning of their Monarchy, they communicated their Ideas by drawing on Paper the natural Images of the Things they would expreſs; for inſtance, a Bird, Mountains, Trees, wavy Lines, to expreſs Birds, Mountains, a Foreſt, and Water.

This

This Method of explaining their Thoughts was very imperfect, and required Volumes to expreſs a few Things. Beſides, an infinite number of Objects could not be repreſented by Drawing; ſuch as the Soul, the Thoughts, the Paſſions, Beauty, Virtues, Vices, the Actions of Men and Animals, and many others which have neither Body nor Shape; for this Reaſon, they changed by degrees their old Manner of Writing; they compoſed more ſimple Figures, and invented many others to expreſs thoſe things that do not come within the Verge of the Senſes. Its Inconvenience.

Nevertheleſs theſe more modern Characters are truly Hieroglyphical; firſt, becauſe they conſiſt of ſimple Letters, which retain the Signification of the primitive Characters: Formerly, for inſtance, they repreſented the Sun by a Circle ⊙, and called it *Ge*; now they repreſent it by this Figure, 日 which is alſo named *Ge*. Secondly, becauſe Human Inſtitution has affix'd to theſe Figures the ſame Ideas, that the firſt Symbols naturally repreſented; and every *Chineſe* Letter has its proper Signification, which it always preſerves, tho' join'd with others. *Tſay*, for inſtance, which ſignifies *Misfortune*, *Calamity*, is compos'd of the Letter *Myen*, *a Houſe*, and the Letter *Ho*, *Fire*; becauſe it is the greateſt Misfortune to ſee one's Houſe on Fire: By this ſingle Example it may be perceiv'd, that the *Chineſe* Characters are not ſimple Letters like ours, which ſignify nothing by themſelves; but ſo many Hieroglyphicks, which form Images, and expreſs the Thoughts. The *Chineſe* Letters have each a proper Signification.

The Style of the *Chineſe* in their Compoſitions is abſtruſe, conciſe, allegorical, and ſometimes obſcure to thoſe who are not well vers'd in the Characters. It requires Skill to make no Miſtakes in reading an Author; they ſay many Things in a few Words; their Expreſſions are lively, animated, and intermix'd with bold Compariſons, and noble Metaphors. To expreſs, for inſtance, "Let none dare think of deſtroying the Chriſtian Religion, which the Emperor has approv'd by an Edict", they would write, "The Ink that wrote the Edict of the Emperor in favour of "the Chriſtian Religion, is not yet dry, and you go about to deſtroy it." They affect, eſpecially, to inſert in their Writings, Sentences and Paſſages taken from the five Canonical Books; and as they compare their Compoſitions to a Picture, they alſo compare thoſe Sentences to the five principal Colours us'd in Painting; in this their Eloquence chiefly conſiſts: Laſtly, they value themſelves extremely in writing neatly, and drawing their Characters truly; and there is great regard had to this, in examining the Compoſitions of Candidates for Degrees. Style of the *Chineſe*. Way of Writing.

They even prefer a beautiful Character to the moſt finiſh'd Picture; and it is common to ſee a Page of old Characters, if well drawn, ſold very dear. They honour their Characters in the moſt common Books, and if by chance they find any printed Leaves, they gather them up with Reſpect; they think it would ſavour of ill breeding to make a prophane Uſe of them, to trample them under their Feet, or even to throw them away in a careleſs manner. Joyners and Maſons, for the generality, will not venture to tear a printed Sheet that they find paſted againſt the Wall, or Wainſcot, for fear of committing a Fault.

We may diſtinguiſh then three Sorts of Languages in *China*; that of the common People; that of the polite People; and that of Books: Altho' the firſt, indeed, is not ſo elegant as the two others; yet we ſhould not imagine it altogether inferior to our *European* Languages, ſince it has certainly none of thoſe Defects, that are ſometimes aſcrib'd to it in *Europe*. The *Europeans* who come to *China*, and who are not yet Maſters of the Language, find equivocal Meanings, where there is not the leaſt ſhadow of them: For want of taking ſufficient Pains, at firſt, to pronounce the *Chineſe* Words with their Aſpirations and Accents, they are able to underſtand but imperfectly what the *Chineſe* ſay, and find it difficult to make themſelves underſtood: But the Fault is apparently in themſelves, and not in the Language. We are told in ſome Relations, that the Learned in converſing often trace Characters with the Finger, on their Fan, upon their Knees, or in the Air; if they do, this muſt be out of Vanity or Cuſtom, rather than Neceſſity; or becauſe the Word they would expreſs, may be ſeldom uſed, like our Terms in Navigation, Muſic, and Surgery. Divers Sorts of Languages in *China*. The firſt Kind.

Next above this vulgar and rude Language, which is pronounc'd a hundred Ways, and uſed in Compoſitions of the loweſt Claſs, there is a more poliſh'd and refin'd Dialect, in which they have an infinite number of Hiſtories and Novels, written with the utmoſt Elegance: Here they have Wit, Manners, lively Deſcriptions, Characters, and Contraſts. Theſe little Works may be eaſily read and underſtood; and thro' them all is obſerved a Purity and Politeneſs, equal to the beſt Writings of *Europe*. The ſecond Kind.

After theſe two manners of Expreſſion, the firſt for the common People, who are leſs careful in ranging their Words; and the ſecond, which ſhould be the Language of the *Mandarins* and the Learned; comes a third Language, that of Books which are not written in a familiar Style; and in this there are many Degrees of Superiority, before they can arrive to the Majeſtick and Sublime Brevity of the Books called *King*. This Language is no longer uſed in common Diſcourſe, but is only written; it could not be eaſily underſtood without the Help of the Letters, but it is read with Pleaſure, and runs in a neat and flowing Style: Each Thought is generally expreſſed in four, or in ſix Characters: One finds nothing to ſhock the niceſt Ear; and the variety of the Accents, artfully managed, affords a Sound altogether ſoft and harmonious. The third Kind.

The Difference between theſe Books and thoſe call'd *King*, conſiſts in the Matter they treat of; which is neither ſo ſolemn nor ſo elevated; and in the Style, which is neither ſo conciſe nor ſo grand. In ſublime Subjects no Pointing is uſed: The Learned, for whom only theſe Compoſitions are deſign'd, are left to judge where the Senſe concludes; and the Skilful among them are never miſtaken in this Particular.

The Copiousness of the *Chineſe* Language.

Voſſius was in the right to ſay, that the Copiouſneſs of the *Chineſe* Tongue proceeds from the multitude of Characters: We may add, that it proceeds alſo from the various Meanings that are given them; and from the Ligatures that are made by joining them together, moſt commonly two and two, frequently three and three, and ſometimes four and four. There was a Dictionary made by Order of the late Emperor, that at the firſt Compiling contained ninety five Volumes, moſt of them very thick, and in a ſmall Character: Yet this Work did not comprehend all the Language, ſince it was found neceſſary to add a Supplement to it in twenty four Volumes. There is no other Language in the World, that would not be exhauſted in many fewer Volumes: There is therefore no Language more abundant than the *Chineſe*, or that can boaſt of having reigned three or four hundred Years in the ſame State in which it continues at preſent.

A Parallel between the *Chineſe* and *European* Languages.

Doubtleſs, all that we have ſaid upon this Subject will appear ſtrange to *Europeans*, accuſtomed to the twenty four Letters of our Alphabet; but perhaps the Surprize will be leſſen'd on Reflection, that our Language, and all others, have an infinite number of Marks, which ſtand for Words, that may be written with the twenty four Letters; every Art and Profeſſion having its own proper Characters. And beſides our twenty four Letters, which we diverſify, many Ways, into Capitals, differing from the common Letters; into *Roman*, *Italick*, &c. we have alſo Variations for Writing, as Round-Hand, Secretary, Court, Text, and Italian; we have the Cyphers, or Figures of Arithmetick; we have ſeveral ſorts of Punctuations, as the Period, the Comma, the Apoſtrophe, the Accents, the Parentheſis, the Points of Interrogation and Admiration, with many others, which are ſo many Characters we uſe to mark the Pauſes of the Diſcourſe, the Pronunciation, the Continuation, *&c.* Our Aſtronomers have Characters for the twelve Signs; for the various Aſpects of the Moon and Stars: Geometricians have their Figures; Muſicians their Minims, Crotchets, Quavers, and Semi-quavers, *&c.* In a word, there are few Arts or Sciences which have not ſome Characteriſtical Figures proper to them, that ſerve to expreſs certain Ideas.

The *Chineſe* have moreover an ancient Sort of Language and Character, which is uſed at preſent only for Titles, Inſcriptions, Seals, and Devices; and in which there are ſome Books, that the Learned muſt underſtand: They have alſo a common Running-Hand which they uſe for Deeds, Contracts, Obligations, and Acts of Juſtice, as we have a particular Character for Law-Buſineſs. Laſtly, they have a Letter which requires a particular Study, on account of the Variety of Strokes, and Abbreviations, or Interweavings, which render it difficult. The chief Uſe of this Character, is to write any Thing for Diſpatch.

What relates to the Manner of pronouncing the *Chineſe* Words, and writing them juſtly in *European* Characters, will farther illuſtrate what has been ſaid concerning the Genius of this Language; [Of which in another Place.]

Of the Paper, Ink, Pencils, and of the Printing and Binding of Books in China.

Boards uſed inſtead of Paper.

IN the moſt remote Ages of their Empire, the *Chineſe* had no Paper, but wrote upon Boards, and broad pieces of *Bambû*. Inſtead of a Pen or Pencil, they made uſe of a Style, or Bodkin of Iron: They wrote alſo on Metal; and the Curious of that Nation ſtill preſerve ſome Plates, on which there are Characters very neatly traced: It is a great while however ſince the Uſe of Paper was found out. Their Paper is ſo fine, that many *Europeans* have thought it was made of Silk; not conſidering that Silk cannot be beaten into ſuch a Paſte, as is neceſſary to make Paper.

The Invention of Paper.

Its Matter.

The *Chineſe* make their Paper of the Bark of the *Bambû*, and other Trees. The *Bambû* is a Tree pretty much like a long Reed, being hollow, and divided by Knots into Joints: But very different in other reſpects; it being much larger, ſmoother, harder, and ſtronger. They only uſe the ſecond Skin of the Bark, which is ſoft and white; this they beat in clear Water: The Frames they make uſe of to take up this Matter, are long and broad; ſo that they have Sheets ten or twelve Foot long, and ſometimes more; they dip every Sheet into Allum-Water, which ſerves inſtead of Size; and hence they call it *Fan*-Paper, becauſe *Fan* in *China* ſignifies Allum; this Allum hinders the Paper from ſoaking in the Ink, and gives it ſuch a Luſtre, that one would think it was ſilvered over, or varniſhed. This Paper is white, ſoft, and compact, without having the leaſt Roughneſs that can ſtop the Pencil, or ſeparate the Hairs. As it is made of the Bark of a Tree, it cracks more eaſily than that of *Europe*: It is apt to take Moiſture, the Duſt ſticks to it, and the Worms inſenſibly get into it, if proper care be not taken to preſerve it: To prevent theſe Inconveniences, they are obliged to beat their Books often, and as often expoſe them to the Sun.

How to preſerve it from Worms.

Beſides the Paper made of the Bark of Trees, they have ſome made of Cotton; and this is the whiteſt, fineſt, and moſt uſed. It is not ſubject to the Inconveniencies juſt now mentioned; for it keeps as well, and is as durable as the *European* Paper.

Extract of a *Chineſe* Book on the Subject of Paper.

The little I have ſaid of the *Chineſe* Paper in general, will be confirm'd by the exact Account I am entring upon; in which I ſhall inſert nothing but what is extracted from a *Chineſe* Work, that

that appeared under the preſent Dynaſty: It is a curious Collection, and eſteemed amongſt the Learned: It treats of the Invention of the *Chi*, that is, of Paper; of what Matterials it is made; of its Qualities; of its Form; and of the different Sorts of it.

This *Chineſe* Author takes notice firſt, that the Invention is very ancient; but confeſſes, that it is not known, preciſely, in what Century they ſhould place its Original. The Characters *Kyen*, and *Tſe*, which they made uſe of in former Ages inſtead of *Chi*, to ſignify the Matter on which they wrote, confirm, by their Figure, what this Author advances; namely, that in ancient Times, after having, as it were, poliſhed the little pieces of *Bambû*, and rendered them more limber, by the help of the Fire, but without taking the Rind off; they then delineated Letters thereon with a fine Graver; and of theſe little Plates, threaded one after another, they made a Volume: Theſe Books were laſting, and capable, by their Solidity, of withſtanding the Injuries of the Weather; but were cumberſome however, and unfit for Uſe.

Its Origin uncertain.

The ancient *Chineſe* Manner of Writing.

Upon Wood.

They had afterwards recourſe to another Method: It is certain that ever ſince the Dynaſty of the *Tſin*, before *Chriſt*, and by conſequence under the following Dynaſty of the *Han*, they wrote upon pieces of Silk or Linen. For this Reaſon it is that the Letter *Chi* is compoſed ſometimes of the Character *Se*, which ſignifies Silk, and ſometimes of the Character *Kin*, which ſignifies Linen. They uſed to cut the Piece of Silk or Linen bigger or leſs, according to the Form they had a mind to give their Volume.

Upon Pieces of Silk or Linen.

At length, in the Year 95 of the Chriſtian *Æra*, under the *Tong han*, that is, under the *Han*, who had removed their Court into a more Eaſterly Province than the *Han* their * Predeceſſors, in the Reign of *Ho-ti*, a great *Mandarin* in the Palace, whoſe Name was *Tſay-lun*, invented a better Sort of Paper, which was called *Tſay-hew-chi*, Paper of the Lord *Tſay*. This *Mandarin* by boiling the Bark of different Trees, and of worn-out Pieces of Silk, and old Hempen Cloth, made a liquid Conſiſtence, and reduced it to a ſort of thin Paſte, of which he made different ſorts of Paper. He made ſome alſo of the Knots of Silk, which they called Flaxen Paper: Soon after, the induſtrious *Chineſe* brought theſe Diſcoveries to Perfection, and found out the Secret of poliſhing their Paper, and giving it a Luſtre.

Æra of Paper in *China*.

The Matter of which it is made.

Another Book, intitled, *Sû y kyen chi pû*, which treats of the ſame Subject, ſays, that in the Province of *Se-chwen* the Paper is made of Hemp; that *Kau-tſong*, the third Emperor of the great Dynaſty of the *Tang*, cauſed an excellent Paper to be made of Hemp, on which all his ſecret Orders were written: That in the Province of *Fo kyen*, it is made of ſoft *Bambû*: That in the Northern Provinces they make it of the Bark of the Mulberry-Trees: That in the Province of *Che kyang*, it is made of Wheat or Rice-Straw: That in the Province of *Kyang nan*, they make a Parchment of the Skin that is found in the Cods the Silk-Worms ſpin; which they call *Lo wen chi*; and which is fine, ſmooth, and fit for Inſcriptions, and Cartridges; In fine, that in the Province of *Hû-quang*, the Tree *Chu*, or *Ko-chu*, furniſhes the principal Material for Paper.

Speaking of the different Sorts of Paper, our Author mentions one Kind, of which the Sheets are three, and ſometimes five *Chineſe* † *Chang* in Length; he mentions thoſe who have found the Secret of dying it of different Colours; and particularly he treats of the Manner of ſilvering it, without uſing any Silver; an Invention the Honour of which is given to the Emperor *Kau-ti*, of the Dynaſty of *Tſi*, and which I will treat of preſently. He has not omitted the Paper of *Korea*, which he ſays is made of the Cods the Silk-Worms ſpin; and he reports that the *Koreans* paid their Tribute to the Emperor in their Paper, even from the ſeventh Century, under the Government of the *Tang*.

Form of the *Chineſe* Paper.

What I have mentioned here, ſufficiently proves that the Invention of Paper is of great Antiquity in *China*. *Chwe-wen*, a *Chineſe* Author, who writ in the Time of the *Han*, aſſures us, that in the earlieſt Ages they had a Secret of uniting the Knots of Silk and Cotton, which they could not wind off, nor ſpin, and making a Conſiſtence of it, on which they writ with Eaſe. This Secret was partly loſt during the Revolutions of the State, and ſeems not to have been recovered till under the Dynaſty of the *Tſin*.

Chwe wen's Opinion of this Affair.

It is certain that the *Chineſe* Paper has one Advantage over that of *Europe*, in that the Sheets are made of an extraordinary Length, and being moreover full as white, is much ſofter and ſmoother. The Pencils, which the *Chineſe* write with, would not bear the leaſt Roughneſs of the Paper, becauſe that would render it very difficult to make ſome of their fine Strokes.

Advantage of the *Chineſe* Paper over that of *Europe*.

When we ſay of the *Chineſe* Paper, that it is not laſting, and that it is apt to crack; the Meaning is, that the Paper made of *Bambû* has theſe Defects. This is certainly true in one Senſe; for it is apt to crack when it is ting'd with Allum, as it always is to make it fit for our Uſe; becauſe without this Preparation, it would not bear our Ink: But when that is omitted, be it ever ſo thin, it may be handled and folded all manner of Ways, without any danger of cracking it.

The Conſumption of Paper in *China* is ſo great, that it is not ſurprizing they make it of all ſorts of Materials: For beſides the prodigious Quantity that is uſed by the Learned, and Students, who are almoſt innumerable, and to furniſh the Shops of Tradeſmen, it is inconceivable how much is conſumed in private Houſes. One ſide of their Room is nothing but Saſhes, cover'd with Paper; on the reſt of the Walls, which are plaiſter'd over, they paſte white Paper, by which means they preſerve them white and ſmooth. The Cieling is made of Frames cover'd with

The great Conſumption of it in *China*.

Its Uſes.

* The *Si han* held their Court at *Si ngan fû*, the Capital of the Province of *Shen ſi*: The *Tong han* removed their Court to *Lo yang*, or *Ho nan fû*, a City in the Province of *Ho nan*.

† A *Chang* is ten Foot.

with Paper, on which they draw divers Ornaments. It has indeed been juſtly ſaid, that the *Chineſe* Apartments glitter with that beautiful Varniſh which we admire in *Europe*, but then it is alſo true, that in the greateſt part of the Houſes there is nothing to be ſeen but Paper. The Workmen of this Country have the Art of paſting it very neatly, and the *Chineſe* take care to renew it every Year.

Preparation of the Matter to make Paper.

It is only the inward Bark of different Trees that is uſed to make Paper: But the *Bambû* has this Particularity, as well as the Shrub that bears Cotton, that not the Bark only, but the whole Subſtance of the Plant is uſed, by help of the following Preparations.

Woods employ'd for this Purpoſe.

Out of a Wood of the largeſt *Bambûs*, they ſelect Shoots of a Year's Growth, which are about the Bigneſs of the Calf of a large Man's Leg: They ſtrip them of their firſt green Rind, and ſplit them into ſtrait Pieces of 6 or 7 Foot long: It is remarkable, that the Trunk of the *Bambû* being compos'd of long and ſtrait Fibres, it is very eaſy to cleave it length-ways, but very difficult to cut it acroſs: They bury the Pieces thus cleft in a Pond of muddy Water, that they may grow as it were rotten, and be ſoften'd by this Maceration. In about a Fortnight, they take theſe pieces of *Bambû* out of the Mud; and then waſh them in clean Water, ſpread them in a large dry Ditch, and cover them with a great quantity of Lime. In a few Days they take them out again, and having waſh'd them a ſecond time, they reduce them to a ſort of Threads, which they expoſe in the Sun to dry and whiten; then they throw them into large Coppers, where they are throughly boil'd: And laſtly, they are reduced by Peſtles to a fluid Paſte.

Of the *Bambû*.

Of the *Hau teng*, or *Ko teng*.

The *Chineſe* Author adds, that upon Mountains, and in uncultivated Places, they find a Plant that ſhoots in long and ſlender Tendrils like a Vine, the Rind of which is very ſmooth, and ſlippery to the Touch. This is expreſſed in the Name of it, *Hau-teng*. It is alſo call'd *Ko-teng*; becauſe it produces little ſouriſh Pears, of a whitiſh Green, that are good to eat. Its Branches, which are about as big as the Shoots of a Vine, run upon the Ground, or twine about Trees: According to our Author, they make uſe of this Plant in the following Manner.

Its Preparation.

They take ſeveral Shoots of it, which they ſoak four or five Days in Water, when there comes out of it an unctuous ſizy Juice, reſembling a ſort of Glue or Gum. They mix this gummy Water with the Paſte of which the Paper is made, ſomewhat in the ſame manner as Painters temper their Colours; Care being taken not to put in too much, nor too little of it: The juſt Medium in this Caſe is taught by Experience. Perhaps for want of *Ko teng*, the Berries of Miſſelto might be uſed, which are naturally viſcous; or the inner Bark of Holly, which being rotted, and pounded in a Mortar, is reduced to Bird-Lime.

Its Uſe.

When they have mixed the Juice of *Ko teng* with the cleft *Bambû*; beaten in ſuch a manner, that it is like a thick clammy Water; they pour this Liquor into large deep Reſervoirs, which muſt be made with four Walls breaſt-high, and the Sides and Bottom ſo well cemented, that the Liquor cannot run out, nor ſoak in. Then the Workmen being placed at the ſides of the Reſervoir, take up with their Moulds the Surface of the Liquor, which almoſt inſtantly becomes Paper. Doubtleſs, the mucilaginous and glewy Juice of the *Ko teng* binds the Parts, and very much contributes to make this Paper ſo compact, ſoft, and gloſſy; which Qualities the *European* has not, when firſt made.

The Mould different from thoſe of *Europe*.

The Mould uſed to take up the Sheets of Paper, the Frame of which is eaſily taken to Pieces, or rais'd, or lower'd, is not made with Wire, as thoſe of *Europe*, but with Threads of *Bambû*. They are little thin Slips, which they draw ſeveral times through Holes made in a Plate of Steel, whereby they render them as fine as Wire: Then they boil them in Oil till they are thoroughly ſoaked, that the Moulds may enter lightly into the Water, and not ſink deeper than is requiſite to take up the Sheets of Paper.

How to make Sheets of an extraordinary Length.

When they would make Sheets of an extraordinary Size, they take care that the Reſervoir and Mould be large in Proportion. They fix up a Pulley, and run through it ſeveral Strings, the Motion of which ſhould be extremely free: Theſe Strings ſuſtain the Frame, and at the Moment that they pull it up, the Workmen plac'd on the Side of the Reſervoir aſſiſt to take the Sheet off, working together in a regular Manner.

Manner of drying the Sheets.

The *Chineſe* Author gives us a Way of drying the Sheets juſt taken off. There muſt, ſays he, be a hollow Wall built, the Sides of which ſhould be well whiten'd. At one End of this Wall they contrive an Opening, and, by means of a Pipe convey thither the Heat of a neighbouring Furnace: At the oppoſite End, there muſt be a ſmall Vent to let out the Smoke. By help of this Sort of Stove, they dry the Sheets of Paper almoſt as faſt as they take them off.

Of the different Sorts of Paper.

The Paper which is made of *Bambû* is neither the only, nor the beſt, nor the moſt common Sort made of Trees in *China*; they uſe in this Art many other Trees, eſpecially thoſe which have the moſt Sap; as Mulberry-Trees, Elms, the Body of the Shrub which produces Cotton, Hemp, and divers other Plants, the Names of which are unknown in *Europe*. Firſt of all they ſcrape off lightly the thin outſide Bark of the Tree, which is greeniſh; then they take off the inner Rind in very long thin Slips, which they blanch in Water, and in the Sun, and afterwards prepare them in the ſame Manner as the *Bambû*.

Of the Paper moſt in Uſe.

But the Paper moſt in Uſe, is that made of the inner Rind of the Tree called *Chu-kû*, otherwiſe *Kû-chu*; which Paper is therefore called *Kû chi*. When its Branches are broken, the Bark peels off in long Slips, like Ribbands. To judge of this Tree by its Leaves, one would take it for a wild Mulberry-Tree, but its Fruit is more like that of the Fig-Tree.

This

This Fruit grows to the Branches without any Stalk; if it is pluck'd before it is perfectly ripe, it yields a ſort of milky Juice from the Place where it grew to the Branches, juſt like the Fig: There are, indeed, ſo many Particulars, in which it agrees with the Fig and the Mulberry-Tree, that it might be thought a ſort of Sycamore; nevertheleſs, it is more like a kind of Strawberry-Tree, called *Adrachne*, which is of a moderate Height, and the Bark of which is ſmooth, white, and glittering; apt to crack in the Summer, for want of Moiſture. The Tree *Chu kû*, as well as the Strawberry-Tree, grows upon Mountains, and in ſtony Places. Its Preparation.

The *Chineſe* Herbal teaches the Manner of raiſing the Tree *Chu kû*, that it may afford a great quantity of this uſeful Bark, and in the Perfection requiſite for making Paper. At the Vernal Equinox, ſays it, you muſt take the Kernel of this Tree, and having waſh'd it, mix it with the Seed of *Seſamum*, which the *Portugueſe* call *Gergelin*, and ſcatter them together at random about the Ground. The *Gergelin* will ſprout out with the firſt Shoots of the *Chu kû*; but you muſt take care not to cut it in the Autumn nor in the Winter; you muſt ſtay till the next Spring, and then ſet Fire to the Field; that very Year you will ſee the Plants of *Chu kû* increaſe conſiderably, and at the end of three Years it will be fit to cut, and make Paper of. Its Culture.

To harden the Paper, and make it bear Ink, the *Chineſe* dip it in Allum-Water: To expreſs this Operation, the *Europeans* have invented the Word *Faning*, becauſe the *Chineſe* Word *Fan* ſignifies Allum. Their Method of doing it is this: They take ſix Ounces of Fiſh-Glue, very white and clean, this they cut very ſmall, and throw it into twelve Porringers of clean Water, which they afterwards boil. It muſt be ſtirr'd all the while, that there may be no Lumps: When the whole is reduced to a liquid Subſtance, they throw into it three quarters of a Pound of Allum, white and calcin'd, which they melt and incorporate with it. This Mixture is poured into a great wide Baſon, a-croſs which they lay a ſmall Stick ſmooth and round; then they ſhut the Edge of every Sheet in another Stick, which is cleft from one End to the other, and the Parts made to ſtick well together. In this Manner they dip the Sheet, gently, drawing it out as ſoon as it is wetted, by ſliding it over the round Stick. When the whole Sheet has paſs'd ſwiftly through this Liquor, which makes it white and more compact, the long Stick that holds the Sheet by the Edge, is ſtuck in a Hole in the Wall, where the Sheet hangs to dry. This is all the Art which the *Chineſe* have to give their Paper its Body, Whiteneſs, and even Luſtre: A *Chineſe* Author pretends, that this Secret came from *Japan*. Manner of Faning the Paper. Ingredients for doing it.

This is a proper Place to mention another Secret, which the *Chineſe* have, of ſilvering Paper, with a very little Charge, and without uſing Leaf-Silver: Take ſeven *Fuen*, or two Scruples, of Glue, made of Neats Leather, three *Fuen* of white Allum, and half a Pint of clean Water; ſimmer theſe over a ſlow Fire, till the Water is conſumed, that is, till there ariſes no more Steam; Care being taken to keep this Mixture very clean. Then they ſpread, upon a very ſmooth Table, ſome Sheets of the Paper made of the Cotton-Tree, which is called *Se lyen chi*, daubing over it with a Pencil, in an equal Manner, two or three Lays of the Glue. It is eaſy to perceive when this Glue is apply'd in a proper Conſiſtence, and does not run; if it does not lie even, do it over again: Then take Powder of Talc, prepared in the manner I ſhall immediately explain, which ſift through a fine Sieve, or a piece of threaded Gauze, ſpreading it uniformly upon the Sheets prepar'd as above. After this they hang the Sheets in the Shade to dry; which effected, they lay them again upon the Table, and rub them gently with clean Cotton, to take off the ſuperfluous Talc, which ſerves again for the ſame purpoſe. With this Powder diluted in Water mixt with Glue and Allum, you may draw any Figures at Fancy upon the Paper. Though I have mention'd only that Paper which is made of the Cotton-Tree, it muſt not be underſtood as if the others were excluded: All Sorts of Paper may be ſilver'd, if they are ſmooth, and if Talc is made Uſe of, prepar'd in the following Manner. The Secret of ſilvering Paper. Ingredients for that Purpoſe.

Take fine Talc that is tranſparent, and as white as Snow. Talc comes from the Province of *Se-chwen*, but that which is brought by the *Muſcovites* is the beſt. The *Chineſe* call this Mineral *Yun moa che*, which ſignifies *the Stone pregnant with Clouds*, becauſe every Flake which they break off, is a kind of tranſparent Cloud. When you have made choice of the beſt Talc, it muſt be boil'd in Water about four Hours; after it is taken off the Fire, you muſt leave it in the Water a Day or two; then take it out, waſh it well, put it into a Linen-Bag, and break it to Pieces with a Mallet: To ten Pound of Talc, thus broken, add three Pound of white Allum. All this muſt be ground in a little Hand-Mill, then ſifted through a Silk Sieve, and the Powder put into Water juſt boiled up. When the Powder is ſunk to the Bottom, and the Water become clear again, you muſt pour off all that you can. The Matter which remains at the Bottom, being expoſed to the Sun, makes a hard Conſiſtence, which muſt be pounded in a Mortar, till reduced to an impalpable Powder. This Powder muſt be ſifted again, and then uſed as before explained. Preparation of the Talc to ſilver the Paper. How to chuſe it.

In finiſhing this Article, I muſt not omit a pretty remarkable Manufacture, which is carried on in the Out-parts of one of the Suburbs of *Peking*, where they renew old Paper, to anſwer the great Demand for that Commodity. Theſe Workmen get together all the old Paper they can find, which they have the Art of reſtoring to its original Beauty and Uſefulneſs. It matters not whether the Paper has been wrote upon, or whether it has been paſted upon Frames, or againſt the Walls, or has ſerv'd for other Purpoſes; all anſwers their End; and they purchaſe it out of the Provinces at a very moderate Rate. Theſe Workmen occupy a pretty long Village, the Backſide of their Houſes being built againſt the Burying-Places, and every Houſe having an Incloſure of Walls that are well whitened. Here in each Houſe may be ſeen great Heaps Renewing of old Paper.

of old Paper; and if there happens to be a pretty deal of fine Paper amongſt theſe Heaps, they ſort it. They put theſe Pieces of old Paper into great Baſkets that are made flat and cloſe; and in theſe carry them near a Well, upon a little paved Place, which has a ſmall Deſcent. Here they waſh the old Paper with all their Strength, rubbing it with their Hands, and ſtamping on it with their Feet, to get the Filth out of it, and ſo reduce it to a ſhapeleſs Maſs: Then they boil this Conſiſtence, and after having beaten it till it is fit to make Paper, they pour it into a Reſervoir. The Sheets of this Paper are but of a middling Size. When they have taken up a pretty large Pile, they carry it into the neighbouring Incloſure, where, ſeparating each Sheet with the point of a Needle, they ſtick them up wet againſt the Wall, which is very ſmooth and white. As ſoon as the Heat of the Sun has dry'd all the Sheets, which it does in a very little time, they take them off, and collect them together.

Of the *Chineſe* Ink.

The Invention of Paper had been of little Service to the *Chineſe*, if they had not at the ſame time invented a ſort of Ink, wherewith to draw their Characters upon it. The Ink they uſe is made of Lampblack, which they get by burning ſeveral ſorts of Matter, but chiefly Pine-wood or Oil. They mix Perfumes with it, to correct the ſtrong and diſagreeable Smell of the Oil. They incorporate together theſe Ingredients, till they come to the Conſiſtence of a Paſte, which they put into divers wooden Moulds. Theſe Moulds are well and variouſly wrought, in order to print upon the Paſte what Figures they pleaſe. The uſual Impreſſions are of Men, Dragons, Birds, Trees, Flowers, and the like. The Form of the Lump is commonly that of a Truncheon, or of their Writing-Tables; and one of the Sides is almoſt always covered with *Chineſe* Characters. The beſt Ink is made at *Whey chew*, a Town in the Province of *Kyang nan*: There are many things to be obſerv'd in the making of it, and it has ſeveral Degrees of Goodneſs; according to which it is dearer or cheaper. The *Europeans* have endeavoured to counterfeit this Ink, but without Succeſs. Painters, and thoſe who delight in Drawing, know how uſeful it is for tracing their Sketches, becauſe they can give it what Degree of Shade they pleaſe. They make uſe of a red Ink alſo in *China*; but this is of little Requeſt, except for the Titles and Inſcriptions of Books. As to other Particulars, every thing which relates to Writing, is ſo reputable among the *Chineſe*, that even the Workmen employ'd in making the Ink, are not look'd upon as following a ſervile and mechanical Employment.

Of its Compoſition.

Figures which they print in their Ink.

How to make the beſt Ink.

Æra of the Invention of Ink in *China*.

The ſame Author, whom I have juſt now quoted in the Article of *Chineſe* Paper, and who furniſhes me with what I am further to ſay concerning their Ink, affirms, that this latter has been invented Time out of Mind, but that it was many Years before it attained its preſent Perfection.

Its firſt Age.

At firſt they uſed to write with a ſort of a black Earth; and indeed the Character *Me*, which ſignifies Ink, has in its Compoſition, at the Bottom, the Character *Tû*, which ſignifies *Earth*, and at the Top, that of *He*, which ſignifies *Black*. According to ſome, they drew a black Juice out of this Earth, or Stone: Others ſay, that after having wetted it, they rubb'd it upon Marble, and they got from it a black Liquor: Others again, that it was calcin'd, and after being reduc'd to a very fine Powder, was made into Ink. In fine, according to our Author, the Uſe of this Ink is ſo ancient, that the famous Emperor *Vû vang*, who is well known to have flouriſhed 1120 Years before the Chriſtian *Æra*, took from hence this Moral Reflection. " *As the Stone* Me, *which they make uſe of to blacken the engraved Letters, can never become white; ſo a Heart defiled with Iniquity, will always retain its Blackneſs.*

Pieces of Ink ſent in Tribute.

Under the firſt Emperors of the Dynaſty of the *Tong*, that is about the Year 620 of the Chriſtian *Æra*, the King of *Korea*, ſending his annual Tribute to the Emperor of *China*, preſented him with ſome pieces of Ink, which were made of Lampblack, gathered by burning old Pine-Trees, and incorporated with Size made of Hartſhorn, to give it a Conſiſtence. This Ink had ſuch a Luſtre, that it look'd as if it had been varniſh'd over; which tended to raiſe the Emulation of the *Chineſe*.

Æra of modern Ink.

They endeavour'd to imitate the Art of the *Koreans*, and ſucceeded after ſeveral Eſſays: But they did not attain the Perfection deſired, till near the end of the ſame Dynaſty, about the Year of *Chriſt* 900, for it was not till about that Time they firſt made the excellent Ink, which is uſed at preſent.

Of the Imperial Ink.

In the Year 1070 of the Chriſtian *Æra*, under the Reign of *Shin tſong*, they made an Ink with further Improvement, which was called Imperial, *Yu me*, becauſe it was uſed in the Palace. The Lampblack in this Ink was more expenſive, and much finer than before: It was not made by burning Pine-Trees only, as formerly; but by burning Oil in Lamps with many Funnels, the Smoak whereof was gathered by a brazen Concave, which condenſing it, made the Lampblack deſired. In making it up, they added a little Muſk, to give it a pleaſant Odour. Our Author does not ſay what Oil was uſed, nor how they contriv'd to get the moſt Lampblack, and of the beſt Qualities, from the Oil; for all which there are certain Rules to be obſerv'd: Perhaps they made uſe of the Oil of *Gergelin*. Olive-Oil, or the Oil of Walnuts, which are not us'd in *China*, would certainly do better.

Drugs uſed in the *Chineſe* Ink.

The firſt Receipt.

Another *Chineſe* Book, intitled *The Method of making Ink*, gives a Receipt to make a good Sort, in which there are ſome Ingredients that cannot eaſily be known in *Europe*. 1ſt. ſays he, Take ten Ounces of Lampblack made from Pines. 2d. Of the Plants *Ho hyang*, and *Kan ſung*. 3. Add Juice of *Ginger*. 4. Of the Pods or Shells called *Chu hya tſau ko*. Boil theſe four Ingredients in Water: When the Virtues of the Vegetables are thus extracted, the Liquor muſt be ſtrain'd off: This Liquor, already thickened, being ſettled and clarified, muſt be ſet again on the Fire to give it the Conſiſtence of a Paſte; and in every ten Ounces of this

Mixture,

Mixture, there muſt be diſſolved four Ounces of the Glue, call'd *O kyau*, in which there have been incorporated three Leaves of Gold, and two of Silver: When all theſe Ingredients are thus prepared, they then mix with them the ten Ounces of Lampblack, to give a Body to the whole. This Compoſition muſt be beat a long while with a Spatula: And then, laſtly, they put it into Moulds, to make it into Cakes; ſoon after which they bury the Ink in cold Aſhes, where it remains five Days, if in the Spring; three, if Summer; ſeven, if Autumn; and ten, if Winter: And this is the laſt Operation it goes through.

Theſe Intelligences are very imperfect, becauſe it is difficult to find out, by the *Chineſe* Names, what the Plants are. One of our Miſſionaries has ſent me his Conjectures concerning them, which may help to diſcover them, if there were any ſuch in *Europe*; or at leaſt, to ſubſtitute others in their Room, capable of giving the Ink a Body, a good Scent, and a Luſtre.

Of the *Ho hyang*.

1. According to the *Chineſe* Dictionaries, *Ho hyang* is an aromatic medicinal Plant. It has the intrinſic Qualities of the *Sû ho*, another Plant from which they extract a Sort of Oil, that is ſold at *Peking*; and which the Dealers often mix with the Balſam of *Peru*, to augment its Quantity. This Oil, extracted from the *Sû ho*, ſeems to be the liquid Storax, which is a viſcous Matter, of a greyiſh Colour, of a ſtrong aromatick Odour, and which has the Conſiſtence of a thick Balſam. Its Properties.

Of the *Kan-jung*.

2. The *Kan jung* is a Plant which enters in divers Compoſitions of Perfumes. It is of a temperate Nature, and ſweet to the Taſte; for ſo the Name *Kan* denotes. Its Leaves are very fine, and of a cloſe Contexture. They add, that this Plant is an excellent Remedy for the Cholic, and other Diſtempers in the Bowels.

Of the *Tſû ya*.

3. *Tſû ya* receiv'd its Name becauſe the Fruit of this Shrub very much reſembles a Boar's Tuſk, in Shape, Length, and Thickneſs. To this they add the two Characters, *Tſau ko*, which ſignify a ſort of black Horn, and would induce one to take it for the Fruit of the *Carob*, or Locuſt-Tree, the Shape of which reſembles a Horn, and is of a dark red Colour. We may obſerve, however, that the *Chineſe* Fruit is not ſo long as that of the *Carob-Tree*, and that, inſtead of being flat, it is almoſt round, full of little Cells, containing a marrowy Subſtance, of a ſharp and unpleaſant Taſte.

4. Inſtead of the Glue of *O kyau*, which is made of the Skin of a black Aſs, and a particular Water found only in one Place of the Province of *Shan tong*, another ſort of ſtrong Glue might be uſed, as for inſtance that which we call *Taurina*.

5. The Bed of cold Aſhes, in which they bury their Ink newly made, ſerves to extract from it all that the Glue might leave in it too hard or binding.

Second Receipt.

I add to this firſt Receipt another, both eaſier and ſhorter, taken from the *Chineſe*, and which perhaps may ſuffice to make the Ink of a good Black, which is looked upon as an eſſential Property. Burn, ſay they, Lampblack in a Crucible, and hold it over the Fire till it has done ſmoaking: In the ſame Manner burn ſome * Horſe-Cheſnuts, till there does not ariſe the leaſt vapour of Smoak: Diſſolve ſome Gum Tragacanth; and when the Water in which the Gum is diſſolv'd becomes of a proper Conſiſtence, add to it the Lampblack and Horſe-Cheſnuts, and ſtir all together with a Spatula: Then put this Paſte into Moulds; and take care not to put too much of the Horſe-Cheſnut, which would give it a violet Black.

Third Receipt.

A third Receipt, much more ſimple, and eaſier to be put in Practice, has been communicated to me by *P. Contancin*, who had it from a *Chineſe*, as ſkilful in this Matter as any one can be expected to be; for we ought not to ſuppoſe that the ingenious Workmen diſcover their Secret; on the contrary, they take the greateſt care to conceal it, and make a Myſtery of it, even to thoſe of their own Nation.

They put five or ſix lighted Wicks into a Veſſel full of Oil, and lay upon this Veſſel an Iron Cover, made in the ſhape of a Funnel, which muſt be ſet at a certain Diſtance, ſo as to receive all the Smoak. When it has received enough, they take it off, and with a Gooſe's Feather gently bruſh the Bottom, letting the Soot fall upon a dry Sheet of ſtrong Paper: It is this that makes their fine and ſhining Ink. The beſt Oil alſo gives a Luſtre to the Black, and by conſequence makes the Ink more eſteemed and dearer. The Lampblack which is not fetch'd off with the Feather, and which ſticks very faſt to the Cover, is coarſer, and they uſe it to make an ordinary ſort of Ink, after they have ſcraped it off into a Diſh.

What makes it fine and ſhining.

When they have, in this Manner, taken off the Lampblack, they beat it in a Mortar, mixing with it Muſk, or ſome odoriferous Water, with a thin Size to unite the Particles. The *Chineſe* commonly make uſe of a Size, which they call *Nyew kyau*, Size of Neats Leather. When this Lampblack is come to the Conſiſtence of a ſort of Paſte, they put it into Moulds, which are made in the ſhape they deſign the Sticks of Ink to be. They ſtamp upon the Ink, with a Seal made for that Purpoſe, the Characters or Figures they deſire, in blue, red, or gold Colour, drying them in the Sun, or in the Wind.

Where the beſt Ink is to be had.

We are aſſured, that in the City of *Whey chew*, where the Ink is made which is moſt eſteemed, the Merchants have great Numbers of little Rooms, where they keep lighted Lamps all Day; and that every Room is diſtinguiſhed by the Oil which is burnt in it, and conſequently by the Ink which is made therein. Nevertheleſs many of the *Chineſe* believed, that the Lampblack, which is gathered from the Lamps in which they burn Oil of *Gergelin*, is only uſed in making

a

* Without doubt, they mean the Horſe Cheſnut-Tree, or the true Cheſnut made into Cakes, which comes from *Leau tong*.

a particular Sort of Ink, which bears a great Price; but conſidering the ſurpriſing Quantities vended at a cheap Rate, they muſt uſe combuſtible Materials that are more common, and cheaper.

Opinion of the *Chineſe* concerning Lampblack.

They ſay that Lampblack is extracted immediately from old Pines, and that in the Diſtrict of *Whey chew*, where the beſt Ink is made, they have Furnaces of a particular Structure to burn theſe Pines, and to convey the Smoak thro' long Funnels into little Cells ſhut up cloſe, the Inſides of which are hung with Paper: The Smoak being conveyed into theſe Cells, ſticks to every Part of the Wall and Cieling, and there condenſes itſelf. After a certain Time they open the Door, and take off a great quantity of Lampblack. At the ſame time that the Smoak of theſe Pines ſpreads itſelf in the Cells, the Roſin which comes out of them runs through other Pipes, which are laid even with the Floor.

It is certain that the good Ink, for which there is a great Demand at *Nan king*, comes from the Diſtrict of *Whey chew*, and that none, made elſewhere, is to be compared with it: Perhaps the Inhabitants of this Diſtrict are Maſters of a Secret, which it is hard to get out of them. Perhaps alſo the Soil and Mountains of *Whey chew* furniſh Materials more proper for making good Lampblack, than any other Place: There is a great number of Pine-Trees; and in ſome parts of *China*, theſe Trees afford a Roſin much more pure, and in greater Plenty, than our Pines in *Europe*. At *Pe-king* may be ſeen ſome pieces of Pine-wood which came from *Tartary*, and which have been uſed for above theſe ſixty Years: Nevertheleſs, in hot Weather, they ſhed a great quantity of big Drops of Roſin, reſembling yellow Amber. The Nature of the Wood which is burnt, contributes very much to the Goodneſs of the Ink. The Lampblack which is got from the Furnaces of Glaſs-Houſes, and which the Painters uſe, may perhaps be the propereſt for imitating *Chineſe* Ink.

As the Smell of the Lampblack would be very diſagreeable, if they were to ſave the Expence of Muſk, which they moſt commonly mix with it; ſo by burning ſuch Druggs, they perfume the little Cells, and the Odours mixing with the Soot, which hangs on the Walls like Moſs, and in little Flakes, the Ink they make thereof has no ill Scent.

How to know the Goodneſs of Ink.

We have ſeveral Obſervations from the ſame *Chineſe* Author, whom I have quoted, that ſhould not be omitted. 1. To diſtinguiſh the different Degrees of goodneſs of Ink newly made, take a Veſſel varniſh'd with the fineſt Varniſh, called *Twan quang tſi:* Having wetted the ends of the ſeveral pieces of Ink, rub them upon the varniſh'd Veſſel: The Proofs being dry, hold the Veſſel to the Sun; and if you ſee that the Colour of the Ink is entirely like that of the Varniſh, that Ink is of the fineſt Sort. It is much inferior if the Black be of a bluiſh Hue; but if it be Aſh-colour'd, it is the leaſt valuable of all.

How to preſerve *Chineſe* Ink.

2. The Way to preſerve the Ink from any Damage, is to ſhut it up in a cloſe Box, in which muſt be put ſome perfectly ripe Mugwort: But, above all, it muſt never be expoſed to the Rays of the Sun, which would make it crack and fall in Pieces.

Ink kept for Ornament in the Cloſets of the Curious.

3. They ſometimes keep in Cabinets, for a Curioſity, Sticks of Ink finely adorned and gilded; and if any one of theſe Sticks happens to break, the manner of joyning the two Pieces together, ſo that there ſhall be no Marks of its having been broke, is, by making uſe of the ſame Ink, firſt reducing it into a Paſte upon the Marble, and then rubbing the broken Pieces with it, and ſqueezing them together. When you have done, leave the Stick of Ink a whole Day without touching it, and you will find it as whole and firm as ever.

How to uſe their Ink.

4. When they deſign to write, and would finiſh delicately the Strokes of the Pencil, before they temper the Ink upon the Marble, Care muſt be taken that the Marble be well waſh'd, ſo that nothing of the Ink uſed the Day before may remain upon it; for if ever ſo little of it be left, it fouls the Marble they make Uſe of, and ſpoils the freſh Ink: Further, the Marble muſt not be waſhed either with hot Water, or Water raw out of the Well, but with Water that has been boil'd, and is grown cold again: The beſt and moſt proper Stones for preparing the Ink are called *Twan ſhe*.

Chineſe Ink in Phyſick.

5. When the Ink has been preſerved a long Time, it is then never uſed for Writing, but becomes, according to the *Chineſe*, an excellent and refreſhing Remedy, good in the Bloody Flux, and in the Convulſions of Children. They pretend, that by its Alkali, which naturally abſorbs acid Humours, it ſweetens the Acrimony of the Blood. The Doſe, for grown Perſons, is two Drachms, in a Draught of Water or Wine.

The *Chineſe* uſe no Pens in Writing, but a Pencil.

The *Chineſe*, in Writing, make no Uſe of Pens, like the *Europeans*, nor of Canes or Reeds, like the *Arabians*, nor of Crayons, like the *Siameſe*; but of a Pencil made with the Hair of ſome Animal, and particularly of the Rabbet, which is the ſofteſt. When they would write, they have upon the Table a little poliſh'd Marble, with a Hollow at one End to contain Water; they dip their Stick of Ink in it, and then rub it upon that Part of the Marble which is ſmooth; and according as they lean, more or leſs, upon the Ink when they rub it, it becomes more or leſs black. When they write, they do not hold the Pencil obliquely, as Painters do; but perpendicularly, as if they would prick the Paper. They write from the Right to the Left. In like Manner they end their Books where we begin ours, and our laſt Page is with them the firſt.

People of Learning and Study delight in keeping their Marble, Pencils, and Ink very neat, and placed in good Order; juſt as our Warriors pique themſelves in preſerving their Arms well poliſhed and ranged. The Pencil, Paper, Ink, and the little Marble, the *Chineſe* call *Sſe pau*, which ſignifies, *The four precious Things*.

There

There are in *China* a prodigious Number of Books, becauſe they have had the Art of Printing from Time immemorial, tho' in *Europe* that Art is ſtill almoſt in its Infancy. But the *Chineſe* Printing is very different from that of *Europe*. As our Alphabet conſiſts of a very ſmall Number of Letters which, by their different Combinations, can form the largeſt Volumes, we have no need of a great Number of Characters, ſince thoſe uſed for the firſt, may be taken aſunder, and uſed for the ſecond Sheet: On the contrary, the Number of *Chineſe* Characters being almoſt infinite, it is impoſſible to caſt in Metal ſuch a prodigious Multitude; and if they were caſt, the greateſt part would be but ſeldom uſed.

Printing of long Standing in *China*.

Here follows an Account of their manner of Printing. They get their Work tranſcrib'd by ſome excellent Writer, upon a fine, thin, and tranſparent Paper. The Engraver paſtes every Leaf upon a Plate or Block of the Apple or Pear-Tree, or of any other Wood that is but hard and ſmooth, and with a Graver follows the Traces, and carves out the Characters by cutting down the reſt of the Wood. Thus he makes as many different Blocks as there are Pages to print, working off as many Copies as are required, the Blocks being always in a readineſs to work off more, without the Trouble of compoſing. There is not much Time loſt in correcting the Proofs, ſince as the Graver works on the Strokes of the Copy itſelf, or the Original of the Author, he cannot poſſibly make any Error, if the Writing be exact.

Manner of Printing in *China* with fixed Characters.

This manner of Printing is convenient, becauſe they print the Sheets only as they ſell them, and do not run the Riſque, as in *Europe*, of ſelling but half the Copies, and ruining themſelves by uſeleſs Expences. Moreover, after having taken 30,000 or 40,000 Copies, they can eaſily retouch the Plates, and make them ſerve for many more Impreſſions.

Why convenient.

They can print Books in all ſorts of Languages, as well as in *Chineſe*. The Beauty of the Character depends upon the Hand of the Copyiſt; the Skill of the Engraver being ſo great, that it is not eaſy to diſtinguiſh that which is printed from the written Copy; ſo that the Impreſſion is good or bad, according to the Ability of the Writer employ'd. This muſt be underſtood principally of our *European* Characters, which are engraved and printed by the *Chineſe*; for as to the *Chineſe* Characters which are engraved, the Skill of the Engraver often corrects the Defects of the Writer.

Proper for Books in all Languages.

The *Chineſe* nevertheleſs are not ignorant of the manner of Printing in *Europe*; they have moveable Characters as well as we, with only this Difference, that whereas ours is of Metal, theirs are only of Wood: By the Help of theſe they correct *The preſent State of* China, which is printed at *Pe king* every three Months. It is reported, that at *Nan king*, and *Sû chew*, they print in this manner ſome little Books, and that as neatly and correctly as thoſe which are engraved by the beſt Hands. There is no Difficulty in believing this, becauſe it only requires a little extraordinary Labour and Care.

The Manner of Printing with moveable Characters.

In Affairs that require Diſpatch, as when an Order comes from Court, which contains many Articles, and which muſt be printed in one Night, they have another Method of Engraving. They cover the Block with yellow Wax, and trace out the Characters with a ſurprizing Quickneſs.

In urgent Affairs.

They uſe no Preſs as in *Europe*; their wooden Plates, and unallum'd Paper would not bear it. But when once the Blocks are engraved, the Paper cut, and the Ink in readineſs, a ſingle Man, with his Bruſh, and without fatiguing himſelf, may print every Day near ten thouſand Sheets.

The Uſe of Preſſes unknown in *China*.

The Block which is in Uſe, muſt be ſet level and firm. They have two Bruſhes; one harder than the other, which is to be held in the Hand, and may be uſed at both ends. They dip this Bruſh in the Ink, and rub the Plate with it, but ſo that it may not be too much, nor too little moiſten'd: If it be too much, the Letters will be obſcured; if too little, the Characters will not print: When the Plate is once in order, they can print three or four Sheets ſucceſſively, without dipping the Bruſh in the Ink. The ſecond Bruſh muſt paſs gently over the Paper, preſſing it down a little, that it may take up the Ink: This is eaſily done, becauſe not being dipt in Allum-Water, it imbibes it inſtantly. You muſt only preſs more or leſs, and paſs the Bruſh over the Sheet oftner, or fewer times, according as there is more or leſs Ink upon the Plate: This Bruſh muſt be oblong and ſoft.

How they place their Plates.

The Ink which they uſe for Printing is a Liquid, and therefore much more convenient than that which is ſold in Sticks: To make it, you muſt take Lampblack, pound it well, expoſe it to the Sun, and then ſift it through a Sieve: The finer it is, the better. It muſt be tempered with *Aqua-vitæ* till it comes to the conſiſtence of Size, or of a thick Paſte, Care being taken that the Lampblack may not clot. After this it muſt be mixt with a proper Quantity of Water, ſo that it may be neither too thick, nor too thin. Laſtly, to hinder it from ſticking to the Fingers, they add a little Neats-Leather Glue, probably of that Sort which the Joyners uſe. This they diſſolve over the Fire, and then pour on every ten Ounces of Ink almoſt an Ounce of Glue, which they mix well with the Lampblack and *Aqua-vitæ*, before the Water is added to them.

Their Printing Ink.

They print but on one Side, becauſe their Paper is thin and tranſparent, and cannot bear a double Impreſſion without confounding the Characters with one another. Hence it is that every Leaf of the Book is folded, the Fold being at the edge of the Book, and the Opening at the Back, where they are ſown together; ſo that their Books are cut at the Back, whereas ours are cut at the Edges. And to put the Sheets together, there is a black Line drawn upon the Folds of the Sheets, which teaches to place them right; as the Holes made by the Points in

our printed Sheets direct the Binder how to fold them truely, that the Pages may anſwer each other.

They cover their Books with a neat ſort of Paſteboard of a grey Colour, or elſe with fine Sattin, or flower'd Silk, which does not coſt much. There are ſome Books which the Binders cover with red Brocade, interſperſed with Gold and Silver Flowers. Tho' this Manner of Binding is inferior to ours, it is nevertheleſs neat and convenient.

Of the Manner in which the young Chineſe *purſue their Studies; of the ſeveral Degrees they take; and the various Examinations they undergo before they attain the Doctor's Degree.*

Of the Education of the *Chineſe.*

FROM about five or ſix Years of Age, according to the Capacities of the Children, and the Care that Parents take of their Education, the young *Chineſe* begin to ſtudy the Letters; but as the Number of the Letters is ſo very great, and without any ſuch Order as they have in *Europe*, this Study would be very ungrateful, if they had not found out Means to make it a ſort of Sport and Amuſement.

Of teaching the Elements of their Language.

They have choſen for this purpoſe about 100 Characters, which expreſs the moſt common things, and which preſent themſelves moſt frequently to the Senſes; as the Sky, the Sun, the Moon, Man, certain Plants and Animals, a Houſe, and the moſt common Utenſils; they get all theſe Things engraved in a coarſe Manner, and put the *Chineſe* Characters for them underneath: And theſe Figures, tho' very aukwardly repreſented, do yet quicken the Capacities of Children, fix their Imagination, and help their Memories. This Collection may be called, *The Alphabet of the* Chineſe.

Which may be call'd their Alphabet.

One Inconvenience, however, occurs in the Method, which is, That Children imbibe an infinite number of chimerical Notions in their tender Years; for to repreſent the Sun, they make a Cock within a Circle; the Moon they ſignify by a Rabbet pounding Rice in a Mortar: A ſort of Demon with fiery Bolts in his Hand, ſomewhat like the ancient Repreſentation of *Jupiter*, ſtands for Thunder. The Brutes, and their *Myau*, or Pagods, have their Place amongſt theſe Figures; ſo that the poor Children, in a manner, ſuck in with their Milk all theſe extravagant Whimſies: I have lately been informed, however, that this Method is now grown out of Uſe.

The Book which they put next into the Hands of Children, is called *San tſe king*; 'tis a conciſe Work, containing what is neceſſary for a Child to learn, and the Method of teaching it. It conſiſts of ſeveral ſhort Sentences, of three Characters, ranged in Rhymes, to help the Memories of Children. There is alſo another Book, the Sentences of which are of four Characters: As likewiſe a Catechiſm made for the Chriſtian Children, the Phraſes of which are but of four Letters, and which for this reaſon is called *Sſe tſe king ven.*

Characters of the Alphabet very numerous in *China.*

In a word, the Children muſt learn all theſe Characters by degrees, as the *European* Children do our Alphabet; with this Difference: That as we have but four and twenty Letters, they have many thouſands. They oblige a young *Chineſe* to learn at firſt four, five, or ſix of them in a Day, which he muſt repeat to himſelf from Morning till Night, in order to rehearſe them regularly to the Maſter twice a Day. If he is often deficient in his Leſſon, he is chaſtiſed. The Puniſhment is uſually in this Manner: They make him get upon a little narrow Bench,

Of the Correction of Children.

on which he lies down flat on his Belly, and there he receives eight or ten Blows upon his Drawers, with a flat Stick ſomewhat like a Lath. During the time of their Studies, they oblige them to ſuch a cloſe Aſſiduity, that they have very ſeldom any Holidays, except a Month at the beginning of the Year, and five or ſix Days about the middle of it.

When once they can read the *Sſe chu*, * they are not ſuffered to read any other Books till they have got theſe by heart, without miſſing a Letter; and, what is moſt difficult and ungrateful, they muſt learn theſe Books without underſtanding ſcarce any thing of them; it being the Cuſtom not to explain to them the Senſe of the Characters, till they know them perfectly.

How they teach them to form their Letters.

At the ſame time that they learn theſe Letters, they are taught how to form them with a Pencil. At firſt they give them great Sheets, written, or printed in large red Characters; and the Children do nothing with their Pencils, but cover the red Strokes with Black, which accuſtoms them to trace the Strokes. When they have learnt to make them in this manner, they give them others, which are black, and not ſo large; and laying upon theſe Sheets another Sheet which is blank and tranſparent, they draw the Letters upon this Paper, in the Form of thoſe underneath: But they oftener uſe a Board covered with White, varniſhed, and divided into little Squares, which make different Lines, whereon they write their Characters, and efface them with Water when they have done, to ſave Paper.

In

* Theſe are the four Books that contain the Doctrine of *Kong fu tſe*, or *Confucius*, and *Ming tſe*, or *Mencius*.

In fine, they take great Care to improve their Hands; for it is a great Advantage to the Learned to make their Characters well: They pay much regard to this Qualification, and in the Examination, which is made every three Years for the Degrees, they commonly reject thoſe who write ill, eſpecially if their Writing be not exact; unleſs they give great Proofs of their Ability in other Reſpects, either in the Language, or in compoſing good Diſcourſes. Care of the *Chineſe* in forming their Letters.

It is reported that a certain Candidate for the Degrees, having uſed, contrary to order, an Abbreviation in writing the Character *Ma*, which ſignifies a *Horſe*, had the Mortification of ſeeing his Work, tho' excellent, rejected; and was obliged to bear this Piece of Raillery from the *Mandarin*, That *a Horſe could not walk well without four Legs.*

When they know Characters enough for compoſing, they muſt learn the Rules of the *Ven chang*. This is a Compoſition reſembling that ſort of Theſes which the *European* Scholars make before they enter upon Rhetorick; with this difference, that the *Ven chang* muſt be more difficult, becauſe its Senſe is more confin'd, and its Style peculiar. They give for a Subject but one Sentence, taken out of the Claſſic Authors, which they call *Ti mû*, *The Theſis*; and this Theſis is ſometimes but one ſingle Character.

To find out whether the Children improve, the following Method is practiſed in many Places: Twenty or thirty Families, who are all of the ſame Name, and who conſequently have one common Hall of their Anceſtors, unite together, and agree to ſend their Children, twice a Month, into this Hall to compoſe: Every Head of a Family, by Turns, gives the Theſis, and provides, at his own Expence, the Dinner for that Day, which he takes care to have brought into the Hall: He likewiſe judges of the Compoſitions, and determines who has ſucceeded the beſt. If on the Day of Compoſing any one of this little Society abſent himſelf without a ſufficient Cauſe, his Parents are obliged to pay about twenty Pence; which is a ſure means to prevent any one's being abſent. Domeſtic Compoſitions.

Beſides this Diligence, which is private and voluntary, all the young Scholars are obliged to compoſe together, before the inferior *Mandarin* of Letters, called *Hyo-kwan*. This is done at leaſt twice a Year, once in the Spring, and once in the Winter, throughout the whole Empire: Twice, I ſay, at leaſt; for beſides theſe two general Examinations, the *Mandarins* of Letters examine them pretty frequently, to find what Progreſs they have made in their Studies, and to keep them in Exerciſe. There are ſome Governors of Cities who take the like trouble on themſelves, with regard to Men of Learning that live near them, whom they ſummon every Month to their Tribunal, and there make them compoſe, giving Rewards to thoſe who ſucceed the beſt, and bearing the Expence of their Entertainment for that Day. Publick Compoſitions.

It is not ſurprizing, that in a State where they have profeſſed Learning for ſo many Ages, and where they prefer it to all natural Advantages, they ſhould take ſo much pains to educate their Youth. There is not a City, Town, nor almoſt any little Village, in which there are not School-Maſters to inſtruct Youth in the Sciences; People of Fortune have Tutors for their Children, who teach them Letters, accompany them, and form their Manners; who inſtruct them in the Ceremonies, the manner of Saluting, the Compliments and common Civilities, the manner of Viſiting, and, when of a proper Age, the Hiſtory and Laws of their Country: Infinite is the Number of theſe Preceptors, becauſe amongſt thoſe who put up for the Degrees, there are very few that obtain them. Of the Perſons who preſide over the Education of Children.

In the Houſes of Perſons of Quality, thoſe that are entruſted with this Province are generally Doctors, or at leaſt Licentiates. In Families of a lower Rank, they are Bachelors, who continue the courſe of their Studies, and go to the Examinations in order to arrive at the Doctor's Degree. The Employment of a School-Maſter is accounted honourable, the Children's Parents maintain them, make them Preſents, treat them with a great deal of Reſpect, and every where give them the upper hand. *Syew ſeng*, *Our Maſter*, *Our Doctor*, is the Name they give them; and their Pupils have the higheſt Reſpect for them as long as they live.

Tho' there are no Univerſities in *China*, as in *Europe*, there is no City of the firſt Order, which has not a great Palace ſet apart for the Examinations of the Graduates: And in the Capitals, this Palace is yet bigger. A Miſſionary gives this Deſcription of the Edifice, in the City in which he was; and, as far as the Place will permit, they are all built after the ſame Manner: It is incloſed, *ſays he*, with high Walls, the Entrance is magnificent, and before it is a large Square, 150 Paces broad, and planted with Trees, having Benches and Seats for the Captains and Soldiers, who keep Centry in the Times of Examination. One enters at firſt into a great Court, where the *Mandarins* place themſelves with a *Corps de Garde*, at the end of which there is another Wall, with Folding-Gates. As ſoon as you enter, there is a Ditch full of Water, which you muſt paſs over upon a Stone-Bridge, to come at a third Gate, at which Guards are planted, who let no body enter without an expreſs Order from the Officers. When you have paſſed this Gate, you diſcover a great Square, the Entrance to which is by a very narrow Paſſage. On both Sides of this Square, are a vaſt number of little Chambers, cloſe together, four Foot and an half long, and about three and an half broad, to lodge the Students; in theſe Chambers are ſometimes to the Number of ſix thouſand. Their Want of Univerſities, how ſupply'd.

Before they enter the Palace to compoſe, they are ſtopped at the Gate, and ſearched with the greateſt Exactneſs, that they may not carry in any Books, or Writings; nothing being allow'd there but Pencils and Ink. If any Fraud were to be diſcovered, the Offenders would not only be turn'd back, but very ſeverely puniſhed, and excluded from the Degrees of Literature. When every body is entred, they ſhut up the Gates, and the publick Seal is ſet upon them.

There

There are Officers of the Tribunal to over-look every thing that paſſes, and to prevent them from going out of their Chambers, or ſpeaking to one another.

At the end of the narrow Paſſage which I mentioned, a Tower is erected upon four Arches, and flank'd with four Turrets, or a Sort of round Domes; from which, if any Diſturbance be perceived, the Drum is immediately beat to give notice, that the Diſorder may be remedied. Near this Tower there are divers Apartments, and a great Hall well furniſhed, in which thoſe aſſemble who preſide at the firſt Examination. At the going out of this Hall you enter another Court, in which there is another Hall reſembling the firſt, but more magnificently furniſhed; with divers Apartments for the Preſident, and principal Officers. There are alſo Galleries, a Garden, and many little Apartments for the *Mandarins*, Secretaries, and inferior Officers; and laſtly, every thing which is requiſite for lodging commodiouſly the whole Retinue of the Examiners.

Examinations of the Students.

When they think the young Students are fit to appear at the Examination of the inferior *Mandarins*, they ſend them thither on the appointed Day. For the better underſtanding of what follows, we muſt recollect what has been ſaid already; namely, that *China* contains fifteen great Provinces, every Province including many great Cities, which have the Title of *Fû*; and that theſe Cities have many others of the ſecond and third Order, that depend on them, ſome of which are called *Chew*, and others *Hyen*: There are no Cities of the firſt Order, that have not in their Diſtrict a *Hyen*, and ſometimes two, for the Word *Hyen* ſignifies much the ſame as what we call a *Bailywick*.. It is by the *Hyen* that they gather the Taxes, and even diſtinguiſh the Learned; for Example, they ſay, *Bachelor of ſuch a* Hyen. Nevertheleſs, it muſt not be thought that Learning flouriſhes alike in all the Provinces, there being many more Students in ſome than in others. The *Mandarin*, who is at the Head of a whole Province, is called *Fû ywen*. He that governs a *Fû*, is called *Chi fû*: They likewiſe call him *Fû tſun*; that is, *the illuſtrious Perſon of the* Fû, or City of the firſt Order. He who has only the Government of a *Hyen*, has the Title of *Chi hyen*, or *Hyen tſun*. Agreeable to this Subordination, there are in *Kyen chang fû*, one *Chi fû*, and two *Chi hyen*, and in the Capital *Fû*, there is a *Fû ywen*, that is a Viceroy. So that the Monarchical Government is eſtabliſhed not only over the whole Empire, but in every Province, in every *Fû*, and in every little *Hyen*.

Examinations of the Candidates for Degrees.

To return to the Examinations: As ſoon as the young Students are thought capable of paſſing thoſe of the *Mandarins*, they muſt begin with that of the *Chi hyen*, in whoſe Juridiction they were born; for Example, in the Diſtrict of *Nan ching hyen*, which is in the Juriſdiction of *Kyen chang fû*, there are more than eight Hundred, who go to compoſe before the *Chi hyen* of this City. It is this *Mandarin* that gives the Theſis, and examines theſe Compoſitions himſelf, or orders them to be examined in his Tribunal, and who determines which is the beſt: Of the eight hundred Students, there are about ſix hundred named; they ſay then, that they have *Hyen ming*, that is, that they are inſcrib'd to the *Hyen*: There are ſome *Hyen* in which the Number of Students amounts to ſix thouſand.

Theſe ſix hundred muſt afterwards appear at the Examination of the *Chi fû* of *Kyen chang*, who makes a new Choice; and of theſe ſix hundred, there are not above four hundred who have *Fû ming*, that is, who are named for the ſecond Examination. Hitherto they have no Degree in Literature, and therefore are called *Tong ſeng*.

In every Province there is a *Mandarin* who comes from *Pe king*, who is but three Years in his Office; he is called *Hyo tau*, or in the fineſt Provinces, *Hyo ywen*; and is generally a Perſon who hath Intelligence with the great Tribunals of the Empire: Formerly, he gave Preſents underhand, and thoſe very conſiderable, to be choſen; but the preſent Emperor has remedied this Abuſe by very ſevere Orders. He muſt make two Examinations during his three Years: The firſt Examination is called *Swy kau*, the ſecond *Ko kau*; for this purpoſe he is obliged to make a Circuit thro' all the *Fû* of the Province.

Honours which they render to *Confucius*.

As ſoon as the *Hyo tau* arrives in a *Fû*, he goes to pay his reſpects to *Confucius*, whom all the Learned look upon as the Doctor of the Empire: Then he himſelf explains ſome Paſſages in the Claſſick Authors, and the ſucceeding Days examines. When the four hundred *Tong ſeng* of *Nan ching hyen*, * who have *Fû ming*, go to compoſe in the Tribunal of the *Hyo tau* with the other Students, that come from all the *Hyen* which are ſubordinate to that *Fû*, if the Number of them is very great, they are divided into two Companies.

The greateſt Precautions are now uſed, to prevent the *Mandarin*'s knowing the Authors of the Compoſitions; but theſe Precautions are ſometimes rendered vain by the Intrigues of the Parties. The *Hyo tau* nominates but fifteen Perſons, out of the four hundred, for example, that are in a *Hyen*; thoſe who are thus nominated, take the firſt Degree, and are therefore ſaid to enter into Study *Tſin leau hyo*, and are called *Syew tſay*: They then wear the Formalities, which conſiſt of a blue Gown, with a black Border all round it, and a Silver, or Pewter Bird, upon the Top of their Caps: They are no more liable to be baſtonadoed by the Order of the common *Mandarins*, but have a particular Governour, who puniſhes them if they do amiſs. Of the fifteen who are nominated, moſt of them are deſervedly choſen. Sometimes indeed, there is Favour ſhewn; but they who are thus elected, what Protection ſoever they may have, muſt not be without ſome Merit: For if it ſhould ever appear that Favour was the Motive of their Choice, the Envoy of the Court would be ruined both in his Reputation and Fortune.

One

* What I ſay of this *Hyen* muſt be underſtood proportionably of all the others.

One may ſay much the ſame Things concerning the *Tong ſëng* of War: The ſame *Mandarins* who examine for Learning, examine for the Army: Thoſe who are Candidates here, muſt ſhew their Ability in ſhooting with the Bow, and Riding; and if they have before applied themſelves to bodily Exerciſes, which require a great deal of Strength and Vigour, they muſt ſometimes give Proofs of it; for example, by lifting a large Stone, or ſome heavy Burden. But tho' this may be ſerviceable to them, yet it is not altogether eſſential; and to thoſe who have made any progreſs in Learning, they give certain Problems to be ſolved, reſpecting Incampments, and Stratagems of War; which contribute to their Preferment. It is proper to know, that the Warriours as well as the Learned, have their Claſſic Authors, which they alſo call by the Name of *Keng*, They were compoſed purpoſely for their uſe, and treat of the Military Diſcipline. Of the Examinations for War.

The *Hyo tau* is obliged by his Office to make the Tour of his Province, and to aſſemble in every City of the firſt Order, all the *Syew tſay* who are dependant upon it; when, after being informed of their Conduct, he examines their Compoſitions; recompenſes thoſe who have made great Proficiency in their Studies, and puniſhes thoſe whom he convicts of Negligence and Careleſneſs. Sometimes he enters into a Detail, and divides them into ſix Claſſes: The firſt contains a very few, of thoſe who have remarkably diſtinguiſhed themſelves; to whom he gives, as a Reward, a *Taël*, and a Silk Scarf: Thoſe of the ſecond Claſs receive alſo a Silk Scarf, and a ſmall matter of Money: The third Claſs hath neither Reward nor Puniſhment: Thoſe of the fourth receive the Baſtonado, by command of the *Mandarins*: The fifth loſe the Bird with which the Cap is adorned, and become but half *Syew tſay*: Thoſe that have the Misfortune, to be in the ſixth, are entirely degraded; but there are few to whom this happens: In this Examination, one ſhall ſometimes ſee a Man of fifty or ſixty Years of Age baſtonado'd, whilſt his Son, who compoſes with him, receives Applauſe and Rewards: But as to the *Siew tſay*, or Batchelors, they do not receive the Baſtonado for their Compoſitions alone, unleſs there be alſo ſome Complaint made of their Morals and Behaviour. Obligations of the *Hyo tau*.

Every Graduate who does not come to this Triennial Examination, runs the Riſque of being deprived of his Title, and ranked with the common People. There are but two Caſes, in which he may lawfully be abſent; either Sickneſs, or Mourning for the Death of a Parent. The old Graduates, who upon their laſt Examination appeared to be ſuperannuated, are for ever after excuſed from attending theſe Examinations; preſerving nevertheleſs, the Habit, Cap, and all the Prerogatives and Honours of their Degree. Caſes in which the Graduates are excuſed from appearing at the Examinations.

To attain the ſecond Degree, that of *Kyu gin*, they muſt paſs a new Examination called *Chu kau*, which is but once in three Years, in the Capital of every Province of the Empire. All the *Siew tſay* are obliged to attend at it. Two *Mandarins* come Expreſs from the Court, to preſide at this Examination, which is made by the great Officers of the Province, and by ſome other *Mandarins*, as their Aſſiſtants. The firſt of the two *Mandarins* ſent from the Court, is call'd *Ching chu kau*, and muſt be *Han lin*, that is, of the College of the chief Doctors of the Empire: The other is called *Fû chu*. In the Province of *Kyang ſi*, for inſtance, there are at leaſt ten thouſand *Syew tſay*, who are obliged to be at this Examination, and who fail not to attend. Amongſt theſe ten thouſand, the Number of thoſe who are nominated, that is, who obtain the Degree of *Kyu gin*, is no more than ſixty: Their Gown is of a browniſh Colour, with a blue Border four Fingers broad: The Bird upon the Cap is of Gold, or Copper gilt; and the Chief of them has the Title of *Kay ywen*. It is not eaſy to obtain this Degree by corrupting the Judges; and if any Intrigues are carried on for that Deſign, they muſt be managed with great Secrecy, and have their beginning at *Pe king*. Obligation and Order of ſeveral Examinations.

When they arrive at this Degree, they have but one Step more to take, to be Doctors: They muſt go the next Year to *Pe king*, to be examined for the Degree of Doctor; and the Emperor is at the Charge of this firſt Journey: Thoſe who after having paſſed this Examination once, are contented with being *Kyu gin*, either becauſe they are too far advanced in Years, or becauſe they have a moderate Fortune, are excuſed from coming any more to this Examination, which is made at *Pe king* every three Years. Every *Kyu gin* is qualified to bear any Office: Sometimes they obtain Employments merely by Seniority in this Degree; and ſome of them have become Viceroys of Provinces: And as all Offices are beſtow'd in conſideration of the Perſon's Merit, a Student, who is the Son of a Peaſant, has as much Hope of arriving to the Dignity of Viceroy, and even of Miniſter of State, as the Children of Perſons of the firſt Quality.

Finally theſe *Kyu gin*, as ſoon as they have obtained any publick Employment, renounce the Degree of Doctor. But all the *Kyu gin*, that is, Licentiates, who are not in any Office, go every three Years to *Pe king*, as I have ſaid before, to be preſent at the Examination there; which is called the *Imperial Examination*: For the Emperor himſelf gives the ſubject of the Compoſitions, and by the Attention he gives, and the exact Account that is rendered him, is ſuppoſed to be himſelf the Judge of them. The Number of Licentiates who come to this Examination, amounts very often to five or ſix thouſand; and of this Number about three hundred, whoſe Compoſitions are judged the beſt, are advanced to the Degree of Doctor. Sometimes this Degree hath been given but to 150. The three principal ones are called *Tyen tſë men ſëng*, that is, *The Diſciples of the Son of Heaven*: The Chief of theſe is called *Chwang ywen*, the next *Pang ywen*, and the laſt *Tan wha*. From the other Doctors, the Emperor chuſes a certain Number, to whom they give the Title of *Han lin*, that is, Doctors of the firſt Order: The others are called *Tſin ſë*. Of the Imperial Examination.

Who ever can obtain this glorious Title of *Tsin ſe*, either in Literature, or the Army, may look upon himſelf as a Man firmly ſettled, and needs not fear Want: For, beſides that he receives an infinite Number of Preſents from his Relations and Friends, he is in a fair Way to be employed in the moſt important Poſts of the Empire, and every body courts his Protection: His Friends and Relations never fail to erect, in their City, magnificent triumphal Arches to his Honour, on which they inſcribe his Name, the Place where, and the Time when he received his Degree.

The Number and Goodneſs of Books under the Emperor *Kang hi.*

The late Emperor *Kang hi*, towards the latter end of his Reign, obſerved that there were not ſo many new Books printed as uſual; and thoſe which were publiſhed, had not that degree of Perfection he could have wiſh'd, for the Glory of his Reign, and which might make them worthy to be tranſmitted to Poſterity: He perceived that theſe chief Doctors of the Empire, enjoying quietly the Rank to which they were raiſed, and the Reputation for Learning which they had obtained, neglected their Studies, in expectation of gainful Employments. To remedy this Negligence, as ſoon as the Examination for Doctors was ended, he took upon himſelf, contrary to cuſtom, to examine theſe chief Doctors, who ſo piqued themſelves upon being Judges and Examiners of others. This Examination gave great Alarm, and was followed by a Judgment ſtill more ſurpriſing: For ſeveral of theſe chief Doctors were ſhamefully degraded, and ſent back to their own Provinces. The Dread of ſuch another Examination, keeps thoſe Chief of the Learned, cloſe to their Studies. The Emperor prided himſelf upon this extraordinary Examination, becauſe one of the moſt learned Men of the Court, who was employed in looking over the Compoſitions, agreed exactly with him in his Judgment, condemning all the ſame that his Majeſty had rejected, excepting one Piece, which the *Mandarin* judged of a doubtful Merit.

He remedies this Negligence.

Compariſon of the Degrees taken by the Learned in *China*, with thoſe taken by the Learned in *Europe*.

It appears from what I have mentioned, that the Compariſon that has been made between theſe three Degrees, which diſtinguiſh the Learned in *China*, and the Batchelors, Licentiates, and Doctors of *Europe*, is not altogether juſt. 1ſt. Becauſe theſe Names in *Europe*, are known ſcarcely any where but in Univerſities and Colleges; and the Licentiates have no greater Acceſs than others to People of Faſhion; whereas here, theſe three Degrees comprehend all the Nobility and polite People of *China*; and furniſh almoſt all the *Mandarins*, except ſome few *Tartars*. 2d. Becauſe in *Europe*, a conſiderable Progreſs in the ſpeculative Sciences, and an exact Knowledge of Philoſophy and Theology, is requiſite in order to be made a Doctor; whereas in *China*, nothing more is required than Eloquence, and the Knowledge of their Hiſtory and Laws.

Father *Dentrecolles*'s Researches on this Subject.

To give a yet more perfect Idea, of the great Care taken by the *Chineſe* to form their Youth, and to make the Sciences flouriſh in their Empire, I ſhall inſert here ſeveral Extracts of *Chineſe* Books, which treat of their Eſtabliſhment of the publick Schools. It was Father *Dentrecolles* who made this curious Enquiry, and communicated it to me. There can be no better Means of informing Ourſelves concerning *China*, than by *China* itſelf: For we are ſure to come at a true Knowledge of the Genius and Cuſtoms of that Nation, if we purſue this Method.

Extract of a Chineſe *Book, entitled, The Art of making a People Happy, by eſtabliſhing public Schools.*

I HYO,

Seminaries of Education in *China*.

ANTIENTLY, in *China* a Place called *Shu*, was alotted for a certain Number of Families; and another called *Tſyang*, for a larger Diſtrict. Theſe two Places were Seminaries for educating the Youth of the Empire, and forming them to the Sciences. The Literati of the moſt conſpicuous Merit, were compleated in the Academy of *Tſyang*. The Country Schools produced thoſe Geniuſes that are qualified for Perfection in the Sciences. And to this Day, they whoſe Knowledge has gain'd them Admittance into the Hall of *Confucius*, have begun by the loweſt Exerciſes of the young Students.

By whom and when inſtituted.

The Emperor *Hong vû* Founder of the preceding Dynaſty of *Ming*, being perſuaded of how much Importance to his State it was, to aid and encourage Youth to Literature; in the ſecond Year of his Reign ordained, that publick Schools ſhould be built in all the Cities of the 1ſt. 2d. and 3d. Rank. And ſix Years after, that he might make the Benefit more general, he founded Schools for the Country. His Order addreſt to the *Mandarins* of the reſpective Provinces was in theſe Terms:

"At preſent we ſee at Court, and thro' all the Cities, Schools erected for teaching the Sci-
"ences. Our Intention is, that the People in the Country ſhould likewiſe ſhare in theſe great
"Advantages, and in that wonderful Change which Study, no doubt, will produce among our
"Subjects. For this effect, you the *Mandarins* are to cauſe Schools to be built in the Coun-
"try, and to take care to furniſh them with able Maſters. Theſe Maſters being cloathed with
"Authority, and Men of Merit, every one in the Empire will be willing that Literature
"ſhould become the firſt and chiefeſt Employment of our Youth, and that they endeavour to
"excel in it."

Thus

Thus after the Reign of the Oriental *Tartars*, Learning began to revive under the laſt Dynaſty. I ſhall firſt ſpeak of the Schools in the Country. If 25 Families require one of them, we ſhall find that the Diſtrict of a City of the third Order, will require a hundred, yet the Royal Appointments for the Profeſſors, are ſufficient only for thoſe of two Villages. How ſhall we remedy this? My Thoughts are as follows.

Our Schools at preſent, I mean the Country Schools, are a good deal different from what thoſe named *Shu* or *Tſyang* were formerly. Our Anceſtors had the Subjects of their Studies regulated, and the manner of teaching in all Schools was uniform. Children began to ſtudy at eight Years of Age, at which time they read the [*] *Kin tſe* to inſtruct them in Chronology. And the Book of the five Parts of the Empire, for Geography.

Method of ſtudying in them.

They then were taught Arithmetic, and to inſtruct them in their private Deportment, made to read, the Manner in which they ought to behave to a Father, a Mother, their Relations and Domeſtics; and in their Public; their Behaviour to Magiſtrates, to Seniors, and to their Equals. Such were the Books that were put into the Hands of the Youth, in the lower Form or the *Syau hyo*.

At the Age of 15, they paſt thro' the higher Sciences, or *Ta hyo*; they learned all the Paſſages, by which the Books of our ancient Sages are become ſo valuable; the Rites and Ceremonies of the Empire, with what ever relates to Princes and Magiſtrates; whatever forms a Man of Honour, and a Polititian; in ſhort, what ever relates to good Government in general.

At firſt they applied themſelves to the eaſieſt Studies, and when they were Maſters of the Rudiments, they advanced, by inſenſible Degrees, to higher Attainments; till at the end of a certain Number of Years, they became very able Men. It was in the Schools of the reſpective Diſtricts, that they were thus form'd by little and little. At laſt the Students of different Places or *Shû*, were tranſplanted into the *Tſyang* or common School of the Diſtrict; and they there compleated themſelves by Conferences, by the Lectures of the firſt Maſters, and by a mutual Emulation.

Virtue, a Science.

Theſe excellent Methods new modell'd the Wit, the Underſtanding, and in ſhort, the whole of the Man. Virtue, thus as it were becoming a Science, renders Multitudes happy; and hence it was, before they were aware, that the ſo much deſired Change was of a ſudden wrought among all the Members of the State, ſo as to render the whole Empire perfect.

Its great Effects.

At preſent, the Children of Men of Fortune and Quality, have the means of Studying, without uſing them; and the Poor are deſtitute of them who moſt wiſh for them. When the Parents are Great and Rich, and deſign to beſtow a liberal Education upon their Children, they take a Tutor into their Houſes, where they aſſign him an Apartment; nor will their Pride ſuffer them to allow the Children of their poor Neighbours, to reap any Benefit by his Leſſons. And from hence it is, that the wiſe Regulations for public Schools, either for City or Country, are much neglected.

Diſadvantages and Abuſes in Study.

The *Mandarins* know well enough, how much the Manners of the Age require to be reformed; but one would think, that they did not look upon this as a very preſſing Affair. The true Obſtacle is, that they want the neceſſary Aſſiſtances, to build and endow theſe Schools in the Country. Thus, that proper and uſeful Deſign is laid aſide; and hence the Doctrines of our Claſſic Books are not practiſed; ſo that the good Cuſtoms of our Anceſtors daily decay, and in time will be entirely ruined. Let us prevent this Misfortune.

Means of removing them.

What I am going now to propoſe, appears to me of Conſequence, for the effectual Re-eſtabliſhment of theſe Schools. Let the Literati of Fortunes, and the rich People who are in Poſts, make it their Pleaſure to unite; and each in his own Country promote this noble Undertaking. Let the *Mandarin* of the Place, put himſelf at their Head; after which, where will be the Difficulty of erecting public Buildings for Learning? It ought likewiſe to be conſidered, that theſe Schools are principally opened for the Children of poor People, who, without ſuch Helps, can make no Progreſs in Letters.

By theſe Methods young People, however poor, if their Genius leads them to Learning, may give themſelves up intirely to it. Miſery commonly prevails moſt in the Country. Cities conſiſt chiefly of Merchants, Tradeſmen, Graduates, and People who either have been in Imployments, or live nobly. In the Country, moſt of the Inhabitants either labour or cultivate the Ground, keep Flocks, or are imployed in ruſtick Labours.

Method of making a Proviſion for a School.

A Computation muſt be made how many poor People there are in the Diſtrict of a City, for inſtance, of the third Order, and how many rich; upon this Computation the Plan of a School muſt be formed. When it is known how many large Burroughs, and Places frequented either by the Commerce, or by the Fairs held in them, are without the City, and how many Habitations and Houſes are joining to each other; one may judge from thence how many Schools there ought to be. As for ſingle Houſes diſperſed up and down, if the Inhabitants of them have a mind that their Children ſhould ſtudy, they muſt even draw nearer the School, and provide their Children Places in it.

Plan of it.

The Form and Order in which I would have ſuch a School built, is as follows; The Building ſhould have firſt a ſpacious Entry; and over the Gate ſhould be written in large Characters this Inſcription, *I HYO*, that is, *The College of Piety*. Laſtly, the whole Ground neceſſary, muſt be ſurrounded with a good Wall; that the Students, may not have the Liberty of going out, or other People of coming in.

* A Cycle of Time by a Calendar of 60 Years.

After

After the Gate and firſt Court, there muſt be a Hall for the *Teng*, Aſſemblies or Leſſons, adorned with three Ranges of Pillars; and at a juſt Diſtance a ſecond Hall, where ſhall be placed the Picture of our moſt Wiſe and Ancient Maſter, that the Student may come every Morning and Evening and honour him in that Quality. Two Lodgings are to be built at the Side of this Hall. The Profeſſor is to live in the one, and the other is to ſerve for receiving Viſits; beſides a Warderobe is to be built where the Moveables of the Houſe are to be kept. The Kitchen may be on the Eaſt, and an open Space may be reſerved in form of a Garden. The Building being once finiſhed, it may be furniſhed with Stools, Tables, Arm-chairs, Porcelain and Hangings; in ſhort, with every thing that is neceſſary. All this will require a good deal of Expence, but the People of Quality are to ſupply it by voluntary Contributions. He who is the principal Superintendant of the School, is to chuſe for the Stewart of the Houſe, an aged, wiſe, and virtuous Man.

Qualifications of Maſters.

As for the Profeſſor, the choice muſt fall upon a Man of an unblemiſh'd Reputation, full of Probity, and with Talents both to inſtruct and improve Youth; provided he is poſſeſt of ſuch Qualities, no matter for his Riches. He muſt be preſented to the *Mandarin* of the Place, who is to examine him and to judge of his Abilities. The School is then to be opened with Solemnity, and the Youth muſt have Notice to be preſent, and be exhorted to be ſubmiſſive to him.

Duties.

The Scholars are to acknowledge their Maſter by the Reverence due to his Quality, and they may make a Preſent to him, tho' he cannot exact one from them: However that is an ancient Cuſtom. *Wen hong*, famous in the Province of *Se Chwen*, when he aſſembled the Youth of the Country every Day to be inſtructed, introduced the Cuſtom of offering ſomething to the Maſter.

It appears to me that this Practice ought to be kept up: And that none ſhould grudge a ſmall Expence, eſpecially when it is well placed. It helps a poor Profeſſor, ſuch as moſt of theſe Maſters are, to paſs his life eaſily, and to aſſiſt his Family, from which he is ſometimes at a good Diſtance.

Indeed, he ought rather to have a regular Appointment to truſt to; for which reaſon in founding a School, a certain Extent of Land ſhould be purchaſed, whoſe Revenue ſhould be apply'd to the Payment of the Maſter and Officers of the Houſe.

and Exerciſes of the Students.

He is regularly to give out the common Exerciſes of their Studies. In the Morning he is to make them recite by heart the Paſſage of the Book which had been preſcribed as a Leſſon the Night before; he is then to give out a new one, and to proportion it to the Capacity of the Scholar. It is of Importance that he pronounces the Letters in a diſtinct clear Voice, giving each its full Emphaſis. Beſides, in Reading he is to mark the different Pauſes, where the Senſe of the Period is more or leſs compleat.

After the Scholars have breakfaſted they are to apply to Writing. The Maſter in ſetting their Copies ought to form every Letter according to the Number of Strokes, and the Model in the laſt amended *Chyang Yun*. He is to guide the Pencil, ſo that the Letter may have its exact Figure and Beauty; and by theſe Copies the Scholar is to write.

Moreover, tho' the Buſineſs here is to know how to manage the Pencil, it muſt not be imagin'd that this Art is learn'd in Haſte, or at Random, or that it is an eaſy Matter to form a well proportion'd Letter. It is neceſſary in the Beginning to accuſtom the Scholar to be exact, and to labour to attain to Perfection on that Head.

When the Copy is finiſh'd, every Scholar ought to bring his Writing to the Maſter, who is to run it over, and to mark the faireſt Letters with a little Circle, and to mark with a Daſh thoſe that are faulty, that they may learn to correct them another Time.

When Books are to be explain'd, the Maſter is to begin by briefly ſumming up the Subject of the Chapter to be explain'd. Then taking it by Parts he is to give; 1. The proper Signification of each Character. 2. The Senſe of the whole Period. Above all Things it is neceſſary that the Maſters convey clear and preciſe Ideas, and ſuch as may continue diſtinctly upon the Memories of the Children.

When the Explication is over, he is to call each of the Students, and to make them paſs by his Table in Silence, that the Awe of him may be better imprinted on their Minds. Next Day, before he proceeds to a new Explication, he muſt take an Account of the foregoing. The paraphraſes of the learned *Chang ko laû*, is the Work that can beſt inſtruct the Scholar in the true ſenſe of claſſic Books, which are there explained very clearly even to the leaſt Letter.

The Scholars Exerciſes in the Afternoon.

When the Hour of Explication is over it is commonly Mid-day, and then they go to Dinner; after Dinner, as in the Morning, the Exerciſes begin by a recital of the preſcrib'd Leſſon, after which a new one is given out. Then they are to fall to the Exerciſe of *Tſo twi* (†) the ſubject of *Twi tſe* is propoſed, which ought to be more or leſs lengthened, according to the Progreſs the Scholar has made.

But before this Work they receive a Book to read, which contains many Models of theſe Sort of Compoſitions, and inſtructing them to know in what Senſe the Words and Characters muſt to be taken, and how they ought to be placed according to the different Accents, that they may receive the neceſſary Cadence. By exerciſing themſelves in theſe Works, their Style may

(†) Theſe *Twi* conſiſt of ſome Words and Phraſes, that have a kind of Relation to one another, making an imperfect Verſification, or Blank Verſe,

may be formed to Petitions, Ordinances, Letters and other Compoſitions, where the familiar Style cannot have Place.

Every Morning and Evening, when the Scholars enter and leave the School, they ought to preſent themſelves before the Picture of the Ancient Maſter (†) *Syen tſë*, and to do him Reverence. When they come home, they ought to make the ſame Reverence to their Parents and to the Aged. (*) Theſe are the Duties of Civility to which young Perſons ought to be formed, in order, that both at home and abroad, they may acquire that Air of Politeneſs ſo ſuitable to the Literati. Duties of Civility in the Students.

The Leſſons they have got by heart in five Days, they ought to repeat upon the ſixth; on which Day they are to be preſcrib'd no new Taſk, but are to conſider all theſe Leſſons and reduce them to writing, without the help of a Book. Such as do it faultily, ought to be puniſhed. Theſe Days of Repetition are the ſame thing to the Students, as the great Examinations are to the Literati.

But the principal Study of Youth ought to be the Eſteem, Love and Practice of Virtue; to know, to combat, and to vanquiſh their own Failings; to reform, and to work a thorough Change upon their Natures: Theſe are the grand Studies. And, that none may be deceiv'd in the Meaning of theſe general Terms, it is as follows. A young Man, at home, muſt be perfectly ſubmiſſive, and abroad, perfectly compos'd. Does he meet one of greater Age or Quality? Let him ſhew a great deal of Reſpect: Is he among his Companions and Equals? Let him win them by his Modeſty, and a genteel Complaiſance; let no haughty Air, or any Negligence of Manners be ſeen in his Deportment, and no Expreſſions of Ill-nature be heard in his Talk. Let Anger never make any alteration in his Countenance; and Sincerity, Honeſty, and Uprightneſs always prevail, in his dealings among Men, and in his Commerce in the World. This is actually to reform and to perfect one's ſelf. Virtue, a neceſſary Study for Youth, as is the Uprightneſs of Heart and Mind.

Our ‡ *I King* informs us, that to endeavour to correct thoſe who know not the Ways of Juſtice, and have gone aſtray, is the buſineſs of a wiſe Man. This Text acquaints us that as Youth is a Time of Ignorance; ſo the great Science in which Youth ſhould be educated, is the Science of an upright Heart and a diſintereſted Mind, which are directly oppoſite to and diſtant from falſe Sects and dangerous Maxims. What excellent Subjects would not ſuch an Education form! and how worthy of our Sages, would ſuch an Exerciſe be! What then can one think of a Maſter, who neglecting to reform his Pupils from the Errors and Corruptions of the Age, applies all his cares to burthen their Memory with a Load of uſeleſs Leſſons? Unacountable Abuſe!

This Diſorder might be reform'd, if the *Mandarins*, who are the ‖ Paſtors as well as the Governors of the People committed to their Charge, would rightly conſider it. As for inſtance, when Buſineſs calls them, as it frequently does, into the Country, where they are oblig'd to Viſit ſeveral different Places of their Diſtrict, if they would take the Trouble to viſit the Schools, to obſerve the Progreſs of the Scholars and the Method of the Teachers; and beſtow ſome Mark of Diſtinction upon the fineſt Capacities among the former, and of Liberality upon the moſt painful and diligent among the Latter; What good Conſequences would not attend this? The Fathers, the Mothers, and the elder Brothers, when they knew of a *Mandarin*'s coming, would ſpur their Children or younger Brothers up to ſtudy. And the Maſter, after ſuch an Honour, would have a great deal more Zeal and Authority to make himſelf heard and obey'd; and thereby form Pupils diſtinguiſh'd both by Learning and Virtue. How attainable.

REMARKS on the ſame SUBJECT.

THE I hyo, *or Schools founded and endowed by the Liberality of the Prince*, Mandarins, *or other wealthy People zealous for the public Good, as far as I can learn, are pretty rare in* China; *but the common* Hyo *or Schools are ſo frequent, that there is ſcarce a Village without at leaſt one. And a young Man who has not ſtudied, is a living Monument of the extream Poverty of his Parents.* Public Schools rare in China.

It is a Proverb in China; *There are more Maſters than Scholars, and more Phyſicians than Patients.*

Teaching is the Employment of all the numerous Crowds of poor Literati; for as the greateſt Honours and the higheſt Mandarinate is attainable by Letters, there is not a Family that does not make one of the Children ſtudy, in hopes that he may ſucceed as well as others; but as they are frequently diſappointed, they at laſt find themſelves reduc'd to the Neceſſity of Teaching. Teaching, the buſineſs of Poor Literati.

Schoolmaſters often to enlarge their Income, make up a ſmall Collection of Noſtrums, *and thus act in the double Capacity of Schoolmaſter and Phyſician. Or elſe, they betake themſelves to the latter, when Age has incapacitated them for the former; ſo that all of a ſudden they become old Phyſicians.*

The Literati who teach, if they have Genius, learn at the ſame time; that they may attain a higher Degree. For, as ſoon as in the Examinations they become Syew tſay *or Doctors, however poor they were before, they inſtantly emerge from their Miſery. All their Kindred contributes to their Subſiſtence; they have a Right to demand Favours from the* Mandarins; *and are in hopes to become*

(†) *Confucius.*
(*) This is what the *Chineſe* call *Tſo yé.*
(‡) Their oldeſt Canonical Book.

(‖) The *Chineſe* Word is *Mû tſay*: *Mû* ſignifying *Paſtor*, and *tſay* ſignifying *Governor*.

one themselves within a certain Number of Years. If they repair to Court, and there get to be Preceptor to some Mandarin's *or great Man's Son, their Advancement is yet more quick and more sure: This is a Course that many of them take.*

Respect of the *Chinese* for their Preceptors.

The Quality of Master, or Syen seng, *is never effaced with respect to the Scholar. He, (says the Proverb) who has been once look'd upon as* Master, *ought all the rest of his Life to be look'd upon as* Father. *It undoubtedly was upon this Maxim that the famous Minister of State,* Paul Syu, *the great Protector of our Holy Religion, put himself his and whole Family into deep Mourning, as if it had been for his own Father, when he heard of the Death of the Missionary who had instructed and baptised him.*

Upon these Principles too, whenever the Scholars become Mandarins, *their Master, or, in his room, his Sons, have a Right to visit them, and to demand a mark of Acknowledgment, which is never denied. Even a Viceroy, in Presence of the great* Mandarins *of his Province, will yield, without any Scruple, the first Place to the* Syen seng, *who had given him his earliest Instructions; tho' perhaps he lives poor, and in some Village, while his Pupil mounts to the highest Distinction. This is the Foundation of the great Honours that even Emperors pay to* Confucius, *who is the first* Syen seng *of the Empire.*

The Chinese *Authors very much extoll the Office of a Schoolmaster to Youth. It is, (says one of their Sages) the most compleat and the most important Employment; for the good or bad Fortune of a Family depends upon the Education of the Children, and the Faults of the Scholars affect the Character of the Master.*

The following Passage is contained in a pretty Modern Author, approved of by two of the first Doctors about Court. "*To apply to the Education of Youth is a very high Point of the Virtue* Te kyi ta: *Will the Creator of the Universe fail one Day to reward it?* Tsau we ngan te pu me yew?" *The same Author has several Observations which I shall take notice of,* viz.

First OBSERVATION.

IT is wrong to shew Contempt, as People sometimes do, for those who have taught us the first Elements. The Pains they take are very great, and incomparably more discouraging, than those required in directing the Studies of such as are more advanced.

Diseases incident to School-masters.

REMARK.] *In reality, we see a great many Schoolmasters who become asthmatic and consumptive, by being obliged both to study and to teach; tho' their Entertainment is better than they can have at their own Houses; the Parents of their Scholars providing them with all Necessaries. Besides, the continual Bawling either of the Master or the Scholars is uneasy; for the* Chinese *learn their Books by reciting them aloud, and are surpris'd to see us study without opening our Lips, or using any Motion; they accompanying always the Sound of their Voice with a slight Motion of the Body, or at least of the Head.*

Second OBSERVATION.

Bad Choice of Masters to what owing.

A few People dwell together, that they may be near the Master who teaches their Children; and because they are not in a Condition to be at Expences, any of the Literati serves their turn; thus the Generality of Masters are very ignorant.

REMARK.] *They are, however, good for somewhat; for they have a Method of teaching certain Books. Besides, they shew the Scholars how, and when to make a handsome Reverence; to give and take a Dish of Tea genteely; to contract a certain Air in his walking, the Manner of his Bonnet, and the handling of his Fan, which distinguishes the* Chinese *Students.*

Third OBSERVATION.

Particular Duty of a Master.

He commends the Practice of a certain Professor, who always enquired of the Parents of his Scholars, whether they designed to compleat the Education of their Children as Scholars, or if they intended them only for Merchants or Tradesmen, such as themselves, that he might adapt his Lessons to their several Views, and his Scholars neither lose their Time nor he his Pains.

Method of Educating Poor Children.

REMARK.] *The Children of poor People are commonly assisted in quickly procuring a small Stock of Characters, for writing their Accounts, by means of a Book, where the most ordinary Occurrences of Life are coarsely drawn, and below each Figure is the Character or Name of the Thing represented.*

The *Chinese* curious in founding the Inclinations.

The Chinese, *for their Diversion, commonly sound the Inclinations of their Children. Whenever they can use their Hands, they lay before them a Book, a Ballance, and Arms; and according to the Choice of the Child, they judge* (A) *him born with a Genius for Learning, Trade, or War.*

Fourth OBSERVATION.

The Capacity of the Scholar is to be consulted, and it is not to be over-loaded with Study. Tho'

(A) This Custom has very little Foundation in Reason. The *Choice of the Children* probably will fix upon what most attracts their Eyes. Perhaps it may only prevail among the lower Rank of People, who we find by *Du Halde*'s Accounts in other Places of this Work are as much addicted to Superstitions as any in the World.

Tho' they could learn 200 Characters in a Day, teach them but 100; otherwiſe you will diſcourage them. Do not puſh them on to too hard Taſks, for that is to make them do amiſs. Capacities of Children to be conſulted.

REMARK.] *As to the Memory of the* Chineſe, *ſays Father* Dentricolles, *I have been more than once ſurprized, to hear the little Chriſtians about ſeven or eight Years of Age, repeat pretty long Books from one End to the other. Science in* China, *conſiſts principally in the Exerciſe of the Memory; and in committing to it many Books. A* Mandarin, *one Day ſeeing my ſmall* European *Library, whiſpered to another* Mandarin, Do you think that he can repeat ſome of theſe Books to us? *Theſe Gentlemen frequently enquired of us, by what Secrets they might attain a happy Memory. I believe a great many ruin theirs by their Exceſs at firſt ſetting out upon their Studies.* Prodigious Memory of the *Chineſe*.

Fifth OBSERVATION.

Above all things young People muſt be prohibited from reading Romances, Comedies, Verſes, or obſcene Songs; theſe ſort of Books ſoften and corrupt the Heart inſenſibly, and contribute to the Loſs of good Manners. It is a ſhameful Thing ever to have read them with Pleaſure; a bad Diſcourſe, if it enters into the Ear of a young Scholar, remains, all his Life after, in his Heart. Books prohibited to Young Children.

REMARK.] *The Emperor* Kang hi *prohibited the Sale of Books that are contrary to good Manners, ſuch as certain Romances capable to corrupt Youth. The* Mandarins *inſpect the Shops of the Bookſellers, who, for all that, do not ſtick to ſell them privately.*

Extract of a Treatiſe upon the ſame Subject, made by Chu hi, *one of the moſt celebrated Doctors in* China, *who lived under the Nineteenth Dynaſty called* Seng.

CHU HI begins with pointing out the true End of Study, which is Virtue: To this it is, ſays he, that a Scholar ought to apply all his Forces; in the ſame Manner as he who draws a Bow, aims ſtraight at the Mark, and fears nothing ſo much as to ſhoot wide. To learn Children Characters, to make them repeat whole Books, and to give them an outward Air of Politeneſs, without ever troubling them with any Endeavours to reform their Manners, is generally what is called Affection for Children; but at the bottom it is hating them: Parents may perhaps be very well ſatisfied with ſuch a Maſter; but do not ſuperior Beings, without our perceiving it, keep an Account of ſo criminal a Negligence, to puniſh it in due Time? Conſequence of the Education of Youth.

The famous *Hyu*, when he was a little Scholar, aſked one Day of his Maſter, *What was the End of his Studies?* The Latter anſwer'd, *That he might riſe to the honourable Degree of* Syew ſay, *or* Doctor. *What*, reply'd the young *Hyu*, *is there nothing more propoſed?* The Maſter immediately perceived the elevated Views of the Child, and went to his Parents; *Your Son*, ſaid he, *has a Soul greater than ordinary; ſo promiſing a Scholar requires a more able Maſter than I am; take care to provide one for him.* The End of Study.

At preſent, when we ſay that a Man can, if he will, become as virtuous as our firſt Emperors *Yau* and *Shun*, it is look'd upon as a Paradox; the Difficulty diſcourages to ſucceed. But does any renounce the Goods of Fortune, becauſe of the Pain that attends the acquiring of them? If young Men are commonly entertain'd with the Example of our antient Sages, and if they are accuſtomed frequently to think of them, they will become what they were. It is in virtue of ſuch an Education that a Maſter is called a ſecond Father; but a Maſter ought to remember, that as a Workman is employ'd becauſe of his Skill, ſo when he is charged with the Education of a Youth, it requires all his Cares and Application. Another of Government.

The Advice given by an Emperor upon his Death-bed to his Succeſſor, ſhould be inculcated among Youth: " Never ſay this or that Fault is a ſlight one, therefore I will indulge my ſelf in " it; or, this Act of Virtue is inconſiderable, therefore let me omit it."

Youth is averſe to Conſtraint; they therefore ought to be inſtructed in ſuch a Manner as not to diſcourage them. If the Bundle of Thorns which is wrapp'd round the young Tree, to defend it from Cattle, is too thick, and binds it too hard, it cruſhes it. Inſtructions and Reprimands ſhould come like the vernal Winds and Rains, whoſe Influence promotes the gentle Growth of the Plants. A Maxim in Education illuſtrated.

Leſſons and Precepts formerly were in Verſe, and in Form of Songs, that they might enter more eaſily into the Minds of Children, and ſerve for Diverſions adapted to their Age, thereby making them inſenſible of the Toil of Studying. Our antient Kings had introduced that Method of Teaching: We think that there is little in it; but it is of very great Importance. This Method is alter'd; do Things go better? Account of Antient Leſſons and Precepts.

Chu hi deſcends into ſeveral other little Details: " When Children, ſays he, repeat their " Leſſons, cauſe them to do it in ſuch a Manner, that they may have printed on their

" Minds

" Minds, what they pronounce with their Lips: ſay nothing to them that can be conſtrued " to favour (*) falſe Sects: Take Care to give them an Antidote againſt that Poiſon." He then adviſes to give them Rewards, which ought to be done the firſt and fifteenth of every Month: Theſe Rewards ſhould conſiſt of Pencils and Paper for Writing.

Chu hi ſpeaks next of the long Vacation which begins at the twentieth of the laſt Month of the *Chineſe* Year, and continues to the twentieth or thereabouts of the (†) firſt Month. This long Vacation is preceded by a general Examination of the Scholars; now excepting this there are but few in the Courſe of the Year; the few that are fall on the Feaſts, and other *Chineſe* Holidays in different Months. The Birth-Day of the *Syen ſeng*, or the Profeſſor, is another Feaſt for the Scholars, who that Day make him their Preſents of Congratulation. The Evening Claſs ends every Day by a ſhort Hiſtory. This Practice is very commendable. At laſt, before the Scholars are diſmiſs'd, a ſmall varniſh'd Board is expoſed, which contains an uſeful Inſtruction in the Commerce of Life in four Verſes; theſe every one tranſcribes, and reads three Times with a loud Voice: Then the School breaks up for that Day.

And of the *Chineſe* Holidays for Schools.

Chu hi has an entire Chapter upon the Care with which young Students ought to ſhun, 1. Too many Engagements, 2. Play, 3. Wine, 4. Gallantry, 5. A ſoft and effeminate Life. He then paſſes to many *Ko ſi*, that is to ſay, Things to be lamented, with reſpect to the Neglect of Studying: *viz.*

Faults to be ſhunn'd.

1. Hiſtory informs us, that formerly the Paſſion for Study was ſo great, that a poor Man reduced to dig the Earth for his Livelihood, carried his Book to the Field with him, that he might ſnatch a leiſure Moment for Study, amidſt his hard Toils. What matter of Shame is this to thoſe who live at their eaſe, and have all the Conveniencies of Studying, yet feel no Ardour for it?

and to be lamented.

2. Our Anceſtors went cheerfully a great Way to ſearch out a Maſter: Now-a-days we have Maſters at hand, and yet neglect to profit by them.

3. Formerly, Men were oblig'd to be at the prodigious Pains of tranſcribing whole Books; yet they willingly underwent the Labour; but at preſent, tho' by means of the fine Art of Printing, the Bookſellers Shops and Libraries are overſtock'd with Books, Perſons neglect to uſe them.

4. For want of Explanation, People were formerly oblig'd to ſpend three Years upon the Study of one Book; and were thirty Years in underſtanding the Canonical Books. At Preſent, the Labours of the Learned have rendered all theſe Studies attainable in the Flower of a Man's Age; yet we ſee Perſons ſpending the Bloom of their Life in Idleneſs and Indolence.

5. How many unhappy Perſons are born deaf and blind? We bewail their Misfortune, and juſtly. Yet, when young Men in the free Exerciſe of their Senſes, and with a lively, penetrating Underſtanding, abuſe theſe precious Gifts; what worſe could befal them, tho' they were depriv'd of both Eyes and Ears?

6. What Age or Condition of Life is exempted from Pain? Yet a young Fellow free from all Trouble or Hardſhip, ſhuns a ſlight Pain, ſuch as that of reading, while his Father, perhaps, is earning a Livelihood for him with the Sweat of his Brows.

7. How many People born to humble and mean Imployments are ſo unhappy as to be ignorant even of the Names of our Canonical Books, *Shi* and *Li?* Ye alſo, Young Gentlemen, Sons of the Literati, and of the Doctors, ye place not the Glory of a Man of Learning, as your Fathers did, in the Knowledge of Books, but in clothing yourſelves in Silk, and in aſſuming great Airs; without minding that by your Ignorance you will ſink your Family into Obſcurity.

8. Thoſe who lived in the firſt times wanted Places, where they might, apart from Hurry and Noiſe, read and compoſe; but now there are Edifices built on purpoſe, in Cities, in the Country, where Maſters invite and wait upon Scholars; yet theſe Advantages are ſlighted, Men are amuſed with Trifles, and are as vain as Women in their Ornaments and Dreſſes, both for the Body and Head; and yet they affect the Name of Literati, and without bluſhing allow People to give them the Title of Doctor.

9. All the Duties of civil Life are circumſtantially ſet down in Books; yet young Men neglect to learn them; having no Taſte, and ſhewing no Ardour for any thing, but vain Amuſements: And thus the fine Leſſons of Morality periſh and are uſeleſs. In ſhort, an ignorant Man, inſenſible of his own, is not a Degree above the moſt ſtupid Beaſts.

REMARK.] *We have ſeen above, that Children, when they firſt begin to Study, have a Story proper to encourage them to read, to open their Genius, and to animate them to Virtue, explained to them every Day; I ſhall give ſome of the little Hiſtories, which will let the reader into a Taſte of the* Chineſe *Learning, and their Induſtry in the Education of Youth. Theſe different Paſſages of Hiſtory are collected into one Volume. Some of them reach as far back as the firſt times of the Empire: Moſt of them are of the antient Dynaſties: And only three of them are of the latter Ages. At the Top of every Page of the Book is a kind of Print, wherein the Story is repreſented, doubtleſs, to fix it in the Imaginations of the Children and to aſſiſt their Memories. They take care to write the Name and Sirname of the Perſon mention'd, the Place of his Birth, and under what Reign he lived.*

(*) *Chu hi*, under the Reign of the *Song*, was a profeſs'd Enemy to the modern idolatrous Sects, who oppos'd the primitive Literary Sects.

† The Beginning of the *Chineſe* Year is the Time of their great Rejoicings, which continue till ſome Days after the Feaſt of Lanthorns; this always happens upon the fifteenth of the firſt Moon.

Extract

Extract of a Chineſe *Book, containing a Collection of Stories that they read to Children.*

REMOTE as the *Chineſe* Antiquities are, the Author cannot go much farther back than he does in the beginning of this Work, where he ſpeaks of the Piety of *Shun*. This *Shun* recommended himſelf by an abſolute Submiſſion to very rigorous Parents. The Emperor *Yau*, informed of his Piety, excluded his own Children from the Throne, becauſe he thought they wanted Virtues to deſerve it, in favour of *Shun* who was a poor Labourer. Examples of Stories read to Children. Example 1.

2. A good Old Man, under the Dynaſty of the *Chew*, had a Son about 70 Years of Age, who, that he might divert his Father, and baniſh from him the Ideas of his Infirmities, counterfeited the Part of a young Child before him, by putting on a Dreſs of different Colours, and imitating Children in their Plays and Cries, jumping about him, ſtumbling deſignedly, and rolling about on the Ground; being ſatisfied if he could make the old Man laugh, for whom he likewiſe provided all the Neceſſaries of Life. Example 2.

3. Under the ſecond Reign of the *Han*, a young Child called *Whang hyang*, having loſt his Mother when he was but 9 Years of Age, had almoſt died of Grief. He however redoubled his Affection for his Father. In the Summer time he, a long time every Day, fann'd the Bolſter and Mattreſs upon which his Father was to lie: And during the Winter he always lay down in the Bed before his Father, that he might warm the Place of the Bed in which his Father was to ſleep. The *Mandarin* of the Country hearing of the tender Concern of the young Child, was ſo charm'd with it, that he cauſed a public and a laſting Monument of this filial Piety to be erected, to excite Youth to excel therein. Example 3.

4. In the Times of the Emperors *Tſin*, another Child about 8 Years of Age, whoſe Name was *U mwen*, gave a yet greater Proof of filial Tenderneſs. His Parents were ſo poor, that they could not even command a Coverlet to defend them in the Summer from the Flies, which at that time are ſo troubleſome in Houſes. The young *U mwen* ſtript himſelf naked to the Waiſt, and ſtood by the Side of the Bed, expoſing his delicate Skin to the Flies without driving them away: When they are fill'd with my Blood, ſaid he, they will let my Parents be at reſt. To ſuch a Degree did his Affection reach. Example 4.

5. *Min ſun* loſt his Mother when he was very young. His Father took another Wife, by whom he had 2 Children; *Min ſun* was every Moment very ſeverely treated by this Step-Mother, but never complained. He one Day fell in a Swoon at the Feet of his Father, who then knew the Cauſe of it, and was going to diſmiſs the unnatural Step-Mother, but *Min ſun* hindered him. My Father, ſaid he, there are 3 Children of us in the Houſe, I am the only one who ſuffers, but if you ſend your Wife away, we muſt all three ſuffer. The Father was touch'd with theſe Words; and the Step-Mother being inform'd of them, became an affectionate Parent to *Min ſun*. Example 5.

6. We have another Paſſage, by which (to ſpeak in the *Chineſe* Phraſe) we ſee that Virtue forces the moſt ſavage Hearts to admire and to love it. It has ſome Reſemblance to the Story of *Pylades* and *Oreſtes*. Example 6.

Two Brothers, of which one was called *Chang hyau*, and the other *Chang li*, omitted nothing that could contribute to their Mother's Subſiſtence. A Famine of Bread happened to afflict the Land. The elder *Hyau* returning one Day from the Fields, where he had been gathering ſome Roots, unhappily fell into the Hands of certain famiſh'd Robbers, who were ſo inhuman as to kill and eat all they met with. As they were juſt about to give the fatal Blow to *Hyau*, Gentlemen, ſaid he, weeping, I have left a very aged Mother at home, who is dying of Hunger; allow me to carry to her theſe Roots I have gathered, and I ſwear to you that I will inſtantly return to you, for then I ſhall feel no Unwillingneſs to part with Life. The Barbarians were touched, and permitted him to go upon the Terms he propos'd. When *Hyau* came home he told what had befallen him. His Brother immediately went ſecretly and delivered himſelf up to the Robbers. He whom you allowed, ſaid he, to go to his Mother's Aſſiſtance is my Brother, and is far above me in Merit, tho', as you ſee, I am plumper than him; therefore kill me inſtead of him. The elder *Hyau* finding his Brother gone, immediately ſuſpected his Deſign, and ran to the Place of Rendevous: 'Twas I who paſt my Promiſe, ſaid he, and I am come now to fulfil it: Pay no Regard I beg of you to what my Brother ſays. Theſe Men, tho' thirſting for Blood, yet ſtruck with the filial Piety and fraternal Affection of the two young Men, ſent them back without doing any Harm to either the one or the other.

7. The Matron *Ly*, underſtanding that her Son, ſitting upon his Tribunal, had been ſo far tranſported with Paſſion, as to cauſe a Soldier to be beaten to Death, and that a Mutiny was ſpreading among the Troops for ſo violent an Action: She immediately left her inner Apartment, and repaired to the Place of Audience, where the Sentence had been pronounced and executed. The *Mandarin* inſtantly riſing in Reſpect, ſhe advanced and placed herſelf in his Seat, commanding him to throw himſelf upon his Knees, and reproaching him for his Cruelty in theſe Terms: What, my Son, ſaid ſhe, has the Emperor entruſted you with Authority Example 7.

only to abuſe it, as you do? Then turning towards the Executioners of Juſtice, Let my Son be ſtript, and let his Shoulders be beaten; in right of a Mother I command this Puniſhment to be inflicted. The Subaltern Officers immediately threw themſelves at her Feet, and begged for his Pardon. Thus the Authority of a Mother appeaſed the Mutiny of an Army, corrected the haughty and paſſionate Temper of her Son, and preſerved in her Family the diſtinguiſhed Poſt, which he was upon the point of forfeiting by his Imprudence.

Example 8. 8. The Mother of one *Wey pe yû* was not ſatisfied with barely threatning. For when her Son was grown up to a Man, if he committed any Fault, ſhe applyed the Rod with her own Hand to his Shoulders, which the obedient Son always expoſed to her humbly, and without repining received the Chaſtiſement. One Day, as ſhe was whipping him, he wept, and roared out. Ha, my Son, ſays the Mother, do you begin to complain, and impatiently to ſuffer my Correction? No, my Mother, anſwered he, it is not on that Account I cry: But becauſe, the laſt time you gave me the Chaſtiſement I deſerved, your Blows made me ſmart; but now I ſcarce feel them, and thereby ſee that your Strength is diminiſhed, and that makes me cry out. This ſubmiſſive Anſwer being made public, did a great deal of Honour to *Wey pe yû*.

Filial Piety in *China* diſintereſted. REMARK.] *It is not the Hopes of ſucceeding to a great Eſtate, that renders the* Chineſe *ſo ſubmiſſive to their Parents, eſpecially to their Mothers who can make no Teſtament. Beſides, we have a good Proof that this filial Reſpect is rooted in the Heart: Becauſe in* China *it ſubſiſts even after the Death of their Parents; but in* Europe *they are ſoon forgot.*

Example 9. 9. Under the Reign of the *Song*, One called *Kew hay kang*, whoſe Father had been a great *Mandarin*, in his Youth loved Pleaſures and Diverſion: He ſpent a great deal of his Time in taking the Air on Horſeback, or in hunting with his Hawks and Falcons. His Mother frequently reproved him upon this Score. One Day loſing all Patience, ſhe threw at him the firſt Thing that came into her Hands, and thereby happened to wound him in the Foot: He immediately underſtood how diſpleaſing his Conduct had been to his Mother, and altered his Courſe of Life, applying himſelf to Learning, which afterwards raiſed him to great Employments. After the Death of his Mother, he never either ſaw or touched the Scar of his wound but he was melted, and broke out into Sighs and Sobs, regretting ſo good a Mother, who had the Reformation of his Life, and the Amendment of his Manners, ſo much at Heart.

Example 10. 10. The Reply of *Sye chang*, who was but 8 Years of Age, was much applauded in a Company of learned Men. His Father led him by the Hand into an Aſſembly of the Literati, where himſelf aſſiſted. The young Child had a grave, ſerious, modeſt Air, far beyond what is common at theſe Years. One Day in a Circle of learned Men where he was, one thought fit to ſay to his Father, Indeed your Son will be another *Yen whey*. This *Yen whey* was one of the Diſciples of *Confucius*, and ſo much eſteemed for his Virtue, that he was look'd upon to be a Diſciple worthy of ſuch a Maſter. *Sye chang* immediately replied; We do not now-a-days ſee another *Confucius*, and how can we hope to find another *Yen whey*?

Example 11. 11. The famous *Yang ſyew* was of a very mean Extraction: He is repreſented in the Prints of the Books we are talking off, as being ſo poor, that having no Money to pay for Schooling, nor for either Pencils or Paper, by which he could learn to write, his Mother traced the Characters upon the Sand with a Rod, and thereby made him read and copy them.

Example 12. 12. *Fan Shun Gin* paſs'd whole Nights in Studying, and became by his Application great *Mandarin*. His Widow, in order to animate her Children to Study, uſed to ſhow them the Teſter of the Bed, on which their Father lay before he became Doctor: Obſerve the Roof of this Bed ſaid ſhe, how it is all black with the Smoak of the Lamp; your Father even abridg'd himſelf of Sleep that he might ſtudy; and thereby raiſed himſelf to be Miniſter of State.

REMARK.] *It frequently happens that the Children or the Grand Children of the* Mandarins, *fall into the primitive Obſcurity and Meanneſs of their Fathers, while others by an obſtinate Application make great Fortunes.*

Example 13. 13. *Se ma yung*, ſo famous in Learning, applyed ſo cloſely to his Studies, that when he was 7 Years of Age, he would forget either to eat or drink, and ſeem'd to be inſenſible of Cold and Heat. At fifteen Years of Age he was Maſter of moſt Books. That he might hinder himſelf from ſleeping, he made uſe of a wooden Cylinder for a Pillow: Whenever he was overpower'd with Sleep, the Book dropt out of his Hand, and his Head repoſed upon the Pillow, which being hard and ſmooth was apt to ſlip, and thereby awaked him with the leaſt Motion it made.

Example 14. 14. Another named *Sun kin*, who was called the *Doctor of the Shut Door*, or *Pi hu*, becauſe he rarely went out, that he might not be ſurpriſed by Sleep on his Studies, hung from the top of the Cieling a Cord, to which he tied his Hair; and thus he reſiſted the Attacks of Sleep.

Another, who was very poor, in the midſt of Winter uſed to read by Moon-light. Another, called *Che yng*, wrapt ſome Glow-Worms up in a piece of very thin Gauze, and applying the Gauze to the Lines of his Book, he ſtudied part of the Night.

REMARK.] *In ſhort, it is not by ſpending a few Years in Books, that a poor Scholar can better his Fortune: His Application muſt be indefatigable. This is well enough expreſs'd by the following Story.*

Example 15. 15. *Li pe*, who, under the Reign of the *Han*, became one of the firſt Doctors of the Court, addicted himſelf to his Studies from a Child: He came one Year to a general Examination of the Province, in which meeting with bad Succeſs, he deſpair'd of ever obtaining the Degree of *Syew tſay*.

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He therefore reſolved to give up Learning, and to turn his Views to another Object. While he ruminated on this, he met with an old Woman, who was rubbing an Iron Peſtle to and fro upon a Whetſtone. What do you pretend to do with that Peſtle? ſaid he to her. I want, anſwered ſhe, to grind it down till it becomes ſo ſharp as to be fit for embroidering. *Li pe* begun then to reflect, and to conceive this Myſtery: And inſtead of holding on his Way to his Houſe, he returned to his ancient Place of Study; to which applying himſelf with new Ardour, he at laſt arrived to great Employments.

REMARK.] *The Author, from whom the above Examples of filial Piety and Application to Study are extracted, ends this Book by relating Paſſages of Hiſtory upon the different Virtues proper to a Man of Honour. Some are as follow:*

16. Under the Reign of the *Song*, a Philoſopher called *Fan chun ſhwen* ſaid to his Diſciples: All my Science is comprehended in underſtanding and practiſing theſe two Words, *Uprightneſs*, *Sweetneſs*; and yet I ſee that a great deal ſtill remains for me to learn and practiſe. There are, few, added he, however dull they naturally are, who don't ſhew abundance of Wit whenever they blame others. In the ſame manner, the moſt underſtanding, when they would excuſe their own Faults, betray a great deal of Ignorance. We muſt, in order to act well, reproach ourſelves for our Faults with the ſame Diſpoſitions of Heart we ſhow when we reproach others, and to pardon the Failings of others in the ſame manner as we pardon our own. By conſtantly obſerving this Conduct, we ſhall arrive at a high Degree of Wiſdom and Virtue. Example 16.

17. In the Times of the *Song*, there was another Sage *Mandarin* whoſe Name was *Fan*, but his Surname *Chung yen*. He had no Attachment to Riches: His Pleaſure was to ſhare them with the Poor, eſpecially thoſe of his own Kindred, which was very numerous. That he might render his Favours to them more laſting, he purchaſed large Eſtates, whoſe Revenues were to be for ever employed in the Subſiſtence of the Poor, but thoſe of his own Family preferably to others. Beſides, he would not allow his Steward to enquire whether the Relations were remotely or nearly allied to him. All we *Fan*, ſaid he, who are in the Provinces of *Kyang nan* and *Kyang ſi*, are deſcended from the firſt *Fan* who ſettled in theſe Parts; we are all one Family. For an hundred Years paſt I am the only one who have made a Fortune, that is to ſay, our Fathers for an hundred Years paſt have heap'd up nothing but Virtues. The Fruits of the Virtues of ſo many particular Perſons begin to diſcover themſelves in one, and I have been raiſed to Employments. If I and my Children ſhall pretend to ingroſs my Riches, without ſharing them with our poor Relations, with what Face after my Death can I appear before my Anceſtors? And at preſent ſhould I not bluſh to enter into the *Tſe tang* of my Family? that is, the Hall or the Place where the Pictures of Anceſtors are preſerved. Example 17.

18. Under the Dynaſty of the *Tang*, who reign'd about the Commencement of the Chriſtian *Æra*, *Kung y* was famous in one Reſpect; he ſaw his Deſcendants even to the ninth Generation, compoſing as it were but one Family, all in perfect Harmony and Union. The Emperor *Kau tſong* wanted to ſee this Miracle, and as he was going to *Tay chang* honoured the Houſe of *Kung y* with his Preſence. He called for the good old Man, and aſked him by what means he preſerved Peace and Union among ſo many Children and Grand-Children, *Cung y* ordered Paper, Pencil and Ink to be brought him, and he wrote down above a hundred times the Letter *Giu*, which ſignifies, *Patience*. He then preſented his Paper to the Emperor; thereby ſignifying that the Diviſions of Families proceeded from the Uneaſineſs entertained, when one ſaw another better provided for, better cloath'd, treated, careſs'd, attended, honoured, or more happy and eaſy than himſelf. But *Patience*, if you know how to inſpire and to uſe it, prevents theſe Diſorders, and eſtabliſhes Peace and Harmony. Example 18.

19. The ſame Thing was ſeen in the Family of *Li wen ching*, under the *Song*. This Family had more than 300 Perſons, Sons, Grandſons, and Great-Grandſons, living at once in the ſame Houſe, and eating at the ſame Table, and ſubſiſting in common upon the Eſtate and Fortune of the Family. Thoſe of it that were Mandarins, ſent all the Superfluity of their Eſtates to be depoſited in the common Stock, which ſupplied the Neceſſities of the whole Family. Example 19.

20. *Whang wen*, when he was old, was advanced to the higheſt Employments. Every time that he receiv'd his Salary he threw his Eyes to the Ground with a Sigh; then turning to his Domeſtics, This Money, ſaid he, that I receive, is the Subſtance and Blood of poor People, and I regret that I am to live on it. Example 20.

21. *Chang chi pe*, after he was a great Mandarin, alter'd nothing, neither in his Table nor his Dreſs, nor the Furniture of his Palace; and kept his Domeſtics to a very modeſt Behaviour. You are miſtaken, would his Friends ſay to him, if, by ſhunning Expences, you think to acquire the Reputation of an honeſt Miniſter; for your Frugality will paſs for ſordid Meanneſs. Believe me, my Friends, reply'd he, Fortune is inconſtant; I am in Poſt to-day; to-morrow I may be turn'd out of it. The Tranſition from Want to Plenty is eaſy; but if a Man in this Condition accuſtoms himſelf to Luxury and Merry-making; how ſhocking muſt it be for him to return to his primitive Obſcurity! Our Life is but as it were one Day; let us do our beſt to make it uniform and regular. Example 21.

22. *Syu mwey* and *Yang yu* lived in great Friendſhip together, even before they were raiſed to Employments. *Syu* owed the Beginning of his Fortune to *Yang*, who loſt his own Poſt: He

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was reduced a Degree lower, and appointed to go a great way off to a Mandarinate of an inferior Order, which was a wretched Poſt, it was found, that he was but ill look'd on at Court; ſo that he ſaw himſelf abandon'd by all his Friends, and every one dreaded to have any Converſation with him. *Syu mwey* never abated his Friendſhip for him. When *Yang* departed, no Body appear'd to bid him Farewel but *Syu mwey*, who attended him without the City to the firſt Reſting-Place, which was about a League from the Walls; there they parted with great Demonſtrations of Friendſhip. This faithful and intrepid Friendſhip, which, one would think, might have been *Syu mwey*'s Ruin, came to the Ears of the Miniſter, who ſoon after gave him a conſiderable Promotion, without the other's knowing to what he owed his ſudden Riſe. When he thank'd the Miniſter, Sir, ſaid he, I never had the Honour to appear in your Preſence, and yet you load me with Favours. The Miniſter anſwer'd in a few Words: I have given you a Poſt, being perſwaded that one who ſo well anſwers the Services and Friendſhip of *Yang*, will never fail to anſwer the Favours of his Prince.

Example 23. 23. *Ly wen pe*, by his Merit and Learning, rais'd himſelf to the firſt Dignities of the Court, to which he introduc'd his Mother. One Day returning from the Palace to his own Houſe, he enter'd the Apartment of his Mother, in his Habit of Ceremony, to enquire about her Health; and finding her placed upon a Stool ſpinning, as ſhe is repreſented in the Prints of the Book; Ha! what, Madam, ſaid he, do you ſpin now that you are become Miſtreſs of the Family of a Grandee in the Court? At theſe Words ſending forth a deep Sigh, ſhe ſaid; Is the Empire then upon its Decline? I ſee that the Government is intruſted to Mandarins, that talk like young and unexperienc'd People, who would inſpire a ſoft and an idle Life. Stay a Moment and hear me: While the Body labours, the Mind is employ'd and collected; and the Underſtanding being intent upon its Duty, the Heart is form'd to Virtue: But without Virtue, it gives itſelf up to the greateſt Irregularities. Do we not ſee that the Inhabitants of a rich Country are never induſtrious; but thoſe who live in a barren poor Country are active, dexterous, and laborious? Did you forget, when you talk'd to me in ſo inadvertent a Manner, that our antient Empreſſes wrought with their own Hands upon Diadems and upon Saſhes for the Uſe of the Princes and Emperors, and that it was the Cuſtom to ſet the Wives of the *Mandarins* a Taſk to be wrought by their own Hands? I thought you would have been the firſt to put me in mind of theſe antient Examples, and yet you ſay to me, Why do you work? Rather quietly enjoy the Pleaſures of Life, ſince I am now a Grandee of the Court. My Son, this Language makes me tremble for our Family, and dread leſt the Memory of your Father be extinguiſhed in you. Think of this.

Example 24. Caſting of Nativities banter'd. 24. It is told, by way of Jeſt on Caſters of Nativities, that *Hong vû*, who from a mean Extraction was raiſed to the Throne, cauſed his Empire to be carefully ſearch'd for a Man born in the preciſe Moment, and under the very ſame Aſpect of the Stars, with himſelf; both theſe Circumſtances met in a poor Country-man, who was brought to Court. The Emperor ſurpriz'd to ſee him ſo very poor, underſtood that this honeſt Man ſubſiſted by means of 15 Bee-hives he had. After all, ſaid the Emperor, there is ſome Reſemblance betwixt his Fate and mine: I am Emperor of the 15 Provinces, and have juſt as many Kings depending upon me as he has upon him; for every Bee-hive has its King, and that King furniſhes this Man, his Emperor, with an annual Tribute, upon which he ſubſiſts. The Concluſion however is, That all Caſters of Nativities are Impoſtors.

REMARK.] *The moderate Literati, by ſuch Raillery as the foregoing, turn the falſe Sects to Ridicule: The common Literati treat them with Contempt, and even with Abuſe. Let us return to the Author from whom I have extracted what relates to the Method of Study among the* Chineſe.

Extract of a Chapter upon the particular Examination of the young Students, who are Syew tſay, *or Candidates for that Degree.*

THE Governor of the City ſhall from time to time aſſemble the Literati in his Juriſdiction, in order to paſs an Examination, in which he himſelf ſhall preſcribe the Subjects of their Compoſitions. Theſe Aſſemblies and Examinations anſwer two Ends: The firſt is the promoting of Learning by the Regard ſhewn to it; the ſecond is, the conducting the Literati in that Point of Rectitude and Perfection, which ought to be the principal Fruit of their Studies. For in fine, by means of theſe repeated Examinations, they take a Pleaſure in their Duty, eſpecially when they perceive the *Mandarins* of the Place, whom they look upon as their Fathers, are pleaſed with their Compoſitions, at the ſame time honouring thoſe with their Friendſhip who excel in Genius, and yet more in their good Manners.

As for the Literati only in Name, who for a ſordid and frequently unjuſt Gain, ſpend whole Days in running over the Audiences, inſtead of Studying; ſuch will have reaſon to be aſhamed at the little Progreſs they have made, and this Shame will make them quit theſe unworthy Avocations.

cations. These are the Advantages of Monthly Examinations. But at present this antient Practice is almost lost among the Learned. It is of Consequence to revive it vigorously.

Students how to be treated, when examined.

For this Effect, the Governor of the City must order the *Mandarins* of the Literati, to name a Day in every Month, when these Assemblies shall be held in the Hall of Lessons, or the *Min lun tang* (an Apartment in the Building of *Confucius*) where the Subjects of the Composition are to be prescrib'd, and the Examinants are to labour all that Day under the Eye of the *Mandarin*; if the College of the City is in possession of a Land Estate, a Collation to be bestowed upon the Literati on the Day of Examination, must be furnished out of the Revenues. At every Table there must be two Dishes of Meat and two of Pulse. Four are to eat at one Table. At the Collation in the Evening, they are to be allowed two little Pots of Wine for every Table. I reflect that the Students at one of these City Examinations, cannot be fewer than some dozens: Thus the Expence of an Assembly will mount to very near two *Taëls*, and as in the 6*th* Month, by reason of the great Heat, and in the 12*th*, by reason of the great Cold, there is no Academy, all the Expences of a Year for these Entertainments, cannot be less than twenty *Taëls*. This Sum is not so considerable, but that the Governor of a City may save it out of his Expences. It belongs to him to make public Intimation beforehand, of the Day of the Assembly and Examination, and to give Advice of it to the *Mandarin* of the Literati; and at the same time invite him to be present. All young Students, capable to compose a piece of Eloquence, are to be admitted to this Examination.

Pieces of Merit, how distinguish'd.

The Composition being ended, and the Pieces read and examined, the different Degrees of their Merit must be fixed: Those who are judged perfect are to be placed out of the common Rank; and to keep up the Emulation, the finest first-rate Pieces are to be pick'd out and engraved upon a Plate and printed, to the end that this commendable Exercise even but of one Day, may not remain without Advantages and Rewards.

Rewards to be bestowed after Examinations.

Moreover, the *Mandarin* must not fail to bestow particular Praises upon such as join to a fine Genius, a polite and regular Life. If these are already rich, he is to give them some honourable Testimony under his own Hand. If they are poor, he shall join to his Praises a pecuniary Gratuity, whereby they may entertain themselves. This Conduct will cause those who are most negligent to reproach themselves, and be ashamed of their Backwardness. They will animate themselves, and by endeavouring to attain the Perfection of others, they may come to make a great Figure in Learning. I see no way more effectual than this, for promoting Literature; of which the Governors of the Cities will have the Glory; for thus they can plan out and smooth a Way, to conduct, as it were by the Hand, the Students of their District.

REMARK upon the Preceding CHAPTER.

THESE Examinations are call'd particular, *to distinguish them from the* general *ones, which a Mandarin of a City of the second or third Order, holds once a Year; and are succeeded by another, held by a Mandarin of the first Order, upon whom these Cities depend. This double annual Examination is held in one District, that the young Students may be chosen who are admitted to compose that Year before the* Mandarin *of Letters, who is sent expressly from Court, with power to confer the degree of* Syew tsay, *or Batchelor, upon a certain Number in every City according to the Extent of its District, or rather the Number of its Students.*

The Tau *of the City* Zhau chew *is Governor, or rather Intendant of two other Cities of the first Order; and all his Office, being to judge in important Affairs, when he is most at Leisure he also regularly holds these particular Examinations; and by this he piques himself in imitating the Wisdom of past Ages. Besides, these* Tau, *or Superintendents of three Cities, as populous as a large Province in* France, *commonly have no Opportunity of amassing Riches: And if they are not powerfully supported at Court, they have no Chance to better their Fortune but by a strict Virtue. This is a vast motive for a* Chinese *to make a Shew of Virtue and Public Spirit.*

Complaint against the Syew tsay.

A Complaint is made in the former Chapter, and with good reason too, that the Syew tsay *are only imployed in attending Audiences and soliciting Causes at the Tribunals. This is all the way of living that most of them have, unless when they receive Favours from the* Mandarin, *to whose Person they have free Access by reason of their Degree. They afterwards drive a kind of Trade with these Favours among the meaner kind of People. Many of them do not value the Degree of Literati, any farther than it enables them to carry on this Commerce.* Mandarins, *either of very great Authority, or very great Integrity, are above these Solicitations, and refuse the Visits and Requests of the Graduates. The other* Mandarins, *either from Weakness or Fear, keep in with them, least they should discover their secret Injustices to their Superior* Mandarins. *Thus both their Pens and Tongues are dreaded.*

Regulations on that Head.

The present Emperor, well aware of the bad Consequences of this Irregularity, applyed the most effectual Remedy to hinder these Graduates from intermeddling in any Affair, or from appearing before the Tribunals but in very important Causes. 1st. *They were obliged to have four Persons to appear to their Character and their Conduct.* 2d. *They could not present any Request even relating to their own Affairs, to the Governor of a Place, unless it was revised and approved of by the* Mandarin *of the Literati, who, if he conniv'd with them, was sure to lose his Employment.*

Tranſlation of the Chapter Kyang hyo, *wherein the Author gives a Model, of ſuch a Diſcourſe as may be made in the* Hyo, *or Hall of the Aſſembly of the Literati.*

Foundation of Government; and

PERFECT Government is founded upon the wholeſome Cuſtoms introduced in a State. To attain this end, we muſt endeavour to correct the Heart of Man. But by what means? By giving him a true notion of the Doctrines of the Sages. It is not to be imagined, that he is to go very far in ſearch of this Knowledge, or that it is impoſſible, or even difficult, to acquire it. No out of the Way or extraordinary Paths are propoſed, or ſuch, as a Man has Difficulty to enter into, or to tread. All this Doctrine is reduced to the Duties of Prince and Subject; Father and Child; elder and younger Brother; Huſband and Wife, and the reciprocal Tyes betwixt Friend and Friend. Let theſe Obligations be perfectly fulfilled there ſhall be neither Defect nor Exceſs. What more is required? But without Study, one cannot conceive the Reaſon by which theſe Maxims are regulated, and if the Rules are not underſtood, the Virtues can never be practiſed. Beſides, what is underſtood by the Word *Reaſon*, is properly the Attribute of *Tyen* [or Heaven]; who as it were ſhares and communicates this Light to Man. In *Tyen* this is called *Reaſon*; in Man *Virtue* or *Talents*; and the Practice of it is what we call *Juſtice.*

The Lights of this Reaſon in a great many are obſcured by their Wills, and the Corruption of their Hearts. *Reaſon* when once 'tis clouded by Self-love, immediately confounds the Virtue of a Man's Heart, which thenceforth loſes its Purity: And the inward Virtue being thus tainted muſt infallibly affect the Practice of all Duties. Thus do we wander from Juſtice; and on that Account the *I King*, one of our canonical Books, ſays very well, "The Study of a wiſe Man is to grow in Wiſdom, and to add Acquirements to Acquirements, he muſt pant for Inſtruction, and apply himſelf to examine whatever he learns: He loves to impart his Lights to another: But he keeps himſelf as it were within an Apartment from which he never ſtirs: His Science is not barren, and Piety regulates his Conduct."

the Neceſſity of Inſtructions.

In effect, the want of Inſtruction, prevents our growth in Virtue: And if we are not pious we never can be perfect. There is therefore reaſon in what the Text ſays; That we muſt begin with learning, and go to the Bottom of our Leſſons, and thence proceed, as from their Source, the Actions of a Life regulated by Piety. The Order neceſſary to be held is, firſt, to excell, and to be perfectly accurate in the Theory of Wiſdom; then to enter into the Bottom of the Heart, and to take care that all the Virtues there are pure and unmixt: In fine, to regulate all our Behaviour, ſo as no Action nor any Function of our Senſes may be out of order. But in ſhort, it is impoſſible for a Man, tho' poſſeſt of the Inclinations of the Sages, to attain to that ſtate of Perfection and that Wiſdom, I ſpeak of, without a vaſt Application and Labour.

Moral Maxims.

The ſame *I king* mentions. "Fidelity in the ordinary Virtues, Accuracy in our common Diſcourſe; and a perfect Integrity free from Vanity and Corruption." What do we underſtand by ordinary Virtues: if they are not thoſe which regard Sovereign and Subject; Parents and Children; elder and younger Brothers; Huſbands and Wives; and laſtly Friend and Friend? What common Diſcourſe does our *I King* ſpeak of, but what regards the ſame Relations? Set aſide theſe Obligations and this Doctrine and there is an end of civil Life, the Practice of Virtue, and the Name of Science. As for the Words of the Text *Vanity* and *Corruption*, the true Senſe is as follows: Would you have that Reaſon or *Tyen li*, which is imparted from *Tyen* [or Heaven] always to enlighten you with its pureſt Beams? Take Care that no Self-love obſcures it. In the ſame manner to perſevere in perfect Integrity, is the ſame thing as to have pure Virtue: But in order to have it ſuch, it muſt be preſerved from all Adulteration, with which our Wills, when maſtered by our Paſſions, would inſenſibly daſh it. This and no other is the true Senſe of this paſſage of the Text.

Let us ſurvey the Maxims and Doctrine of our great Men, ſuch as *Yau*, *Shun*, *Yu*, *Tang*, *Ven vang*, *Chew kong*, *Kong tſë*, [or *Confucius*,] and we ſhall ſee that they are all of my opinion in this Point.

The Emp. Yau's Charge to his Son.

Yau, devolving the Empire upon *Shun*, *Above all things*, ſaid he, *keep in the juſt Mean:* This *juſt Mean* conſiſts in running into no Exceſs of any kind. *Shun*, when he left the Government to *Yu*, gave him this excellent Leſſon: The ground of Man's Heart is ſubject to a thouſand Dangers and Errors. The center of Truth is a point almoſt imperceptible; apply in good earneſt to the Practice of this Maxim; *preſerve a juſt Mean in all things.* By the Heart of Man is underſtood *his Inclination and Affection for ſenſible Objects*; and by the center of Truth, *the Integrity of Mind.* The attention that *Shun* requires is a rigorous Examination of the moſt ſecret Thoughts. When we make ourſelves Maſters of this Point, we attain to Integrity; and when once we poſſeſs that, we never allow it to be affected with any intereſted Views, which regard the ſenſible Objects that awake the Paſſions.

On

On this Account the Text ſays, " the Center of Reaſon, which ought to guide us by its Rays, is delicate and ſubtile." If a Man has once learned to ſurmount the Dangers of his Heart and Self-love, he is then in a condition to keep a juſt Mean in his Actions; without leaning either to the one Hand or the other: And thus he will be Faultleſs and Perfect: *Shun* in reporting this great Leſſon which he had received from *Yau*; *Keep a Mean*; teaches likewiſe how this high point of Perfection may be attained. The *juſt Mean*, a Point of Perfection.

REMARK.] *The Author then explains the Maxims of other great Men: He ſhews eſpecially that in the main they are all the ſame, and reduceable to what he had advanced in the beginning of his Diſcourſe, which is too long to give entire: What is already Tranſlated, may afford the Reader an Idea of the Relation betwixt the Philoſophy of the* Chineſe, *and that of the* Greeks *and* Romans. *That we may more clearly comprehend this, it were to be wiſh'd that we could do Juſtice in our Language to the Beauties of the* Chineſe *Stile, which is lively, conciſe, and ſublime in all its Compoſitions. All we have Tranſlated here is contained in 23 Lines, each Line conſiſting only of 22 Characters, which, taken ſeverally, preſents to a* Chineſe *Eye, a Metaphor very animated, but too bold for our Expreſſion.* Surprizing Conciſeneſs of the *Chineſe* Language.

A Tranſlation of a Chapter containing a Plan and Regulations for an Academy, or a Society of learned Men.

WHAT is propoſed in the Deſign of an Academy is to inſtruct Men in the Knowledge of their own Nature, and thus to become the followers of our antient Sages. To attain to this, a Man muſt apply entirely, methodically, and conſtantly, to come to a ſettled and a thorough Knowledge of things, and not take up with empty Appearances, or be ſatisfied with the Reputation and the Honours of a learned Man. I have thoroughly examin'd antient Regulations of Academies of this kind; and obſerve there are three that have been eminent; to which, we may add one of a modern Date. I ſhall here collect all the Regulations that appear to me of greateſt Conſequence. This Labour of mine will ſave the trouble of turning over a great many Books, through which theſe Regulations are diſperſed. The *Mandarins*, my Colleagues, profiting by my Collection, may have the Glory of eſtabliſhing in their ſeveral Diſtricts theſe admirable Regulations, and of engaging wiſe and knowing Perſons in ſo excellent a Project. Theſe Academies may one Day furniſh Perſons of the greateſt Merit, and notwithſtanding my own Inſufficiency, I flatter myſelf that I have not a little contributed to this already; and I reflect with Pleaſure, that the Profeſſors, educated in theſe Societies, may inſenſibly introduce a Reformation of Manners into all degrees of Men. How raviſhing is this Thought to me! And it is with the moſt profound Veneration that I here communicate theſe different Regulations, I have extracted from the Writings of our wiſe Maſters; every one may pick out of the Collection which I here give, what he judges moſt agreeable to the Plan I propoſe. I ſhall reduce theſe Regulations to the Number of twelve. The End. and Plan of an Academy; with the

1. The Qualifications neceſſary to an Admiſſion unto this Academy, are an Eſteem and Zeal for the true Doctrine *. In order to attain to Knowledge and Virtue, a Man muſt have a high Idea of the Doctrine of our Sages, and apply all his Studies to tread in their Footſteps, their Works tending all to influence a right Practice. The Virtue of the Academics ought to ennoble the Place where they meet. Thus the Heads of the Academy muſt admit none into their Body, but ſuch as have a Zeal and Ardor to be accompliſhed Literati, and to become the faithful Tranſcripts of the Maſters who have gone before, and ſhining Examples to the Students who ſhall follow after them. Whoever ſhall be convicted of ſpeaking favourably of the Sects of *Fo* or *Lau*, or ſhall be ſo raſh as to advance that their Doctrine is at the Bottom, the ſame with the *Zhu kyau* or the Literary Sect; tho' ſuch may make a public Profeſſion of the Doctrine of the Empire, they are always to be looked upon as ſecret Abettors of theſe Hereſies, and conſequently as infected Members, which are to be excluded from this Body. 1ſt Rule and Qualifications of the Members.

REMARK.] *The two Sects of* Fo *and* Lau, *advance that all things have begun by, and are reſolved into* Nothing, *or a* Vacuum. *The Idolatry they likewiſe practiſe towards* Fo *and* Lau, *leads the Perſon, who ſearches to the Bottom of their Myſteries, to Atheiſm. Thoſe in* China *who aſſert, that the Literary Sect, and thoſe of* Fo *and* Lau *are the ſame,* San kyau y kyau, *make an Idol of* Confucius, *whom they rank with thoſe of* Fo *and* Lau; *but theſe Perſons are very rare and in great Deteſtation with the Literati; whenever the* Mandarin *has notice of any ſuch, he is ſure to puniſh them.* The Principles of the Sects *Fo* and *Lau*.

2. The ſecond Qualification required in the Members, is a fair Character, and a ſincere Application to all their Duties. The Men of Learning, who in their private Life are perfectly obedient to their Parents, reſpectful to their elder Brothers, reſerved in their Speech, ſincere in their Manners, uniform and regular in their Conduct, ſcrupulouſly attached to the ancient Doctrine, and in ſhort, generally praiſed by their Relations, Friends and Neighbours, are worthy Candidates for Admiſſion into this Body. Second Qualification.

* In Oppoſition to the Hereſies *I twan*; eſpecially the idolatrous Sects of the *Bonzas*, and the *Tau ſie*, which for a long Time have over-run *China*.

3. Theſe

Third Qualification of the Candidates.

3. Theſe Literati muſt be retired and diſintereſted: All buſtling, intriguing and tumultuous Spirits, ſuch as diſregard the Character of a Man of Honour, ſuch as are always running before the Tribunals, dipping themſelves in a hundred things which are frequently unjuſt; employing or ſuggeſting a thouſand Falſehoods, without knowing how to ſpeak a word of Truth; great Speakers, Blabs, and thoſe whoſe conduct ſo much hurt the Literary Sect, ſuch as want to enter into the Academy only to gain themſelves a Name, and being puffed up with a vain Eloquence, think to domineer over every body elſe: All theſe ſort of People ſhall be excluded from taking Places in the Academy.

The Examination they are to undergo.

4. Thoſe, who are admitted, ought to undergo a ſtrict Examination. When one is a Candidate for that Society, he muſt be preſented by one of the Seniors, who ſhall make him known to the Syndic; and this laſt is to mention him to the Preſident of the Academy, who ſhall make the neceſſary Enquiries about the Truth of the Informations given by the Introducer: If he finds them well ſupported and favourable, he ſhall conſent to his Inrollment. The new Member is then to give in his Name and Surname to the Preſident, who is to appoint the Day of his coming to take Place in the Aſſembly.

How rotten Members are to be cut off.

5. It may happen that the Virtue of ſome may be but ſhort-liv'd, and that they may diſhonour themſelves by failing in the moſt eſſential Duties, and by their Behaviour taint the Body of which they are Members: Whoever then in the Aſſemblies ſhall ſet the Statutes at nought; whoever, without Doors are Vain, Proud, Diſſolute, Railers, Cheats, in one word, all who make the falſe Maxims of the Age the Rules of their Conduct: The Members of the Academy are to hold a Council upon ſuch Brethren, to expunge their Names, and for ever to exclude them from their Body. Beſides, ſuch of the Academy as were their Introducers and their Sureties muſt be examined; that the Members may by theſe means ſee what Weight their Teſtimonies ought to have in time to come.

Of the Building for the Academy.

6. The *Mandarin* is to chuſe a large ſpot of Ground of a wholeſom and agreeable Situation, on which the Houſe of the Academy is to ſtand. Then the Materials for the Building are to be got together, and according to the Funds they have, the Plan of the Building to be more or leſs magnificent. The Picture of *Confucius* ſhall be placed in the *Chong Tang*, or Middle Hall, which is next to that of the Aſſemblies: After which ſhall follow a Court, and the *Hew tang*, or third Hall, which ſhall ſerve as a refreſhing Place, and the common Eating-Room of the Members. As to the Expences of their Entertainment, it ſhall either be generouſly defray'd by the Rich and the diſtinguiſhed Members, or every one ſhall defray them in his turn; or rather they ſhall all join together to raiſe a ſmall ſtock of Money, wherewith they may purchaſe ſome Lands adjoining to the Academy: By this means, nothing will be wanting to the Eſtabliſhment, and it may ſubſiſt for a long time.

Of its Government.

7. As to the Government of the Academy, what occurs to me as moſt proper to give it a Luſtre is this: When all the Members of the Aſſembly are met together for the firſt time, the *Mandarin* of the City ſhall repair in Perſon, and in State, to the Place appointed for their Meeting, with a Billet of Viſit, and his Preſents of Silks. When he is upon the Threſhold, he muſt invite the Members to enter in a very civil manner; then the Perſon moſt diſtinguiſhed by his Merit ſhall be elected, and eſtabliſhed *Whey tſun*, that is, Preſident or Head of this Learned Society: The *Whey chang*, or Syndic, who ought to be an elderly and a polite Man, ſhall be next in Authority to the Preſident. This laſt ſhall have under him, as Aſſeſſors in his Employment, two Perſons equally active and able, but not ſo old as the Syndic: Theſe ſhall be called *Whey ching*. The Syndic ſhall likewiſe have two Aſſiſtants who muſt be healthy middle aged Men; and above all things their Capacities muſt be proportioned to their Employments: Their Title ſhall be *Whey tſan*; and their Office, to receive with Civility, ſuch Strangers as ſhall come to the Academy. The Aſſeſſors of the Preſident and the Syndic ought to act in Concert, as to what relates to the Affairs of the Society: Laſtly, two young, intelligent, active, wiſe, and induſtrious Perſons ſhall be choſen: Their Title ſhall be * *Whey tang*; and their Office, to carry Meſſages and Orders, and to execute abroad the ſeveral Commiſſions of the Aſſembly.

Days of Aſſembling.

8. Two Aſſemblies muſt be held every Month, and the Day of Meeting appointed beforehand. The Members are all to meet at the ordinary Place, where they are to hear a Diſcourſe delivered. This Exerciſe is to begin about ten o'Clock in the Forenoon, and to laſt till four in the Afternoon, when they ſhall break up.

Ranks of the Members determin'd by Seniority.

9. The Members who aſſiſt at the Aſſemblies, are to take their Places in the Hall according to their Seniority. But the firſt Seats muſt be aſſigned to the Strangers, who honour the Academy with their Preſence. As to the Members themſelves, their Seniority muſt determine their Ranks, and no Regard is to be paid either to their Nobility, Riches, or their other Prerogatives as Members. A conſiderable Advantage will accrue from this Regulation, which is, that it will prevent any from being preſented as Candidates, who are haughty, proud, intoxicated with their own Merit, full of themſelves, and conſequently, far from being willing to apply themſelves earneſtly and with a docile Heart to the Search of Truth.

10. The Subject to be treated of in the following, muſt be ſettled in every preceding, Aſſembly. The Preſident is to propoſe three ſeveral Subjects upon which they are to compoſe. The firſt, is to concern the Claſſic Books: The ſecond, upon the Nature and Heart of Man and upon Hiſtory: The laſt Subject ſhall be upon Ceremonies, Eloquence, and good Government. Theſe Subjects being fixed by the Preſident, he ſhall confer with the Syndic and other Officers, in order to eſtabliſh the Fundamental Point of Doctrine upon every Subject. Five Days immediately before

* Almoſt the ſame with our Bedels of our Colleges.

before the Day of general Meeting of the Assembly, he shall communicate the Result of their Conferences to all their Members. This Precaution will put them in a condition to go to the bottom of the Subject, and to handle it knowingly and distinctly: When they arrive at the Hall they shall confer together, and propose their Difficulties to one another; and this is the Way to advance and profit in Science.

Openness of Heart necessary.

11. Great openness of Heart must be used in carefully remarking, and faithfully communicating their different Views. Wisdom must be sought for only in the Heart of Man, it is there she resides, discovering and proving herself by her Actions. It would be right for the Members candidly to communicate to each other, what they have been employed in during every Day betwixt one Assembly and another, and even their Vices, and most secret Sentiments. For this end, they must set every thing down on Paper; and these Memorandums may be called the Journal of what they have learned or done during such and such Days. As to their Actions, they are faithfully to write down the Bad, or *Whey qua*, in their Journal, as well as the Good, or *Whe shen*. Afterwards, on the Day of Assembly, when the exercise is over, every one is to pull out his Memoirs and impart them to another, that by this means they may furnish matter for an useful Dissertation. This Examination being continued for some time, their Abilities and Inclinations for good, will encrease, and the Defects both of the Head and Heart will dwindle to almost nothing. This is a Point of the utmost consequence to you, the other Literati, both with respect to your Perfection in the Sciences, or your Acquisition of Virtue, which demands all our Cares and Application. But if ye use any Sophistry to exagerate the Good, or even to conceal the Bad of your Lives, what will these Exercises avail you? One can only learn from such a Practice to become an habitual Rogue. Such People will never improve, and we may conclude from their proceeding, that they will for ever remain in their Ignorance and Imperfections.

Rules of Morality for the Members.

12. The different rules for the Morals of the Members are as follows. 1. As to what relates to those who are of a lower Class, either by their Station or by their Merit; they ought, because of their Meanness, to apply themselves in rooting up all the Pride of their Heart. 2. That they esteem the true (*) Apathy: And that thus they endeavour to disengage and cleanse their Heart from all bad Affections. 3. It is perseverance in Virtue that gives it its true Merit. Let us then banish from our Hearts all Indolence. 4. Free-will is peculiar to Man; consequently, let us banish all Transports, all Impetuosity, and over Eagerness. 5. Peace and Tranquillity of Mind is a great Jewel; let us not then suffer our Minds to waver and to rove. 6. Uprightness is the Soul of Conversation, and Commerce: That we may attain to this, we must be upon our Guard against Trick and Artifice. 7. The Soul must be elevated and consequently impartial. 8. The desires of the Heart must be moderated; then let us combat our Concupiscence. 9. Our Expences ought to be regulated, therefore we should use no Ostentation. 10. As a peaceable Temper is the Beauty of our natural Dispositions: The opposite Vice, which we ought to cut off, is Anger. 11. Man is chiefly made for Society: He therefore ought totally to exclude all Envy. 12. It is the Property of Science always to endeavour after Improvement; therefore let us look upon a Heart, which is easily bounded and limited, as an Evil.

Necessity of exhibiting the Subjects to be treated of.

These are the twelve moral Rules which include Perfection. I add, that when the Subjects, of which they are to treat in the Assembly, are proposed five Days before; they ought to be exhibited upon a varnished Tablet, hung up in the Hall of Conferences. In the mean time, Advice must be given to the Literati, and to the Graduates without Doors, even tho' they are at some Distance: In order that being instructed in the Subjects, they may prepare themselves, if they design to assist at the Assembly; and thereby be riper to judge of what is said, and readier to propose their own Opinions upon the Subjects in question.

Of the Chinese *Literature.*

Learning preferr'd to Arms in *China*.

AS Letters are more esteemed all over the Empire than Arms, and as the first Dignities in the Body Politic are only bestowed upon learned Persons; Science has been always cultivated in *China*, but we dare not affirm, with Success; at least, if we may judge by their Books, and the Qualifications of their learned Men; which may proceed from the small regard had to reward such as excel in abstracted Sciences, and perhaps from the length of Time requir'd, to attain to a competent Knowledge of the Language, whose Figures and Characters are almost infinite; they being as different, as the Terms and Names of the Things to be expres't.

Division of their Sciences.

Their Sciences may be reduced to six principal ones, namely, the Knowledge of their Language which we have already taken notice of; Moral and natural Philosophy; the Mathematics; especially Astronomy; Medicine; History; and Poetry.

The profound and almost uninterrupted Peace which they have enjoyed, and the little commerce which they have with other Nations, from whom they are precluded by expres's Prohibitions from going out of the Empire, and from admitting any Stranger into it, have attached them so much to these Studies and Arts, that contribute to the Conveniencies of Life.

* The Apathy of the *Bonzas*, which extends to every Thing, is condemn'd.

The Sciences most valued in *China.*

The Sciences most ſought after among the *Chineſe*, are, the perfect Knowledge of their Language, Laws, Hiſtory, and moral Philoſophy, becauſe theſe are the means of attaining to the higheſt Poſts: None can be received as a Doctor without underſtanding the Language; and being able to form their Characters perfectly well, and to compoſe an elegant Diſcourſe upon the principal Maxims of their Morality and Government, which are always extracted from the Books they call Canonical.

The Mathematics their moſt antient Study.

Theſe Books have given occaſion to an infinite Number of Commentaries, which imploy them for many Years, in order to improve them in the knowledge of Politics and Morality: This laſt is indeed the Science moſt proper for Man, as it directly regards his Conduct, and the means of rendering him perfect, according to his State and Condition in Life.

It appears that, ſince the foundation of their Empire, the *Chineſe* have applied to the Study of Mathematics, and particularly of Aſtronomy; and that ſkilful Perſons have at all times been maintained by their Emperors, for making Obſervations and calculating Eclipſes, and have always been puniſhed and rewarded according to their different Succeſs. In after times, Superſtition increaſed their Application to this Study; moſt of them being perſuaded that Events depended upon the Aſpect of the heavenly Bodies, and that there are happy and unhappy Times, and that it is of Importance to every one to obſerve the Variation and the Difference of theſe Times, to determine the Junctures proper for undertaking Voyages, Treaties, Negotiations and Marriages, for waiting upon Governors and Emperors, in order to obtain Favours; and for many other Things. Every Year a Calendar is publiſhed at the Emperor's Expence, in which, the ſubaltern Officers of the Tribunal of the Mathematics, that they may raiſe its Price, never fail to inſert the lucky and unlucky Days diſtinguiſhed according to the Principles of their judicial Aſtrology.

The State of Medicine among them

Neceſſity having introduced Medicine into *China* as into other Nations, they have a great Number of Treatiſes upon that Subject; but what they are moſt remarkable for, is, their Knowledge of the Pulſe, by which they can diſtinguiſh Diſeaſes and their proper Cures.

of Hiſtory,

As to what concerns their Hiſtory and Poetry, the one ſerving only for Curioſity, and the other for Diverſion; few Perſons apply themſelves to either of theſe, becauſe it is not by them that a Man can riſe, and make his fortune. However, their Hiſtory and their Annals are almoſt as ancient as the Times immediately ſucceeding the Deluge, and they have been continued to the preſent Times, by different, but moſtly contemporary, Authors.

and Poetry.

With reſpect to their Poetry, beſides their ancient Books, ſome of which are in Verſe, the Poems of *Kiu i wen* are extremely delicate and ſweet. Under the Dynaſty of the *Tang*, *Li tſau pe* and *Tû te mwey*, did not yield to *Anacreon* and *Horace*: In ſhort, in *China*, as formerly in *Europe*, the Philoſophers are Poets, and among all their celebrated Writers, *Tſeng nan fong* is the only one who has not written in Verſe; for which reaſon he is compared to the Flower *Hay tang*, which would be perfect, were it not inſipid.

The *Chineſe* Love for Learning.

As the *Chineſe* have a Spirit and Turn for the Sciences, and as moral Philoſophy is that by which a Man can moſt readily raiſe himſelf, they apply more to it than to any other. There are a great Number of Licentiates and Batchelors all over the Empire, ſometimes upwards of 10,000 in one Province. And the Number of Candidates for Degrees at a moderate Computation, amounts to two Millions: In the Southern Provinces there is ſcarce a *Chineſe* but can read and write.

Characters of their Authors.

Beſides this, they have a good many Books that treat of natural Philoſophy, where there are very refin'd Reaſonings upon the Nature, Properties and Effects of different Things. The Errors which are found in theſe Works, proceed rather from the ſmall Commerce they have with other Nations, than from any Defect of Penetration in the Authors. This want of Commerce has rendered them very ignorant in Coſmography, for they ſcarce know of any Country beſides their own. Thence proceeded the extravagant Notions that obtained amongſt them, before the *Europeans* had inſtructed them in the State of the World. It is true that, in their Maps, they exhibited the fifteen Provinces in their due Extent. But as for other Kingdoms, they place them at random round their Empire in very ſmall Spaces without diſtinguiſhing them either by Longitude or by Latitude.

in Coſmography.

Their Authors numerous.

In ſhort, if we except the *Europeans*, I don't believe there is any People that have publiſhed ſo many Books, as the *Chineſe*, upon all ſorts of Subjects, upon Agriculture and Botany, upon the liberal, military and mechanical Arts, particular Hiſtories, Philoſophy and Aſtronomy, *&c.* They have likewiſe Romances, Comedies, Tragedies, Books of Knight-errantry, eloquent Diſcourſes, and a great many other Treatiſes upon miſcellaneous Subjects. Their learned Men having a great deal of Facility and Inclination for compoſing Books; we ſee vaſt Numbers publiſhed by them. The Bonzas have likewiſe their Treatiſes upon the Worſhip of their falſe Divinities, which they take care to ſpread as they ſee occaſion, in order to abuſe the Credulity of the People, and to increaſe their own Revenues.

The five Books ſacred

But nothing is more reſpected by the *Chineſe* than the five Books which they call *U king*, or ſo much revered by them both for their Antiquity, and the Excellence of the Doctrine which, they ſay, they contain: Theſe are to them, their ſacred Writings, for which they entertain the moſt profound Veneration. The other Books, which are of the greateſt Authority in the Empire, are only Interpretations.

Eſteem they have for *Confucius.*

Amongſt the Authors who have wrote beſt upon theſe ancient Originals, *Confucius* is the moſt Celebrated: And the *Chineſe* accordingly regard him as the firſt of their Sages; as their Doctor; as their Legiſlature; as their Oracle; and as the Teacher of Emperors and Kings. They

give

give a conſtant Application to the Principles and Maxims that this Philoſopher has delivered, and are collected into four Books upon Ancient Laws, which they look upon as the Rules and Source of perfect Government. The Damage it ſuſtain'd: How repair'd

As we muſt give a ſlight Idea of theſe Books, I ſhall begin with the five Ancient Books, which the *Chineſe* by way of excellence call the five Volumes. I ſhall afterwards give an Abridgment of the Work of *Confucius* and his Diſciple *Mencius*. The preſent State of their Canonical Books,

Of the Books King, *or the* Chineſe *Canonical Books of the firſt Order.*

THE Letter *King* ſignifies a Doctrine, ſublime ſolid, and invariable, becauſe founded upon immoveable Principles. The Books containing this Doctrine are of a ſuperior Order, and have been admired by the *Chineſe* of all Ages, Sects, and Opinions. As theſe Books are of the firſt Claſs, and of the greateſt Authority; they are the Source of all Science and Morality among the *Chineſe*. The Canonical Books of the firſt Order.

But theſe precious Monuments of their Antiquities were almoſt all deſtroyed at one Blow, by order of an Emperor named *Tſin ſhi whang*; about 200 Years after the Death of *Confucius*, and 200 before the Birth of Chriſt. This Prince, much celebrated by his Valour, and more by the vaſt Wall which he built in order to guard his Dominions from the Irruption of the *Tartars*, formed a Reſolution of extinguiſhing Science, and of permitting no Books in his Empire, except what he judged abſolutely neceſſary, ſuch as thoſe upon Agriculture, Medicine, *&c.* He ordered all the reſt to be burnt on pain of Death, and carried his Cruelty ſo far, as to puniſh ſeveral Doctors capitally. almoſt all deſtroy'd.

Some pretend, that this Prince, notwithſtanding this Order, was no Enemy to the Sciences, or even to the Books he ordered to be deſtroyed. They found their Opinion upon his having for his Preceptor *Lyu pû wey*, of whom they have an excellent Work remaining, who loved Antiquity too well to inſpire his Pupil with a Contempt of it. And beſides that, *Ly ſiĕ* his Miniſter of State, an underſtanding and polite Perſon, would have been far from giving him any Advice that tended to ruin the Government, and to introduce Ignorance and Barbarity into the Empire.

They think that this Prince was induced to iſſue out this barbarous Decree, from the political View of ſecuring to himſelf the peaceful Poſſeſſion of his Throne. The Students of theſe Days impatient under a Prince, who had a deſign to render himſelf arbitrary, abuſed the Facts, delivered in the *Shu king*, and were always crying up a *Ching tang* who expell'd the infamous *Kye*, and a *Vû vang* who dethron'd the Tyrant *Chew*. Thus they blew up the Fire of a Revolt on all Sides. The new Monarch reſolving to chaſtiſe their Inſolence, and judging that nothing was more valuable in an Empire than Peace, deprived theſe Literati of Books, which in ſuch Hands as theirs, create only Diſturbance in a State. The *I king* as it was leſs intelligible was judged more harmleſs, and therefore eſcaped the common Fate. upon what Pretences. The *I king* excepted.

Science had then been abſolutely extinct in *China*, had not many Literati, at the hazard of their own Lives, preſerved theſe dear Monuments from the general Conflagration. Some digged Holes, in the Walls of their Houſes where they buried them, until the Storm ſhould blow over. Others concealed them in the Tombs, thinking them more ſafe there. Zeal of the *Chineſe* Literati for the Preſervation of Literature,

Immediately after the Death of this Prince, Literature revived among the *Chineſe*, who ſought to repair the great Loſs it had ſuſtained. The Books hid in Tombs and in the holes of Walls were brought to Light, tho' much damaged by the Damps and Worms. But the old Literati having Learned them by Heart in their Youth they found means of ſupplying what was difficult in one Copy by what was legible in another; and applied with the greateſt Care to reſtore them to their genuine State. preſerves it in *China*.

The Succeſs in ſome meaſure was anſwerable; but they could never entirely make up all the Gaps. Thus there were always ſome Deficiencies which they endeavoured to ſupply, by inſerting Pieces foreign to the Subjects of the Originals. The Literati are agreed as to ſome of theſe Chaſms, but divided as to others; their Criticiſm conſiſting, in thoroughly examining the Doctrine of the Antients, and comparing it with what they believed to be Interpolations.

The I king; *the firſt Canonical Book of the firſt Order.*

THE Work here treated of is purely Symbolical, being a ſeries of Images of this viſible World, expreſſive of the Properties of Creatures, and the Matter of which all Beings are formed. *Fo hi*, who was the Inventor of this, is looked upon as the Founder of their Monarchy, but the time in which he began to reign is very unſettled among the *Chineſe*. He formed to himſelf a particular Method of Hieroglyphicks, which have no relation to Words, but The *I king* a Symbolical Work. By whom invented.

but are immediate Images of Things and Thoughts, or at leaſt Symbols arbitrary, and of Human Inſtitution, ſubſtituted for theſe Images; and this was the beginning and original Inſtitution of the *Chineſe* Characters. In ſhort, his Deſign was to point out by ſenſible Signs, the Principles of all Beings, in the ſame Manner as the Lines and Notes of Muſic do the Tone and alteration of the Voice.

This Work is a mere Riddle, it conſiſting only of ſome Lines; that according to the variety of their Situations and Diſpoſitions, form Figures which, by their different Combinations, ſignifies different Things. *Fo hi* ſeems to have intended to teach his Deſcendents whatever relates to Heaven, to Earth, and to Man. From a Conſideration of the Affinity and admirable Connection among theſe three Beings, he has deſcribed them by eight Figures, each compoſed of three Lines, part intire, and part broken, but in all, producing eight different Combinations. This Number multiplied by it ſelf produces 64 different Figures, which are diſpoſed into different Methods, in order to expreſs in a rude Manner, by theſe different Combinations, the Nature and Properties of every Being, their Motion, their Reſt, their reciprocal Oppoſition, and even the Order and Union which reigns among them. This will be better comprehended by the Delineation which I here give of this ſymbolical Syſtem.

The Two First PRINCIPLES.

The Perfect. or, Yang.	*The Imperfect.* or, Yn.

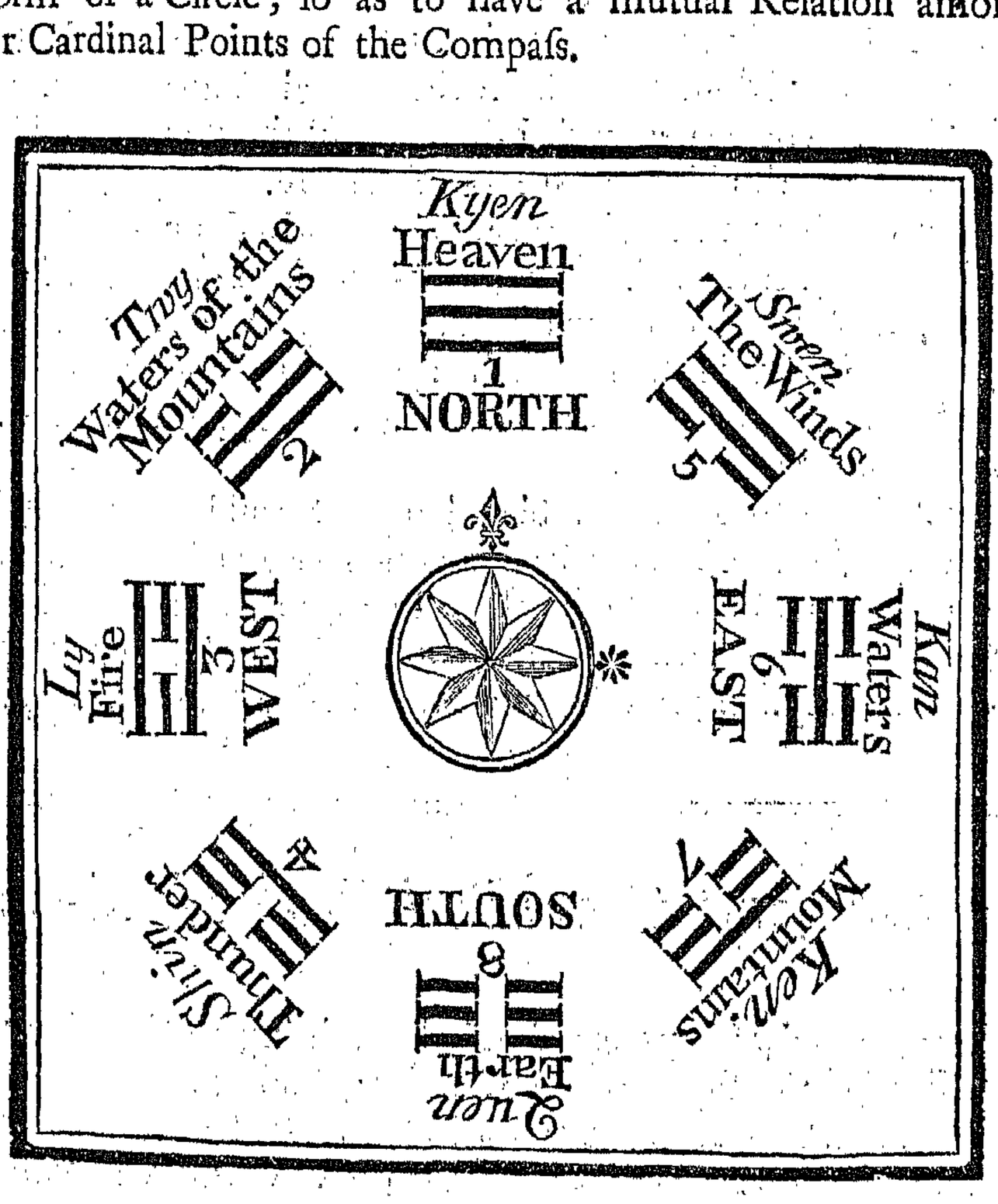
Four IMAGES ariſing from theſe Two Principles.

More Perfect. or, Tay yang.	*Leſs Imperfect.* or, Shau in.	*Leſs Perfect.* or, Shau yang.	*More Imperfect.* or, Tay in.

Eight FIGURES reſulting from theſe Four Images.

Heaven. or, Kyen.	*Waters of the Mountains.* or, Twy.	*Fire.* or, Ly.	*Thunder.* or, Shin.	*Winds.* or, Swen.	*Waters.* or, Kan.	*Mountains.* or, Ken.	*Earth.* or, Quen.

Theſe eight Figures, of which four belong to the *Perfect*, and four to the *Imperfect*, are diſpoſed thus in Form of a Circle; ſo as to have a mutual Relation among themſelves, and likewiſe to the four Cardinal Points of the Compaſs.



The Table of the Sixty four Figures: Or, The Book of Transmutations, entitled, I king.

1. Heaven.	2. Earth.	3. Water.	4. mountains	5. Water.	6. Heaven.	7. Earth.	8. Water.
Heaven.	Earth.	Thunder.	Water.	Heaven.	Water.	Water.	Earth.
9. Winds.	10. Heaven.	11. Earth.	12. Heaven.	13. Heaven.	14. Fire.	15. Earth.	16. Thunders
Heaven.	Wat. of m.	Heaven.	Earth.	Fire.	Heaven.	mountains	Earth.
17. Water of mountains	18. mountains	19. Earth.	20. Winds.	21. Fire.	22. mountains	23. mountains	24. Earth.
Thunder.	Winds.	Wat. of m.	Earth.	Thunder.	Fire.	Earth.	Thunders
25. Heaven.	26. mountains	27. mountains	28. Wat. of m.	29. Water.	30. Fire.	31. Wat. of m.	32 Thunders
Thunder.	Heaven.	Thunder.	Winds.	Water.	Fire.	mountains	Winds.
33. Heaven.	34. Thunder.	35. Fire.	36. Earth.	37. Winds.	38. Fire.	39. Water.	40. Thunders
mountains	Heaven.	Earth.	Fire.	Fire.	Wat. of m.	mountains	Water.
41. mountains	42. Winds.	43. Wat. of m.	44. Heaven.	45. Wat. of m.	46. Earth.	47. Wat. of m.	48. Water.
Wat. of m.	Thunder	Heaven.	Winds.	Earth.	Winds.	Water.	Winds.
49. Wat. of m.	50. Fire.	51. Thunder.	52. mountains	53. Winds.	54. Thunders	55. Thunders	56. Fire.
Fire.	Winds.	Thunders	mountains	mountains	Wat. of m.	Fire.	mountains
57. Winds.	58. Wat. of m.	59. Winds.	60. Water.	61. Winds.	62. Thunder.	63. Water.	64. Fire.
Winds.	Wat. of m.	Water.	Wat. of m.	Wat. of m.	mountains	Fire.	Water.

Unriddled by *Confucius*.

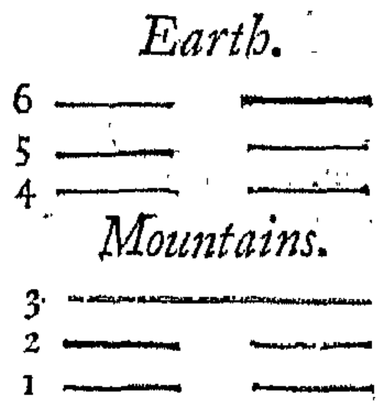
Such is the Table of Figures invented by *Fo hi*. It is a Labyrinth which exerciſed the ableſt Men in *China* till the times of *Confucius*, who decyphered it. The 64 Figures are compoſed each of ſix Lines; the Sum of theſe Lines anſwers to the Days of the *Chineſe* intercalary Year, which are 384. The Emperor *Ven vang*, who attempted this Riddle, lived not till 1800 Years after *Fo hi*; by the different Changes, which he wrought among theſe Lines, he pretended to give an Account of the reciprocal Tranſmutations of the eight firſt Principles. His Son *Chew kong* went upon the ſame Deſign, and extended his Scheme much beyond his Father's. He conſidered theſe Lines with reſpect to the Connection and Relation which the firſt have with the Middle ones and the laſt. And, according as they were more or leſs perfect, he drew Conſequences, and found out Alluſions; but they give no greater Light into the Subject. Thus, both the one and the other only more perplexed this Ænigma by new Ænigmas equally obſcure. *Confucius* appeared four hundred Years after, and unriddled not only the myſterious Lines of *Fo hi*, but the equally dark Interpretations of theſe two Princes; he referred all their Doctrine, partly to the Nature of Beings, eſpecially of the Elements, and their Properties; and partly to Morals, and to the Manner of right Governing Mankind; he therefore applied theſe Figures not only to Natural but to Moral Philoſophy; being perſuaded, that theſe ſymbolical Lines contained Myſteries of great Importance to the Government of States. As ſoon as the Heaven and the Earth were produced, ſaid *Confucius*, all other material Beings exiſted; after other Beings exiſted, Male and Female were produced; when Male and Female came into the World, Man and Wife followed; then Father and Son. The Relation of Father and Son produced that of Prince and Subject; and theſe, "Subordination and reciprocal Duties. "Heaven is the Emblem of the Perſon and Virtues of a King: And the Earth is the Sym- "bol and Image of Subjects." It may ſuffice to give here an Explication of one of the ſixty four Figures, to ſhew in what manner the *Chineſe* Interpreters have extracted the Principles of Morality from them.

In what Manner.

His Method of Interpretation.

The more elevated, ſay they, one is above others, the more he ought to be upon his Guard againſt Haughtineſs, Arrogance and Pride; and the more he ought to ſtudy Moderation and Modeſty. This is taught us in the fifteenth Figure, which is as follows:

The Explanation of the 15th of the 64 Figures of *Fo hi*.



It contains two Figures, the lower is compoſed of one uninterrupted Line, and two interrupted Lines, which denote and ſignify the Mountains. A Mountain is a Symbol of Elevation, but its Root is in the Earth, that is to ſay, Humility. In the ſame manner the Earth deſigned by the three upper Lines which are broken, is the Image and Symbol of a high Virtue joined with Humility, which includes within it immenſe Riches, and only manifeſts its Power, by admirable Fruits and Effects, both ſalutary and uſeful to the Welfare of Mankind.

Fo hi the Author of the Figures.

Thus we ſee, *Fo hi* was Author of the Figures; *Ven vang*, and his Son *Chew kong*, were Authors of the Texts; and *Confucius*, of the Commentaries upon them: Theſe Commentaries are called *Twen* and *Syang*, and are the only ones which Critics and able Interpreters attribute to *Confucius*. The Diſciples of that Philoſopher affirm, that when their Maſter had finiſhed theſe Commentaries, he was but indifferently ſatisfied with them: And that when he came to be old, he wiſhed to live ſome Years longer, that he might put the laſt Hand to, and new model his Work.

Tho' this Monument be the moſt ancient of all the Canonical Books, if we conſider only its Source and Original, I mean the Figures of *Fo hi*, yet the Explications of it were made a long time after, and the Interpreters rather deſerv'd the Name of Authors, than of Interpreters; for this Book is full of Obſcurities, and contains a great many Things hard to be underſtood.

In proceſs of Time, this Obſcurity occaſioned a Multitude of Errors and Superſtitions, and the more unintelligible the *I king* was, the more Myſteries it was thought to contain. Hence the true Doctrine of the Text, which includes excellent Principles of Morality and Politics, was altered, falſified, and interpolated, with abſurd, contradictory, and impious Interpretations: Theſe Monuments of *Chineſe* Antiquity falling into the Hands of blind Doctors, whoſe Underſtandings were clouded with the Infidelity and Idolatry at that time reigning in the Empire, they wreſted the Senſe to vain Prognoſtics, Divinations, and Magic: And this is the Reaſon why they have been called *The Book of Lots*.

Theſe Alterations are attributed to a Doctor called *King fang*, and another of the celebrated Literati, called *Chin when*. We may add to them another Doctor of an equally diſtinguiſhed Merit, whoſe Name is *Tſyau ſhin*, who, as an excellent Critic obſerves, taught his Diſciples a Doctrine which he impoſed upon them as one extracted from the *I king*. The School of *Confucius* always deteſted theſe empty Explications, by which the Texts are abuſed, in order to form frivolous Predictions, and to eſtabliſh Magic and Divinations.

One

One Thing is certain, that all the *Chineſe*, and eſpecially the Literati, have the utmoſt Reſpect and Eſteem for this Book. And many ancient and very able Authors, in their Writings, expreſs their Regret for having loſt the ſubſtantial and real Meaning of it, while they retain, to ſpeak properly, but a ſuperficial one. —— *The Man*, ſay they, *who knows the* I king, *knows every thing.*

Eſteem of the *Chineſe* for this Book.

Before the Empire was founded by *Fo hi*, according to what is related in their great Chronicle, there were no Characters, of which that Prince could compoſe an *I king*; as *Ven vang*, *Chew kong* and *Confucius* did, a long time after: Thus when one would ſtudy the *I king* of *Fo hi*, it is ſufficient to meditate upon his Tables alone, abſtracted from, and ſtript of all Sorts of Characters, and all phyſical and moral Gloſſes, contenting himſelf with mathematical Axioms, naturally reſulting from the regular Combinations of the Author's Lines: If one would know the Doctrine of the Claſſical Book compoſed by *Ven vang*, *Chew kong* and *Confucius*, he muſt then have leſs regard to the natural Doctrine of the Tables, than to the enigmatical Alluſions, that each of them have annexed to each of theſe Symbols; and ſo judge of the Doctrine of theſe four Philoſophers, by what each has himſelf put down, and not by what others have inſerted in After-ages.

State of Literature in the early Ages in *China*.

Method of ſtudying the Works of the Commentators.

As then, before *Fo hi*, Characters were not known, little Cords with ſliding Knots, each of which had a particular Idea and Signification, were uſed in Commerce and Buſineſs. Theſe are repreſented in two Tables, by the *Chineſe* call'd *Ho tû* and *Lo ſhu*. The Invention of Characters was owing firſt to *Fo hi*, and afterwards to the Emperors *Shin nong* and *Whang ti*: When they had invented, one after another, a good Number, they then attempted to make Books.

The firſt Colonies who inhabited *Se chwen*, had no other Literature beſides ſome arithmetical Sets of Counters made with little knotted Cords, in imitation of a String of round Beads, with which they calculated and made up all their Accompts in Commerce: Theſe they carried about with them, and ſometimes uſed them as Belts for girding in their Cloaths. In ſhort, having no other Characters, they neither knew how to read or write. As for what paſs'd, therefore, in that Time, we have no Accounts of it, either from Annals or any written Tradition.

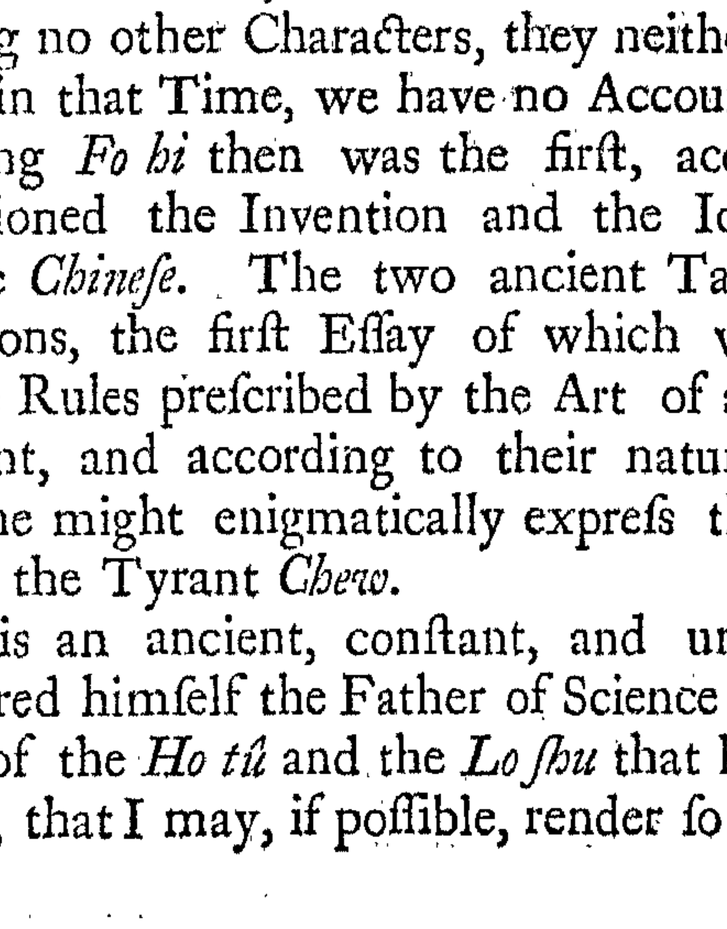
Original of Books in *China*.

King *Fo hi* then was the firſt, according to this Opinion, who by means of his Lines occaſioned the Invention and the Idea of that kind of hieroglyphical Characters, peculiar to the *Chineſe*. The two ancient Tables of *Ho tû* and *Lo ſhu* taught him the Art of Combinations, the firſt Eſſay of which was the drawing up his linear Tables, limiting himſelf to the Rules preſcribed by the Art of arithmetical Combinations, and letting the Tables remain ſtraight, and according to their natural Order. *Ven vang* firſt put them out of this Order, that he might enigmatically expreſs the terrible Diſorders of the World, turn'd upſide down under the Tyrant *Chew*.

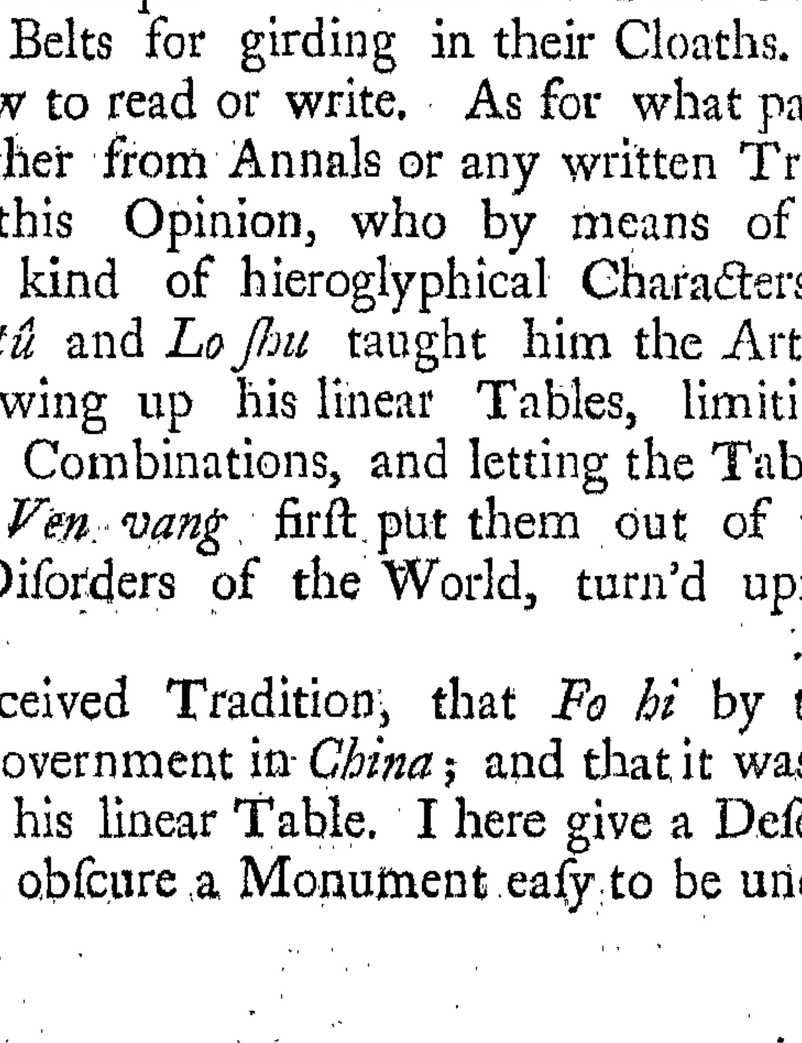
Fo hi, the firſt Inventor of Characters in *China*.

It is an ancient, conſtant, and univerſally received Tradition, that *Fo hi* by this Work rendered himſelf the Father of Science and good Government in *China*; and that it was from the Idea of the *Ho tû* and the *Lo ſhu* that he drew up his linear Table. I here give a Deſcription of them, that I may, if poſſible, render ſo ancient and obſcure a Monument eaſy to be underſtood.

ho 圖河 *tû*



Lo 書洛 *shu*



Tradition informs us, that theſe ancient Figures called *Ho tû* and *Lo ſhu*, from whence we are aſſured that the *I king* took its riſe, are the Words of the Spirit of Heaven addreſſed to Kings; that the firſt Kings received them from Heaven, and ſpread them all over the Univerſe, that thereby the *Mandarins* might learn to govern the People well, and the People to reflect upon their Duties. The white Notes ſignify the odd Number, which, among the *Chineſe*, is the Symbol of what is perfect, as well as this Line ———. The black Notes ſignify the even Number, which is the Symbol of what is imperfect, as is the Line broken and interrupted in this Manner — —. The *Ho tû* ends at ten, and the *Lo ſhu* at nine. The *Chineſe* attribute that which is perfect to Day, Heat, the Sun, Fire, the Heaven, *&c.* What is imperfect, they attribute to Night, Cold, the Moon, Water, Earth, *&c.*

The *Ho tû* and *Lo ſhu*, according to the *Chineſe*, have a divine Original.

Their Meaning explain'd.

Altho'

Tho' it is a conſtant Tradition in *China*, that *Fo hi* drew up theſe linear Tables from the Idea of the *Ho tû* and the *Lo ſhu*; yet to give the greater credit to his Figures, he affirmed, that he ſaw them upon the Back of a Dragon which aroſe from a Lake. This is the ſo much celebrated Dragon that is ſince become the Device of *China*, and the Ornament for the Habits of the Emperor and the principal *Chineſe*, with this Difference, that there is none beſides the Emperor who can wear it with five Claws, excepting ſuch as are judged to have a right from the Emperor to wear it; as for inſtance, when he makes any one a Preſent of a Piece of Imperial Silk. If others wear a Dragon with five Claws, they are guilty of acting contrary to the Laws of the Empire, and will certainly be puniſhed.

Original of the celebrated *Chineſe* Dragon.

But what chiefly contributes to the great Authority of the *I king* is, in the firſt Place, the univerſally received Opinion, that this Monument eſcaped the general Conflagration of ancient Books under the Emperor *Tſin chi whang*; whoſe only View was to extinguiſh the Memory of the three firſt Imperial Families, becauſe their great Actions condemned his Conduct. This Remark is made by *Kong in ta* in his Prolegomena to the *I king*; is reported by *Li ſſi* in his Lives of illuſtrious Perſons; obſerved by the Commentators upon ancient Hiſtory, and ſupported by conſtant Tradition.

Reaſons why the *I king* is in ſo great Veneration with the *Chineſe*.

In the ſecond Place, what gives the *Chineſe* a vaſt Veneration for this Book, is, the great Encomiums that have been made upon it in all Ages, by the ableſt and beſt Writers of the Empire; who praiſe it as the moſt Ancient of their Books, becauſe invented by *Fo hi*, to whom, however, they attribute only the Figures.

Others pretend, that it is filled with moſt excellent Precepts and the wiſeſt Maxims of Government, as may be underſtood by the Explications which *Ven vang* and *Chew kong* have given upon every Figure; but becauſe *Fo hi*, by the Combination of his Lines, was the firſt who taught the method of compoſing *Chineſe* Characters, they ſay, that his Book is as it were the Root from whence theſe Characters ſprung, and that it is the Principle and Source of all the Sciences: And as his Figures, according to their firſt Inſtitution, denote the Heaven, Earth, Water, Mountains, *&c.* they affirm that the *I king* contains the Heaven and the Earth: And that it is not only the Source of the other *King*, but that it gives a Knowledge of all Things both viſible and inviſible: In ſhort, that to apply to the Study of other Books and neglect that of the *King*, is to ſeek after the Stream and neglect the Fountain.

The *I king* the Source of the other *King*.

Of the Shu king, *or the ſecond Canonical Book of the firſt Order.*

Meaning of the Word *Shang ſhu*.

THIS Monument is likewiſe called *Shang ſhu*, that is to ſay, *The Book ſpeaking of ancient Times*. It is divided into ſix Parts, whereof the two firſt contain the moſt memorable Events of the Reigns of *Yau*, *Shun*, and *Yu*. Theſe firſt Princes are looked upon as the Legiſlators of the *Chineſe* Nation. *Yau*, who reigned near a hundred Years, is celebrated for his great Piety, Juſtice, Clemency, Wiſdom, and the great Care he took to eſtabliſh a right Form of Government in his State.

The Contents of its two firſt Parts.

As in his time, ſay the *Chineſe*, more Regard was had to Virtue than to any other Quality; this Prince not finding in his Son the Talents neceſſary for good Government, declared upon his Death-bed *Shun*, one of his Subjects, his Succeſſor, giving him his ſecond Daughter in Marriage.

The Character of *Shun*.

Shun is praiſed for his Patience, Submiſſion, filial Piety, and the Affection he entertained for his Brother, who was a very vicious Perſon. He imitated *Yau* in his Choice of a Succeſſor. When he was dying, not judging his Son qualified for wiſely governing the People, he caſt his Eyes upon his Miniſter *Yu*, who had done him very important Services during the Courſe of his Reign, and had been very aſſiſting to him by his Councils in the Government of his State.

The Inſtitutions of theſe two Princes.

Theſe two Princes appointed the Ceremonies to be obſerv'd in Sacrifices; and divided the Empire into Provinces, whoſe Bounds were determined with regard to the celeſtial Conſtellations: They regulated the Tribute to be payed by the People to the Prince; and made a great number of other Ordinances, very uſeful for the Inſtruction of the Grandees, for the Relief of the People, the Reformation of Manners, and the Tranquillity of the Public.

It was this *Yu* who, in the time of his Predeceſſor, had the care of recovering ſome Lands of the Empire, which had been overflowed by the Waters of the Sea. In ſhort, theſe three Princes are the Heroes of the *Chineſe* Nation. The Doctrines taught and practiſed by them raiſed them to the Throne: And the Examples and Precepts left by them, are ſo many Oracles: which the *Chineſe* hear with Reſpect, and regard as indiſpenſable Laws.

Remarkable Juſtice of the People.

This Emperor, willing to imitate the Examples of his Predeceſſors, deſigned to leave his Crown to one of his Subjects called *Ye*, who had aſſiſted him to ſupport the Weight of Government; but the People oppoſed this, as being an Injury done to his Son, who was worthy of Empire. His Son accordingly ſucceeded him, and the Crown continued in his Family till the Reign of the Emperor *Kye*. This Prince's Vices and Cruelties rendering him deteſted by his Subjects, he was the laſt Emperor of this firſt Family, which gave to *China* ſeventeen Monarchs, who reign'd ſucceſſively for 458 Years.

The Family of *Yu* extinguiſh'd by the Tyrant *Kye*.

The third Part of the *Shu king* contains the Tranſactions under the ſecond Imperial Family, of

of which *Ching tang* is the Head. This Prince took poſſeſſion of the Empire 1776 Years before the Birth of Chriſt. The Emperor *Kyé* being extremely odious both to the People and to the Grandees, by his Vices and Cruelty, and the Empire being threatned with approaching Ruin, the Princes and Miniſters intreated *Ching tang* to deliver them from his tyrannical Yoke. *Ching tang* much againſt his Inclination, yielded to the continual Remonſtrances and Prayers of the People. He declared War againſt the Tyrant *Kyé*, to whom he gave a total Defeat, and obliged him to go into voluntary Exile to *Nan ſhau*, where he died three Years after his Defeat.

Who is defeated and dethroned by, *Ching tang*, whoſe Affection for his Subjects induces him to devote himſelf for their Safety.

This new Emperor diſtinguiſhed himſelf by his Piety, and his Love for his Subjects. It was he who after ſeven ſucceſſive Years of general Barrenneſs, which dried up even Rivers and Fountains, and was followed by a Peſtilence and Famine, offered himſelf as a Sacrifice for his People, and begged of Heaven to remove its Anger, and put a ſtop to the public Calamity.

After having faſted for three Days, and ſhaved his Beard as a mark of his Grief, he went into a Chaiſe drawn by white Horſes, which in *China* is the colour of Mourning: And being followed by all his Court, he repaired to a little Hill called *Sang lin*. There diveſting himſelf of his royal Robes, and putting on a Lamb's Skin, with his Feet and his Head bare, he looked upon himſelf as the only Cauſe of his People's Calamities, and making a humble Confeſſion of his Faults, he extended his Hands to Heaven, conjuring it to accept of him as a Victim, and willingly offering himſelf to Death for the deliverance of his People. He had ſcarce ended his Prayer when the Skies were over-caſt with Clouds, and all the Fields of the Empire were watered by a general Shower, which was followed by a plentiful Crop. In memory of this Action a kind of Muſick was inſtituted called *Ta whe*, which ſignifies *a ſignal Mercy obtained from Heaven.*

An Argument drawn from his Hiſtory in favour of Chriſtianity.

When the Idolaters ſhew any difficulty to believe the Myſteries of the Incarnation and Paſſion of our Saviour, we deſire them to look into this Paſſage of their Hiſtory. "You admire, (we ſay "to them) and you propoſe as a Model to all Princes, the Example of one of your Emperors, "who diveſting himſelf of his Dignity, became the public Victim, and offered himſelf a Sacri- "fice for his Subjects; but how much more ought you to admire the Wiſdom and infinite Love "of *J. C.* who being cloathed with our Fleſh, made himſelf a real Propitiation to ſatisfy the "Divine Juſtice, and to obtain the Salvation of all Mankind by ſhedding his own Blood." This Argument drawn from their own Hiſtory, is more convincing to them than the moſt ſolid Reaſonings.

Contents of Part the 3d.

A Maſon recommended to an Emperor in a Dream.

This third part of the *Shu king* contains the wiſe Ordinances of this Emperor, the fine Inſtructions which the *Ko lau Tſong whey* gave to him and to his Son *Tay kya*, and the other wholeſome Regulations of a *Ko lau* named *Fû ywe*, whom the Emperor *Kau tſong*, having ſeen his Figure in a Dream, cauſed to be ſearched for every where, and who was at laſt found among a company of Maſons. This Prince made him his prime Miniſter, and appointed great progreſs in Virtue by following the wiſe Counſels of ſo ſingular a Perſon, whom he regarded as a Preſent ſent from Heaven.

The Empire continued in the Family of *Ching tang* for 600 Years, till the Reign of *Chew*, who revived all the Tyranny and barbarous Cruelty of the infamous *Kyé*. So that it is now become proverbial for the *Chineſe* to call a bad Man, a *Kyé*, or a *Chew*, in the ſame manner as we in *Europe*, when we ſpeak of an infamous and tyrannical Prince, call him a *Nero*, or a *Diocleſian*.

Contents of the three laſt Parts.

The three laſt Parts contain the Hiſtory of the Tranſactions under the third Race, whoſe Founder was *Vû vang*; together with the wiſe Maxims and glorious Actions of the firſt five Princes of that Family, which ſat upon the Throne during 873 Years, and the Reigns of thirty five Emperors, in as flouriſhing a Condition as any other Family ever did.

Account of *Vû vang*.

Vû vang its Founder, was King of a part of the Province of *Shen ſi*; he took up Arms againſt the Tyrant *Chew*, conquered him, and was proclaimed Emperor by the unanimous Voices of both the Grandees and the People. His firſt Care was to pay his Homage to the ſupream Being, to re-eſtabliſh Peace and Tranquillity in the Empire, and to procure Plenty to his Subjects, who had ſo long groaned under the Tyranny of his Predeceſſor: He opened the Priſons, and ſet at liberty all the Priſoners; he carefully enquired after Men of Merit, who had renounced their Employments and Dignities in the late Troubles, to gain repoſe in Obſcurity and a private Station. Theſe he loaded with Honours, and intruſted with his Confidence.

His Love for Merit,

His Royal Liberality extended chiefly to thoſe who had always been diſtinguiſhed by their Wiſdom, their Honour and their Probity, and under him theſe happy Times revived, when Virtue was the ſtep to Dignity and Riches; he took the Virtuous into his Councils and made them his Miniſters. He re-eſtabliſhed the Weights and Meaſures, and brought the Laws and Conſtitutions of the Empire to Perfection: He reſtored the Luſtre of the noble Families who deſcended of *Whang ti*, one of the Founders of the *Chineſe* Monarchy, and of *Shun*, and *Yau*, and *Yu*, the firſt Legiſlators of the Empire; all theſe Families *Chew* endeavoured to extinguiſh by keeping them in Obſcurity.

Wiſdom, Virtue and Juſtice.

Theſe illuſtrious Perſons ſaw themſelves, all of a ſudden, under the Protection of this new Emperor, re-inveſted in their former Dignities, and adorned with additional Titles of Honour. In ſhort, he was very careful to increaſe filial Piety, and to perpetuate the Memory of deceaſed Parents, by enjoining their Children to pay to them after Death the ſame Honours and Duties which they paid them when alive.

Particular Account of *Chew-kong*.

Next follow the wiſe Precepts of *Chew kong* the Brother of the Emperor *Vû vang*, whom Honour, Wiſdom and other Virtues have rendered for ever famous. The Emperor, when he died, intruſted him with the Tutelage of his eldeſt Son, and the Government of the Empire during

during his Minority. The Invention of the Needle, or the Mariner's Compaſs, is attributed to him. The Ambaſſadors of *Tong king* and *Kochinchina*, when they came to pay their Tribute to the new Emperor, had ſuffered a great many Fatigues in their Paſſage, by their not being acquainted with the Courſe they ought to have held, upon which *Chew kong* gave them a Mariner's Compaſs, which guided them on their Return, and procured them a happy Voyage.

Who is reckoned the Inventor of the Marriner's Compaſs.

In ſhort, in the *Shu king*, which among the *Chineſe* is of very great Authority, we find Vice puniſhed, and Virtue rewarded, together with a great many fine Inſtructions for the good Government of a State, and wiſe Regulations for the public Weal: Alſo the Principles, the Rules and the Models of the Morals of the firſt Heroes, who have governed their Empire, and for whoſe Memory that Nation has always preſerved an extraordinary Regard. We ſhall give ſome Extracts of this Book, which P. *Premare*, an ancient Miſſionary in *China*, has collected, who aſſures us, that they are tranſlated with all the Exactneſs and Faithfulneſs imaginable.

Some Extracts from the Shu king, *in a Dialogue upon the Maxims of the antient Kings.*

WHEN a King, ſays *Yu*, knows how difficult it is to be a good King, and when a Subject knows how much it coſts to fulfil all his Duties faithfully; the Government is perfect, and the People make a ſwift Progreſs in the ways of Virtue.

Maxims of Government and Obedience.

That is certain, replied the Emperor, and I love to be diſcourſed with in this manner. Truths, ſo well grounded, ought never to be concealed. Let all wiſe Men be diſtinguiſhed, and not one of them ſuffered to remain in Oblivion; then all the Kingdoms of the World will enjoy a profound Peace. But to reſt entirely upon the Sentiments of wiſe Men, to prefer them to his own; to treat Orphans with Kindneſs; and never to reject the Suit of the Poor, are Perfections only to be found in a very wiſe King. (*)

In effect, ſays *Pe i*, the Virtues of a wiſe King are of a boundleſs Extent, and of an indefatigable Activity; he acts, he concerts, he penetrates all; in Peace he adorns, and in War ſubdues, all: The auguſt Heaven tenderly loves him, and makes him the Executor of its Decrees; it gives him all that is contain'd within the four Seas, and confirms him Maſter of this lower World.

You may add, ſays *Yu*, that thoſe who obey him are happy; and that it is a great Unhappineſs to diſpleaſe him: For as the Shadow follows the Body, and the Echo, the Voice, ſo Rewards attend Virtue, and Puniſhments the Crimes.

You reaſon well, replied *Pe i*, he muſt then watch inceſſantly, and dread Vices that are more ſecret and refined; he muſt carefully avoid ſenſual Pleaſures, and be cautious in uſing even thoſe that are leſs criminal. He muſt conſtantly advance the truely wiſe, and directly expel the worthleſs; doing nothing without Caution, and forming no Deſign but what he can avow to the World; never abandoning Juſtice in Complaiſance to the People, nor the People, to follow his own Views; in one Word, he muſt carefully examine his moſt minute Inclinations, and maturely weigh his ſlighteſt Actions. This is the way to attract the Love and Homage of all the People in the Univerſe.

Ah Prince! anſwer'd *Yu*, addreſſing himſelf to the Emperor, ah Prince! all this well deſerves our Conſideration. Perfect Government ſprings like a Tree from its Root, and its firſt Principle conſiſts in furniſhing the People plentifully with the Means of Subſiſtence, *viz.* Water, Fire, Metals, Wood, Land and Grain. Theſe we may call the ſix Magazines from which Plenty proceeds. To regulate the Deſires of the Heart, to promote Commerce, to put a great Value upon every thing that contributes to Life; theſe are the three Points neceſſary to the Union of the People, and to keep them at Eaſe. The Sum of theſe Nine very important Articles have an admirable Connection among themſelves: Order them to be put in Verſe, that the People may ſing nothing elſe. Reform your Subjects, by rewarding Virtue: But prevent them by puniſhing Crimes from relapſing to Vice: Excite them by fine Songs upon theſe nine principal Articles, and nothing ſhall be able to ſhake the foundations of your Empire.

Draw near, *Yu*, ſaid the Emperor, you are the Man whom I want, and I deſign to appoint you my Succeſſor in the Empire.

Alas! replied *Yu*, the little Virtue which I have, will bend and ſink beneath that burden: And the People who know me well, will never approve of your Choice. But you have *Kau yau*: He is truly wiſe, and poſſeſs'd of all neceſſary Qualifications. He has inſpired the Love of Wiſdom into all the People, who feeling its effects, carry him in their inmoſt Heart. Reflect a little; think how much he deſerves, and how little, I. Raiſe him, ſince he appears ſo worthy, and drop me as a uſeleſs Perſon: Virtue alone ought to be your Guide in an Affair of ſo much Conſequence.

Encomium of the wiſe *Kau yau*.

I know, ſays the Emperor, that *Kau yau* is very proper to maintain my Laws, I make him the Truſtee of my Juſtice. Learn then, perfectly the five kinds of Puniſhments, in order worthily to maintain the chief Articles of my Laws. Begin always by Inſtruction that you may not be obliged

Character of a good Magiſtrate.

(*) Interpreters conjecture that the antient Emperor *Yau*, is meant here, but there is nothing to authoriſe this opinion in the Text, which mentions only *Ti*, that is to ſay *Maſter*, or *Sovereign Lord*.

obliged to punish; propose, as your chief Aim, strongly to engage my People to tread in that true Mean where Virtue resides, and by so doing you will fulfil all my Views.

Then, says *Kau yau*, I must be as perfect as you are, I must never run into Excess of any kind; I must be civil to the Grandees, and kind to the People: I must not always treat my Children with Favours, and never with Punishments. I must excuse Faults committed thro' Inadvertence, however great they are; but severely punish the Faults proceeding from Malice, however trifling. I must chastise slightly Crimes that are not well proved; and reward Services of doubtful Importance, rather above, than below, their Value. I must hazard the not executing the Law in all its Rigour, rather than to put one innocent Person to Death. These, great Emperor, are part of the Virtues we admire in you; all your Cares tend only to preserve the Lives of your Subjects: And in this you perfectly answer their Vows: This is sufficient, there is no occasion for a criminal Judge, in order to execute the Laws of so good a King.

Make me, replies the Emperor, like the Person you speak of; learn me to follow your Lessons so well, that my Example may be as an impetuous, yet kindly, Wind, which carries along with it all Hearts; so that real Happiness may be diffused through all the Parts of my Empire †.

When a King is solidly Virtuous, says *Kau yau*; he thus enters into all the good Counsels that are given him, and always acts in Concert with the wise Ministers he has chosen.

Nothing is so true, says the Emperor; but explain yourself a little more circumstantially.

A good King, replies *Kau yau*, has no Passion so predominant as to advance more and more in the Study and Practice of Wisdom, so that he puts no Bounds to so useful an Exercise. By this fine Example, he first instructs all his royal Family; this is afterwards communicated to all his Subjects, and in the End, spreads among the most distant People. Of so great Importance it is for a King to be Virtuous! Character of a good Prince.

Yu applauds, and respectfully receives, these Words, which are so full of Wisdom.

All may be reduced to two Points, says *Kau yau*, To know the Characters of Men, and to render the People happy.

Is that all? (interrupts *Yu*) Our good King, how perfect soever he is, will find a great deal of Difficulty in this. To know the Characters of People thoroughly, is never to err in the Choice of those we employ. To render a People happy is to load them with Favours, and entirely to gain their Love. When a Prince has so great Qualities as these, what Dread needs he have of such a Wretch as *When tew?* What difficulty will he find to subdue such a Rebel as *Myau?* And what harm can a Sycophant and a Hypocrite like *Kong kong* do him?

Nevertheless, says *Kau yau*, you may add, that there are Nine Virtues which a Prince ought well to know, in order to make them familiar to him: It is not enough that he has a general Notion, that such a Man has such and such a Virtue: He must moreover know what Proofs that Man has given of his really possessing it. You ask what these Nine Virtues are? Good Government to what reduceable.

* I require, continued *Kau yau*, a Greatness of Soul, neither haughty nor insensible; a noble Indifference, but without Inactivity; a charming Goodness, but without Indolence or Coarseness; a Genius delicate, but industrious and laborious; a Humanity and Politeness attended with Resolution and Courage; an Uprightness of Mind, which knows how to temper Severity with Mercy; a Understanding that comprehends the greatest, yet neglects not the smallest Matters; a Mind firm, but neither stubborn nor fierce. In short, a Magnanimity and which yields only to Justice: These are the Nine Virtues upon which a Prince ought to regulate himself, that he may distinguish the different Characters of Men: For this is the greatest good Fortune a King can wish for, that he may reward the Virtuous. Nine Virtuess necessary to a Sovereign.

Three at least of these Virtues are required in a Grandee of the Court, to enable him to govern his Family rightly; and a Tributary King must have six, in order to render the State, entrusted to him, happy. But an Emperor ought to possess all the Nine, that he may adapt the Employment of every Man under him to his Capacity and Merit; that the Great and Small may meddle only in their own Affairs, and no Workmen be unseasonably employed. If he is intent upon the five most necessary Things, it will be easy for him to succeed.

A King ought well to understand how to teach his Subjects to imitate him in his Pleasures: Therefore, he is obliged to keep a Watch over himself, lest he should fail in any Point of those numerous Affairs that daily occur to him. The subaltern Officers ought likewise to watch without any Relaxation, reflecting that Heaven devolves its Power upon the King, and that the King intrusts his with them, and that consequently they are in its Place, that whatever they do may be considered as the Work of Heaven ‡. Evil Consequences of a bad Example in a King.

It is Heaven that puts the immutable Laws of Society in order. Draw me up the five Laws and let them be inviolably regarded. It is Heaven who determined the different Duties that are to be observed by Men. Regulate the Five Duties, and let every one conform himself to them, according to his Rank and State: But let them always add a sincere and a cordial Respect, by The Justice and Impartiality of Heaven.

equally

(†) What regards the raising *Yu* to the Throne is omitted here. But it is agreed, that the *Shu king* has suffer'd many Alterations; that the half of it is lost; and that what escaped the Flames and the Worms has been patch'd up in the best manner they could. It was therefore thought most natural to place the Advancement of *Yu*, after he himself had told how he drain'd off the Waters.

(*) It is in such Passages as these, where we see the sublime Brevity of Style in these antient Books. Eighteen Letters convey a clear Idea of these nine Virtues, with the Quality each Virtue ought to have to prevent its degenerating into Vice; and all this in a Manner so lively and so fine, that it must suffer by a Translation into any *European* Language.

(‡) The antient Commentaries, *Ching i*, say upon this Place: The Laws, Rites, Rewards and Punishments come all from Heaven. Its Will is to reward the Good, and to chastise the Bad; for nothing but Good or Ill is rewarded or punish'd by Heaven. When it chastises or rewards, neither Great nor Small can escape its Justice.

equally ſhunning Hypocriſy and Pride. It is Heaven which advances the Virtuous; ſo there are different Poſts in the five different Diſtricts of the Empire. Heaven rewards the Guilty; ſo there are five Puniſhments for five different Degrees of Guilt. Oh, how numberleſs are the Cares that good Government requires! Heaven hears and ſees all, but it is by the Voice of the People that it judges of Kings. Heaven is always terrible, but an oppreſt People rouſes it to Vengeance. It chaſtiſes great and ſmall without Diſtinction, but Kings have a thouſand times more to dread than other Men. What I have told you, Sir, is the pureſt Truth, but the main Point is to reduce it to Practice.

The Emperor declar'd with a loud Voice, that he could not wiſh for any thing more true or more juſt than all he had heard. For which reaſon *Kau yau* reſumed the Diſcourſe, and ſaid with great Modeſty: I know well that my Underſtanding is very limited, but I am conſcious that I have no other View or Deſire but to employ it all in aſſiſting you rightly to govern your Subjects.

The Emperor then turning to *Yu*; Draw near, ſaid he, and in your turn give me ſome wiſe Counſels.

The good Offices done by *Yu* to *China*.

What can I ſay, replies *Yu*, or what can I add to the Diſcourſe of *Kau yau*? For my Share, I have only one thing at Heart, which is, to employ myſelf conſtantly without a moment of Relaxation. How can that be, aſks *Kau yau*? The Waters, replies *Yu*, if I may ſo ſpeak, roſe to the Heavens, and overflowed the higheſt Mountains, ſo that the People miſerably periſhed. In the midſt of this frightful Deluge mounted upon four different Vehicles (*) I began, with cutting down the Woods, following the Chain of Mountains: After which, *Pe i* and I taught Men to eat Fleſh. I likewiſe made the great Rivers to run into the four Seas, and the Brooks to diſcharge themſelves into the Rivers. *Hew tſi* and I next taught Men the uſe of Corn, and the Art of tilling the Ground: I afterwards let them into the Advantages of Commerce; by means of which, all the People had whereon to ſubſiſt, and the Univerſe enjoyed Peace.

You have great Reaſon, interupts *Kau yau*, to ſay that you give yourſelf no Reſpite; but proceed to diſcourſe upon this fine Subject.

The Happineſs of Man conſiſts in Virtue.

All depends, continued *Yu*, upon the Care with which a Sovereign watches over his own Perſon. I allow it, ſays the Emperor. Then, anſwers *Yu*, place your Happineſs in Virtue alone. Beware of the leaſt thing that can diſcompoſe this valuable Happineſs; and above all, ſuffer no Miniſters about you, but ſuch as are of conſummate Integrity and unſhaken Sincerity. Thus, when you command, you will be inſtantly and joyfully obeyed; becauſe you will command nothing, but what the People will ardently wiſh for. Thus, you will find yourſelf loaded with the moſt illuſtrious Bleſſings of (‡) *Shang ti*, and you will have the Glory to execute his Will in the new Order which he ſhall eſtabliſh.

Behold, ſays the Emperor, a Miniſter who loves me; and I, in return, love a Miniſter who is ſo worthy of Eſteem. Draw near then, *Yu*, and hear me attentively. (†)

The Praiſe of *Yu*.

Your Labours to remove the Deluge have touched me. You are faithful, and your Merits are great; you are wiſe in my Eyes, and indefatigable in whatever concerns the public Good; in your private Character, you are modeſt; and notwithſtanding what you have done, you entertain a very humble Opinion of yourſelf: I ſay it again, you are wiſe, and do not boaſt of your Talents; no Perſon can diſpute your Abilities, yet you don't vaunt of your fine Actions; and all muſt yield to you the firſt Rank: I ſeek only after Virtue, and I praiſe only good Works. I entruſt into your Hands the Government of the World: Aſcend my Throne and Reign. Remember there is nothing to fear but one (§) Paſſion, and (‖) right Reaſon is of infinite Delicacy. It muſt be pure, it muſt be ſimple, and always preſerve a juſt Mean. Do not amuſe yourſelf with groundleſs Stories, and never undertake a Deſign without thoroughly weighing it.

Neceſſity of reciprocal Love betwixt the Prince and Subjects.

What is more amiable than a good King? What has he to fear except the People? Whom will the People honour if not their King? But how can he maintain himſelf without the Aſſiſtance of the People? Apply yourſelf then with all your Ability, watch Night and Day in the Duties of your Charge: Surpaſs, if it be poſſible, the Deſires and Expectations of your Subjects: Take particular Care of the Poor and the Miſerable, and by that means your Reign will be eternal. The Order which I have laid before you will give peace to the World: And through you, I will ſubdue all mine Enemies. Obey it, then, and you need ordain no other.

(*) The *Chineſe* endeavoured to gueſs what theſe Vehicles were. The Text ſays *Tſe tſay*; it is true, the Letter *Tſe* ſignifies *four*; but it is very difficult to explain what the other Letter preſents to the Eyes, it is *Kyu*, a *Chariot*, *Tſay*, of *Afflictions*, and *Sufferings*. The Reader is left to judge how ſuch a Machine could aſſiſt *Yu* in carrying off the Waters.

(‡) It is not, ſays the antient Commentary *Ching i*, the People alone that reward this Good King, for *Shang ti* loads him likewiſe with Favours to reward his Virtue.

(†) This is the Paſſage omitted, of which we have taken notice, and which is ſupplied in this Place. This Diſcourſe of the Emperor is in blank and miſcellaneous Verſes; moſt of them being without Rhymes, and ſome of them of unequal Meaſure. If all the *Shu king* is not in Verſe, a great many Paſſages, like the preſent, are imbroidered with it.

(§) The Text ſays, *Jin ſin*, that is to ſay, the Heart of Man. This is not properly Paſſion, but it is the Inclination by which we are byaſs'd; and is as it were the inward part of the Mind.

(‖) The Text ſays, *Tau ſin* that is to ſay, *the Heart of Reaſon*, tho' it is not properly *Reaſon*; but the Superior part of the Soul, which enclines to the pureſt and righteſt *Reaſon*.

The Speech which Chong whey *is ſaid to have made to the Emperor* Ching tang. (*)

O Prince! what do you ſay? It is the (‡) *Tyen* which gives life to Men: As they are (†) ſubject to a thouſand different Paſſions; if they had not a Maſter to keep them in their Duty, they could not live in Peace: But Heaven ſends them a very wiſe King, and by means of him, renders them good and happy.

The infamous *Kyé*, extinguiſhed all the lights of Reaſon; and the poor People fell as it were into a flood of Fire. But Heaven has given you all the Prudence and neceſſary Force to deliver the Univerſe from its Evils. Finiſh what the great *Yu* ſo well began; follow his Footſteps, and reſpectfully obey the Orders of Heaven. The King of *Hya* is blameable, becauſe he employed the Name of the moſt High to authoriſe his unjuſt Commands. Heaven has chaſtiſed him and committed the Empire to you, that you may reſtore the World to its primitive Happineſs.

You know that the cruel *Kye* had likewiſe ſome wiſe Men about his Perſon, but moſt of his Counſellors were as worthleſs as himſelf. In that fatal time, we found ourſelves mingled with all theſe wicked Wretches, like a little good Grain ſow'd in a Field full of Tares. How could we ſhun the dangers that encompaſſed us? there was no Man but trembled for himſelf, and Innocence was a good handle to be ſuſpected. How much then have you, Sir, to dread, who are adorned with ſo many Virtues? Fame proclaims them aloud every where: You are look'd upon as a very wiſe Prince, and far remov'd from all baſe Pleaſures, as being entirely diſintereſted, beſtowing Poſts only upon the moſt Virtuous; and always proportioning the Reward to the Merit. It is well known, that you, with pleaſure, prefer the Opinion of another to your own; and that you attribute to others, all the good you yourſelf do: That you never excuſe, but are always ready to correct, yourſelf. In ſhort, there is ſeen in you a greatneſs of Soul, worthy of the Empire of the World, join'd to a paternal goodneſs and tenderneſs for your People. So many Virtues have gain'd you the Hearts of all. For this Reaſon, the petty King *Ko* having rejected brutally your Preſents, you was oblig'd to march againſt him; and, by that means, begin your juſt Conqueſts. Was you in the Eaſt? The People of the Weſt impatiently expected you. Was you ſettling peace in the North? The Barbarians of the South ſighed for you; and every one cryed out in a mournful Voice, Why did he not firſt come to our Aſſiſtance. Nothing was heard but People ſaying one to another, Let us wait for our good King; whenever he ſhall appear we ſhall receive new Life. Thus, Sir, you ſee how great the People's Affection was for you.

Maxims of Government

One muſt have no ſcruple to be a King, but he muſt labour to render himſelf a good King. With this View diſtinguiſh the Wiſe, and aſſiſt the Worthy: Load thoſe, whoſe fidelity is approved, with Glory; and aſſiſt thoſe who have only upright Intentions: Set Tutors over ſuch of the petty Kings as are weak: Abridge thoſe of Power who make a bad Uſe of it: Deprive ſuch as break into good order, of their Crown; and thoſe, whoſe Crimes render them unworthy to reign, of their Lives. Thus you will curb the Bad, and guard the Good. And all theſe Kings doing their Duty, you will cauſe Virtue and Peace to reign all over the World.

Advantages of good Conduct in a Prince.

As ſoon as a Sovereign endeavours to make a daily Progreſs in Virtue, all the People will have Hearts only to love him: But if he imagines that he has done enough, he is deſpis'd and abandon'd even by his neareſt Relations. Apply yourſelf with all your Heart to the exerciſes of the greateſt Virtues, that your Subjects may find in you a finiſhed Model. Let Juſtice regulate all your Actions, and the pureſt Reaſon ſerve as a curb upon your Appetites. A good (‖) King leaves Riches enough to his Children, when he leaves them the example of his Virtues: I have always heard it ſaid that it is the part of a King, to look upon others, as being able to teach him ſomewhat; for he who loves to be taught, enriches himſelf. On the contrary, a ſure Method for a Prince to deſtroy himſelf, is to believe that others can do him no Service: For it is a narrow way of thinking, for a Man to believe himſelf ſelf-ſufficient. Endeavour to end as happily as you have begun: Remember that Heaven is juſt; that it elevates the Good, and chaſtiſes the Bad. Follow the Laws exactly, that you may be ſure of eternal Happineſs.

(*) This *Ching tang* dethron'd the Tyrant *Kyé*, in whom the Family of the *Hya* was extinct.

(‡) Heaven.

(†) The ancient Commentary *Ching i* ſpeaks thus, The *Tyen* produced Man, and gave him a Body and a Soul. Every Man then has a viſible and material Body: and a ſpiritual intelligent Soul. Man being formed in this Manner, *Tyen* aſſiſts him. I don't mean ſimply, that *Tyen* after it had given him a Body and a Soul, gave him ſeveral Laws; but that it likewiſe aſſiſts him in a more particular manner. For Man ſpeaks, thinks, acts, diſtinguiſhes the Good from the Bad, and the Bad from the Good: He ſtands in need of Food and Raiment: Sometimes he is in Plenty, ſometimes in Want, and by Turns in Motion and in Reſt. But to keep himſelf ſtrictly juſt amidſt all theſe, he muſt have the Aſſiſtance of *Tyen*: For there is within a ſtrait Road, which if he follows he is happy; if he forſakes it unhappy. For which Reaſon Heaven unites itſelf to Man, and conſtantly aſſiſts him to tread in this Path that conducts him to Immortality.

(‖) This Thought is not formally in the Text; but it is the Senſe of all this Harangue, and the Interpreters make uſe of it to connect what goes before with what follows.

Inſtructions which (*) I yun *gave to the young* Tay kya.

Encomium of Virtue.

HEIR of *Ching tang!* Do not preſume too much upon the preſent Protection of Heaven, for the continuance of its Favours depends, in ſome meaſure, upon yourſelf. You ought not to reckon that Happineſs is to continue for ever. The conſtant Practice of Virtue can alone ſecure your Crown: But if you abandon Wiſdom, you will infallibly forfeit whatever Heaven has beſtowed upon you.

You have an illuſtrious Example of this in the King *Kyé*: He deviated from the Path of Virtue to Impiety and Cruelty. The ſupreme *Tyen* rejected him, and afterwards look'd all over the Earth in ſearch of ſome one, who was worthy to reign inſtead of this unhappy Prince: As ſoon as ſuch a one was found, it determin'd to enlighten and conduct him. But that which *Tyen* loves and looks for, is a pure and conſtant Virtue. This is what it requires in a new King, whom it deſigns to give to the World.

Ching tang and I only were of that Character. As we were both equally devoted to Virtue, Heaven lov'd us, and carried us in its Heart. For this reaſon, it gave us the Government of the whole World. Having, thus, both Heaven and the People on our Side, we eaſily overthrew the Empire of the *Hyá*; not that Heaven entertain'd an irregular Affection for us, but ſuch as it entertains for pure and ſolid Virtue. It was not becauſe we caballed for the ſuffrages of the People, but becauſe the People could not reſiſt ſo much Virtue. When one is entirely devoted to Wiſdom, he is always ſucceſsful, always ſatisfied, and always happy: But when one is Virtuous by halves and by ſtarts, he inſtantly proves the Reverſe of this. Happineſs or miſery then depends upon Man himſelf; becauſe the rewards or puniſhments of Heaven depend upon his good or bad Actions.

Heir of *Ching tang!* The Empire you poſſeſs is but new; let your Virtue be new likewiſe. Endeavour by inceſſantly reforming yourſelf, that there may be no difference between the firſt and the laſt Day of your Reign. Raiſe none to Poſts, but ſuch as have Wiſdom and Talents. But as for your firſt Miniſter, he ought to be a Perſon accompliſhed in all Reſpects; becauſe, it is he who is to render you ſolidly Virtuous, and he is to be the Channel through which your Virtues are to be communicated to all your People. It is hard to find a Man ſo perfect; you therefore are to uſe the utmoſt Pains to enquire after him; to the end that the Miniſter and the King, having the ſame Deſires and the ſame Zeal, they may form, by a ſtrict and intimate union, (‡) *one undivided whole.*

True Virtue never pins itſelf down to the Opinions of a ſtrange Maſter; ſhe hears no Dictates but thoſe of ſolid Good, which does not always enjoin the ſame thing; in following its Leſſons, you directly act according to the different Circumſtances; but ſtill with a ſtrict attachment to Uniformity, without which, there can be nothing good. Then all the People ſhall cry; "How pure and how perfectly uniform is his Heart? He is worthy of the Empire he has received; and will render his Subjects eternally happy."

The Hiſtory and Converſation of the Emperor Kau tſong *and his Miniſter* Fu ywe.

THE Emperor anſwers the Grandees by a ſhort Note under his own Hand, in which he tells them. "Ever ſince I ſucceeded to the Empire of the World, I have ſtill feared that I had not all the Virtues requiſite for right Government; for which reaſon, hitherto I have never ventured to give any Order. But my Thoughts being employed during the ſilence of the Night, only upon the Means of worthily diſcharging my Duties; It ſeemed to me the Lord delivered to me, from his own Hand, a faithful Miniſter: This is the extraordinary Man that is to ſpeak to you in my Stead."

Hiſtory of a Miniſter given by Heaven.

The Emperor then cauſes the Picture of the promiſed Miniſter to be drawn, according as he appeared to him, and omitted nothing to make a Diſcovery of him, tho' conceal'd in the moſt remote Corner of the Empire. A Man employed in building a little Grotto at the foot of the Mountain *Yen*, was found by the Meſſengers, who thought he perfectly reſembled the Picture which they had in their Hands. As ſoon as the Emperor ſaw him he immediately knew

(*) It is pretended that *I yun* aſſiſted *Ching tang* to dethrone *Kyé*. *Tay kya* is ſuppoſed to be the Son of *Ching tang*, and it is ſaid that *I yun* ſhut him up in his Father's Tomb for three Years; But it is certain that in the Body of the Text no mention is made of *Tay kya*, but of *Tſé wang*, which only ſignifies, a young Prince in his Minority. Nor can we anſwer for the bold Action imputed to *I yun*. The Text perhaps only intimates, that *I yun* ſent the young Prince to be inſtructed at the Burying Place, and upon the Tomb of *Ching tang*. Whatever Truth is in all this, it is added that this Piece contains the laſt Councils which *I yun* gave him, when he retired from the Court, to lead a private Life in repoſe and ſolitude.

(‡) This Idea of a good King and a perfect Miniſter forming *one undivided Whole*, was ſtrongly imprinted upon the Heart of him or them who wrote theſe Books. They alledge as Inſtances of it, *Yau* and *Shun*, *Shun* and *Yu*, *Wú wang* and *Chew kong*. But this does not extend farther.

knew him, and in preſence of all his Court, made him his firſt Miniſter; ſpeaking to him in theſe Terms.

Fail not to adviſe me every Day, and very frequently to reprove me, that thus, you may help me to acquire true Wiſdom. Conſider me as a piece of unhammered Iron, and that you are to ſhape and to poliſh me. Conſider that I am to paſs a broad and a dangerous Torrent; and that you are to ſerve me both for Bark and Oars. Conſider me as a dry parcht piece of Ground, and that you are to be the kindly Shower that is to refreſh, and render it fertile. Open therefore your Heart, and pour into mine all the Riches your's contains. But be ſure not to ſpare me: For if the Medicine is too weak, the Diſeaſe can never be removed. Unite all ye who approach my Perſon, and unanimouſly endeavour to correct me. So that as the worthy Heir of the Virtues of *Ching tang*, and the Imitator of our ancient Kings, I may be able to make my Subjects happy. Acquit then yourſelf faithfully of the Taſk I impoſe upon you, and never relax in your Endeavours, till I am ſuch a Prince as I ought to be. The Emperor *Kau ſong's* great Deſire to be reprov'd for his Faults.

Fû ywe anſwers the Emperor thus: As a Piece of Wood becomes ſtraight by following the Line, ſo Kings become Virtuous by following the wiſe Councils that are given them. When a king is Virtuous, his firſt Miniſter is, of himſelf, induced to do his Duty: But if, beſides this, a Prince earneſtly deſires to be adviſed, who will venture to diſobey his glorious Commands? His Miniſter's Anſwer.

A good King is in place of Heaven, and treads the Path that is mark'd out to him. In obedience to its Supreme Will he divides the Empire into different Kingdoms. He eſtabliſhes their Kings in whom he can confide; placing about them able Perſons to aſſiſt them in the Government of their States: Far from minding his own Pleaſures, he thinks himſelf born only to make the World happy: We can ſay of Heaven alone, that it (†) ſees and hears all Things by itſelf, and of good Kings alone, that they endeavour as much as they can in this to imitate Heaven. For which reaſon, their great Officers are always full of Submiſſion and Reſpect: And the People ſecurely taſte the Sweets of Peace.

Shame can only come to Kings by their iſſuing forth unjuſt Orders: And the Rebellions of the People only proceed from their Princes making War upon too ſlight Grounds: Beſtow no Reward but upon Merit. Cloaths had better be locked up in a Cheſt, than given away without any reaſon: Before you puniſh any one, examine yourſelf well. A King who perfectly fulfils theſe four Points, is truly enlightened; and every thing conſpires to render him happy: The Repoſe or the Diſtractions of your Empire, depends upon thoſe whom you place in Poſts. Give not therefore the ſmalleſt Employments away in Complaiſance to a Subject, whom you know is incapable to bear it: And never truſt any thing of Importance to a bad Man, however great his Qualifications may be. Examine ſeriouſly before you act, whether or not the Action you go about, is good in itſelf; and tho' it is good in itſelf, examine if it be proper at ſuch and ſuch a time, and in ſuch and ſuch Circumſtances. The Man who imagines that he has Virtue, poſſeſſes but a very ſmall Degree of it; and he who boaſts of his Ability, loſes all his Merit.

A great Foreſight is requiſite in all things, as being the means of averting Misfortunes. Favours laviſhly diſpoſed beget Contempt, and the Man who does not bluſh to be told of his ſmall Faults, can never be guilty of great ones. All conſiſts in the due Regulation of your Heart, for if that is right your Government will be perfect. As to what concerns the Ceremonies, you are not to neglect outward Pomp, but you muſt not entirely take up with that, becauſe all exterior Appearances muſt proceed from the bottom of the Heart. In this caſe, too much Meanneſs occaſions Contempt, and too much Show, Perplexity: So that both theſe Exceſſes are to be equally avoided.

I am charmed, cries the Emperor, with all that I have heard, and henceforth my only care ſhall be to conform my Life to it. If I had not you to give me wholeſome Advice, I ſhould not know how to demean myſelf ſo as to require Virtue. Inſtance of Docility in an Emperor,

Fû ywe reſpectfully knocked the Earth with his Forehead, and reſum'd the Diſcourſe. The Difficulty, ſays he, does not lye in knowing, but in practiſing good. Love Virtue, Sir, you will find nothing more ſweet, and then you will reſemble the ancient Kings your Anceſtors. If I dont continue to ſpeak to you as I have already done, I will be culpable, and unworthy of the Rank to which you have raiſed me. and of Honeſty in a Miniſter.

It is only you, ſays the Emperor, that can furniſh me with ſuch Literati as I would wiſh to have. You know that when Wine (‡) is to be made, they throw Druggs into it, in order to ferment and give

(†) There are two Commentaries upon this Paſſage, and their Words are remarkable. The firſt is called *Ye ki*, and explains it thus.

Heaven never ſpeaks, yet it commands our Belief: The *ſovereign Spirit* is always unconcerned, and yet it is to be dreaded. As being ſupremely true it inſpires us with Belief, and as being without Paſſion, it ſtrikes us with Dread. *Heaven*, becauſe of its Incomprehenſibility, is called *Spirit*, and the *Spirit*, becauſe of its Immutability and eternal Duration, is called *Heaven*. When we ſay, that it enforces our Belief becauſe it is perfectly true, the meaning is, that it poſſeſſes moſt neceſſary and infallible Reaſon. And when it is ſaid that Heaven makes itſelf to be dreaded, becauſe it is impartial; the Meaning is, that it is Juſtice itſelf and none can inſult it, unpuniſhed. In ſhort, it is here ſaid to know every thing, becauſe it is Eternal, Immutable, and Incomprehenſible.

The ſecond Commentary is called *Ye kyang*, and is that of the late Emperor *Kang hi*, who explains it in this Manner.

Heaven is above all, and nothing is more beautiful, nothing more juſt. It is moſt *ſpiritual* and moſt *intelligent*, and hears all things, tho' it has no Ears: Not only the public Acts of Government, but whatſoever is tranſacted in the moſt retired and the remote Corners of the World lies open to its Eye. It ſees thro' all, it penetrates all, it examines all. This is the Model which a good King ſhould propoſe: neither his love nor his hatred is influenced by Caprice. In his Rewards he only has regard to right Reaſon. And thus it may, in ſome ſenſe be ſaid of him, that, like Heaven, he hears and ſees every thing.

(‡) The *Chineſe* Wine or rather Beer, is made of a particular Kind of Rice. When it is almoſt boil'd, they muſt put certain Druggs into it to make it ferment.

give it Strength; your Councils have the like Effect upon me, they raiſe me, they give me a Courage, which I ſhould not have, were it not for you. When a Soup (†) is prepar'd, you know they take care to put Ingredients into it, to hinder it from becoming inſipid. Your Leſſons have the ſame effect upon me, they ſeaſon my Virtue. Labour then with me in teaching me to know myſelf, and be aſſured, that I have nothing in the World more at Heart, than to do whatever you deſire me.

To be willing to be inſtructed, replies *Fi ywe*, is a very good Symptom, and ſhews that you have a real deſire to do Good; tho' you never can attain to what you ſo earneſtly wiſh for, but by following the Maxims of our ancient Kings. If a Prince can immortaliſe himſelf by any other way, it is a way to which I am yet a Stranger.

In what the Study of Wiſdom conſiſts.

The Study of Wiſdom conſiſts, in a Man's being humble, (‡) as if he were incapable of any thing, but at the ſame time as (A) active, as if he had done nothing, and yet could do every thing. By theſe means, one will ſhun the two great Failings of Indolence and Pride. When a Man is free from theſe, his advancement in the Ways of true Wiſdom is eaſy and quick. Believe me, Sir, if you put this in Practice you will ſoon prove its Effects. When a Man inſtructs the Ignorant, he at the ſame time improves himſelf; and when he is conſtantly employed in both the one and the other, that is, both as Maſter and Scholar, he at the ſame time grows in Wiſdom, almoſt imperceptibly. But that you, Sir, may not be miſlead in this, you muſt always take the ancient Kings for your Model.

The Shi king; *or, Third Canonical Book of the firſt Order.*

THE Character *Shi*, ſignifies *Verſe*, becauſe in effect, all this Book contains only Odes, Songs, and Verſes, compoſed under the reign of the third Race, where we ſee the Manners, the Cuſtoms, and the Maxims of the petty Kings, who were ſubordinate to the Emperor, deſcribed. Some have only three Strophes, or Stanzas, which preſent the ſame Thought, in three Lights very little different, except, that each Stanza ſeems to improve upon the preceding: The others appear to be in a more noble and ſublime Stile. The number of Stanzas is not confin'd, but every Stanza conſiſts commonly of ten Lines.

The *Chineſe* Interpreters are not very happy in decyphering theſe Verſes; for they have made a Syſtem of them which is contradictory to itſelf, and beſides, does not a great deal of Honour to theſe precious Remains of ſo remote Antiquity: Great Praiſes are there beſtowed upon Virtue, and many wiſe Maxims are found amongſt them; ſo that *Confucius* gives them great Encomiums, and aſſures us, that their Doctrine is very pure and very holy: From whence ſome Interpreters ſuſpect, that this Work has ſuffered by being interpolated with many bad Pieces; for there are ſome of them extravagant and impious, and looked upon as Apocryphal; however, theſe Verſes are of great Authority in the Empire. Their Stile is very obſcure; this doubtleſs proceeds from the Laconiſm, the Metaphors, and the great Numbers of ancient Proverbs, with which the Work is ſtuffed. But this very Obſcurity procures them the Eſteem and Veneration of their wiſe Men.

Diviſion of this Work.

Theſe Pieces of Poetry may be divided into five different kinds.

The firſt contains the Encomiums of Men, illuſtrious by their Capacities and Virtues; with many Inſtructions which were uſed to be ſung in the Solemnities, Sacrifices, Obſequies, and Ceremonies, inſtituted in honour of Anceſtors.

The ſecond contains the Cuſtoms eſtabliſhed in the Empire, and are, as it were, Romances, compoſed by private Perſons, not ſung, but recited, before the Emperor and his Miniſters. We find there a natural Picture of their Cuſtoms, and the Defects, both of the People and the Princes their Governors, are cenſured.

The third is called Compariſon, becauſe all its Meaning is explained by Similes and Compariſons

The Manner of the fourth riſes to the Sublime, becauſe the Odes commonly begin with certain bold Strokes of the Marvellous, which prepare the Mind of the Reader to be attentive to what follows.

The fifth contains the Verſes that are ſuſpected, and were reckoned by *Confucius* to be Apocryphal. That I may give the Reader ſome Idea of this Work, I preſent him with ſome Odes which P. *Premare* has faithfully tranſlated.

(†) The Text ſays *Yen mwey*, *Yen* ſignifies Salt, and *Mwey* a Sort of Fruit which gives it a reliſh.

(‡) This is not the only paſſage wherein Humility is recommended, for this fundamental Virtue is extolled in many Places of theſe ancient Books; and it is ordinary enough to meet with Leſſons of Humility among the *Chineſe* Philoſophers, but pretty rare among thoſe of *Greece* and *Rome*.

(A) The Character of *Ceſar* is drawn by *Lucan* almoſt in the ſame Words:

Nil actum putat dum quid ſupereſſet agendum.

Select ODES *from the* Shi king.

ODE I.

A young King desires Instruction from his Ministers.

I Know that a Man ought always to watch over himself; and that Heaven has an Intelligence which nothing can escape, and whose Decrees are irreversible: Let us not therefore say, "He is so far above and so distant from us, that he never minds what passes below." I know that he considers all, that he pervades all, and that he is ever present with all. But alas! I am yet too young, too ignorant, and too careless of my Duties. However, I apply myself with all my Strength, and I endeavour not to lose time; desiring nothing more ardently than to arrive at Perfection. I hope that you will assist me to carry so heavy a Burden, and that your Councils will help to render me solidly Virtuous, which is all I desire.

ODE II.

(*) *In Praise of* Ven vang.

HEAVEN made this high Mountain, and *Tay vang* rendered it a Desart: This Loss intirely proceeds from his Fault; but *Ven vang* has restored it to its first Lustre. The Path which the former trod was full of Dangers: But the way of *Ven vang* is straight and easy. Ye, the Race of so wise a King, carefully preserve the Happiness which he hath procur'd for you.

ODE III.

In Praise of the same.

HE who is sole Monarch, and supream Lord, descends so far from his Majesty, as to take care of things here below; always attentive to the real Happiness of the World, he casts his Eyes about the face of the Earth. He sees two Nations who have abandoned his Laws, yet the most High does not abandon them, he tries them, he waits for them; he searches every where for a Man according to his own Heart; and he himself would extend his Empire. With this View he affectionately fixes his Eyes upon the West. It is there he ought to dwell, and to reign with this new King.

He begins then, by rooting up all noxious (†) Herbs, and carefully nourishing the good: He lops off the luxuriant Branches of the Trees, and ranges them in a just order: He plucks the Roses, and he cultivates the Mulberry-Trees. The Lord is about to restore to Men their primitive Virtue: All their Enemies will flee before them: Heaven would give itself an (‡) Equal; never was Will more absolute.

The Lord looks upon this holy Mountain: It is the Habitation of Peace, and here grows none of the Wood of which Weapons are made: His Reign is eternal; therefore no Trees we see here, whose Leaves fall to the Ground. It is the Work of the most High, who has exalted the younger Brother in place of the elder.

Ven vang alone has a Heart, which knows how to love his Brethren; he forms all their Happiness and all their Glory: The Lord fills him with all his good things, and has given him the Universe as a Reward.

The Lord penetrates into the Heart of (‖) *Ven vang*, and there he finds a secret and an inexplicable Virtue which diffuses its Fragrance all round. It is a wonderful Assemblage of his most precious Gifts; the Intelligence for regulating all, the Wisdom for inlightning all, Science for teaching, Council for guiding, Piety and Sweetness for endearing, Strength and Majesty for awing, and in fine, Grace and Charms for winning, all Hearts; Virtues invariably the same. This is, as it were, an Inheritance which he has received from the most High, and a Happiness which he has communicated to his Posterity.

The Lord has said to *Ven vang*: When the Heart is not upright its Desires are disorderly, and it is not proper for saving the Universe: You are perfectly uncapable of these failings. Ascend then, first, the Mountain, that you may draw all the World after you. There are Rebels

(*) *Veng vang*, according to Interpreters and Historians was Father to *Vu vang*, who was the founder of the 3d Race.

(†) All this here must be understood Allegorically, according to the Stile of the antient Poetry. The *Shi king*, is full of such Passages.

(‡) The Letters *Pewey* signifies *Companion, Equal*, it is some times taken for *Man* and *Wife*. Some Interpreters have thought that the Spouse, which Heaven appointed for *Ven vang*, is spoken of here; the *Shi king*, else where calls her *Tyen Pewey*, that is to say, the Sister of Heaven.

(‖) The Text says *Vang ti*, but the best Interpreters agree, it is a wrong Reading, and that it should be *Ven vang*, because all that is said in this Passage can be applied to none but him.

that diſobey their Sovereign: believing themſelves above Men; they tyrannize over them: Arm yourſelf with my Vengeance, diſplay your Standards, put your Troops in Aray, re-eſtabliſh Peace over all, fix the Happineſs of your Empire, and anſwer what the World expects of you.

Immediately, *Ven vang*, without quitting his Court, aſcends to the Top of the Mountain. Re-enter into your Caverns ye rebellious Spirits! this is the Mountain of the Lord; ye can have no admittance here. Theſe living Springs are of pure Water, where the Subjects of *Ven vang* quench their Thirſt; theſe Pleaſures are not for you. *Ven vang* has choſen this Mountain; he has opened to himſelf theſe pure Fountains: Thither the loyal Subjects ought to come: Thither Kings ſhould repair.

The Lord has ſaid to (*) *Ven vang*; I love Virtue pure and ſimple ſuch as yours: It makes no great Noiſe, nor any pompous Appearances: It is not forward; it is not haughty; it may be ſaid, that you have Spirit and Underſtanding, that you may conform yourſelf to my Orders: You know your Enemy; make head againſt him with all your Forces, prepare your warlike Machines, make ready your Chariots, march to the Deſtruction of the Tyrant; chace him from the Throne which he uſurps. Ye armed Chariots, haſten not: Ye lofty Walls tremble not: *Ven vang* is not precipitant in his March: He breathes nothing in his Anger but Peace: He takes Heaven to Witneſs for the Goodneſs of his Heart: He is willing that they ſhould ſubmit without fighting, and is ready to pardon the moſt criminal. Far from incurring any contempt by this Lenity, He never appear'd more amiable; but if they will not ſubmit to ſo many Charms, his Chariots will arrive with a mighty Noiſe: In vain does the Tyrant truſt to the Height and Strength of his Walls: *Ven vang* attacks, fights, and ſubdues him: He deſtroys his cruel Empire; and this Juſtice is ſo far from rendering the Conqueror odious, that the Univerſe was never more diſpoſed to obey his Laws.

O D E IV.

Councils given to a King.

A Grave and a majeſtic Outſide, is, as it were, the Palace where Virtue reſides. But it is a true Saying: "At preſent, the moſt Ignorant have Knowledge enough to diſcern the Faults of others; and the moſt Clear-ſighted are blind to their own."

He who exacts nothing of any Man which is above his Strength, is fit to teach the Univerſe; and the truly Wiſe does what he pleaſes with the Heart of Man. Form no Deſign where Intereſt has the leaſt ſhare: Iſſue Orders ſo juſt that you need never to change them: And to anſwer theſe two Points, Preſerve even the apperance of Probity and Virtue, that you may ſerve as a Pattern to all your People?

But alas! theſe wiſe Leſſons are of no farther Uſe: All is overturned; and, as it were, buried in a ſhameful Debauch; and becauſe this Debauch pleaſes, Regularity and the Maxims of our ancient Kings are no longer ſtudied, in order to revive their wiſe Laws.

Auſpicious Heaven, you ſay, does no longer protect you: But Heaven only loves thoſe who are on the Side of Virtue: You are in the Middle of the Stream, and ought to dread, leaſt it carry you along. Be inceſſantly upon your Guard in the ſmalleſt Matters, exactly obſerve the Hour of riſing from, and going to, Bed. Take care that your Houſe be always well regulated: You will render your People diligent by your Example; if you keep your Chariots, your Horſes, your Soldiers, and your Arms, in good Condition; you will eſcape War, and keep the Barbarians at a Diſtance.

Perfect your People, and be the firſt to obſerve the Laws which you yourſelf preſcribe: By this means, you will ſave yourſelf a great deal of Uneaſineſs. Above all things, maturely weigh your Orders; and take great care of your outward Appearance: Then all will be peacefull, and all will be well. A Blemiſh may be taken out of a Diamond by ſtrongly poliſhing it: But if your Words have the leaſt Blemiſh, there is no way to efface that.

Never ſpeak therefore but with great Caution; and do not ſay, "It is only a ſingle Word." Remember that no other Perſon has the keeping of your Tongue; and unleſs you keep it yourſelf, you will commit a thouſand Faults. Words full of Wiſdom are like Virtue, which never paſſes unrewarded: By her, you aſſiſt your Friends; and your Subjects, who are your Children, will become Virtuous by following your Maxims from Age to Age.

While you are among wiſe Friends, compoſe yourſelf in ſuch a Manner, as that nothing may be ſeen about your Perſon but what is ſweet and amiable: When you are in your own Family, let nothing that is irregular eſcape you; in ſhort, when you are alone in the moſt retired Corner of your Houſe, indulge your ſelf in nothing that is ſhameful: nor ſay, Nobody ſees me: (‡) For there is an intelligent Spirit that ſees all: He comes when leaſt expected, and it is he who ought to keep us continually watchfull over ourſelves.

(*) The following are the excellent words of a Diſciple of, and a Commentator upon *Chu hi*.

This admirable Perſon, ſays he, is complaiſant and gentle: humble and pliable: To hear him, one would ſay, that he neither knows nor is capable of any thing. When a Heart is thus diſpoſed, with what Riches may it not be fill'd! For which reaſon the moſt conſpicuous and the higheſt Virtue is founded upon the ſolid and unmoveable Foundation of Humility: The underſtanding of no Man, is greater than his who really thinks his own talents very confin'd.

(‡) *Chu hi* ſpeaks in the following Terms: A Man muſt be well perſuaded, ſays he, that the Lord of Spirits, and of all Inviſible Beings, is intimately diffuſed thro' all. When he comes, none can perceive that he is preſent; however attentive a Man is, he ought always to fear; what then ought not they to dread, who never have a thought of him! The meaning of all this; is That it is not enough to regulate the Outſide, but we ought likewiſe to watch upon what paſſes within our Breaſt.

Your

Your Virtue then ought not to be common, it ought to riſe to the higheſt Degree of Perfection. Regulate all your Motions ſo well, that you may never leave the ſtraight Path: Do not paſs the Bounds preſcribed you by Virtue, and ſhun whatever can offend her. Propoſe yourſelf to the World, as a Pattern, which it may imitate without Fear. The Proverb ſays, "A Pear is given for a Peach. You will not reap what you have ſowed." They, who tell you the contrary, deceive you; it is as the Saying goes, "Look for Horns in the Head of a Lamb newly brought forth."

A Branch of a Tree, which is eaſy and pliant, takes whatever bent is given it: A wiſe Man poſſeſſes Humility, the ſolid Foundation of all the Virtues. Inform him of the fine Maxims of Antiquity; he immediately complies, and endeavours to put them in Practice. On the contrary, he who is ſtupid, thinks you impoſe upon him, and will believe nothing. Thus every one follows his own Propenſity.

O my Son! you ſay, you are ignorant of good and evil: It is not by forceably dragging you along, that I would conduct you to true Virtue, but, by giving you ſenſible Proofs of all I ſay: It is not by barely hearing my Leſſons that you become wiſe, but, by putting them in Practice with all your Heart. To acknowledge, as you do, your Incapacity, is an excellent Diſpoſition to be ſoon qualified to inſtruct others: For, from the Moment that a Man is no longer full of himſelf, nor puft up with an empty Pride, whatever good he learns in the Morning, he practiſes before the Evening.

Supreme *Tyen* (*) clearly diſtinguiſhes Good and Evil: He hates the Proud and cheriſhes the Humble: There is not a Period of my Life in which I am not liable to offend *Tyen*: Then how can we have a moment of Joy in ſo miſerable a Life? It paſſes away as a Dream, and Death comes upon us before we are aware. This it is what gives me Grief. I forget nothing that may ſerve to inſtruct you, yet you hear me with Reluctance. Far from approving my Leſſons, they appear to you, perhaps, very rude. You ſay that you have not yet attained the Period of Life when Wiſdom is acquired; but if at preſent, you neglect to embrace Virtue, how can you arrive at her in a feeble old Age?

O my Son! I dictate to you only the great Maxims of our ancient Kings. If you hear my Councils, you will never have Reaſon to repent. Heaven is in Wrath; dread leaſt it diſcharges itſelf upon you and your Subjects. You have remarkable Examples of its Conduct in paſt Ages. The Lord never deviates from his own Ways. Reſt aſſured, that your not entering immediately into the Paths of Virtue which I have laid open to you, is the means of drawing down upon yourſelf and your Empire the greateſt Miſeries.

ODE V.

Upon the Ruin [or Fall] of Mankind.

I Lift my Eyes to Heaven, which appears as if it were Braſs. Our Miſeries have endured for a long time: The World is loſt: Wickedneſs ſpreads itſelf like a fatal Poiſon: The Snares of Sin are extended on all Sides, and there is no appearance of Remedy.

We once had bliſsful Fields; but Woman has deprived us of them: We once were Lords of all; but Woman has made us Slaves. The thing ſhe hates is Innocence; the thing ſhe loves is Impiety.

The wiſe Huſband rears the Walls; but the Wife, who graſps at all Knowledge, demoliſhes them. O how enlightened is ſhe! She is a Bird whoſe Note is fatal; and the Exceſs of her Tongue is the Ladder, by which all our Miſeries deſcend. Our Ruin does not proceed from Heaven, but from Woman. All, who will not hear the Inſtruction of Wiſdom, are like to that unhappy One. She has ruined Mankind. This was firſt an Error, afterwards, a Crime, which ſhe is ſo far from acknowledging that ſhe cries, *What have I done.* (†) A wiſe Man ought not to expoſe himſelf to the Dangers of Commerce, or a Woman to meddle with any thing but ſewing and ſpinning.

Why does Heaven afflict you? Why do the heavenly Spirits withdraw their Aſſiſtance from you? Becauſe you have abandoned yourſelf to what you ought to have ſhunned, and left me, whom alone you ought to have loved; you are oppreſs'd with all Kinds of Calamities: There is not the leaſt footſtep of Modeſty and Decency. Man is loſt, and the Univerſe is upon the Point of its ruin.

Heaven has thrown out its Nets; they are ſpread over all: Man is loſt, O how this afflicts me. Heaven ſpreads its Nets, they are not far off: It is done; Man is loſt: This occaſions all my Sadneſs.

This deep Brook has a Source from whence it proceeds: My Grief reſembles it: It is deep, and it comes from afar. Man no longer has what he poſſeſt before his Fall, and has involved his Children in his Miſery. (‡) O Heaven! You only can apply the Remedy: Wipe away the Stains of the Father, and ſave his Poſterity.

(*) Or Heaven.

(†) All Interpreters own that the Text in this Paſſage is almoſt unintellegible ſo that we cannot anſwer for the Tranſlation. Perhaps the Text is corrupted, perhaps it conceals ſome Meaning, which we cannot come at.

(‡) Tho' Heaven (ſays *Chu hi*) is ſo far above us, that it would ſeem as if this World were unworthy of its Cares, yet its Ways and Deſigns are impenetrable, it can ſtrengthen Weakneſs itſelf, and re-eſtabliſh Order, when all ſeems to be ruin'd. If *Tcheu wang* would have chang'd, and have become a new Man, Heaven would have ſuſpended its Decree; and the Poſterity of that unhappy Man would not have entirely been loſt.

ODE

O D E VI.

The Poet laments the Miſeries of Mankind.

(K) PRODIGIOUS! That Hail ſhould fall ſo much at this Seaſon! Grief wounds my Soul, when I ſee the Diſorders of Sinners. Can they go any further? Behold the miſerable Condition to which I am reduced; my Sorrows increaſe every Moment. Have ſome regard to the Perplexity which I bring on my ſelf. My Sorrows conſume me, and yet I am obliged to conceal them.

I have received Life from my Parents: For what end have I received it, but to be overwhelmed with ſo many Ills? I can neither advance, nor retire. Men imploy their Tongues either in flattering or deſtroying themſelves: And, when I appear afflicted, I am the Object of their Ridicule.

My Heart is full of Bitterneſs, when I ſee ſo much Miſery: The moſt Innocent are the moſt to be bewailed: From whence can they expect relief? Who will ſtop theſe Ravens? Or who are to be their Prey?

Behold, this vaſt Foreſt full of Wood! only proper to be thrown into the Fire. The People overwhelmed with ſo many Misfortunes, look up to Heaven, (†) and ſeem to doubt of Providence. But when the Hour to execute its Decrees is come, no one dares oppoſe it. It is the ſupream Being; it is the ſole Sovereign: When he puniſhes, he is juſt; and none dares accuſe him of being influenced by Hatred.

But the Wicked look upon what is high, as if it were low, and upon what is low, as if it were high. When will their Extravagancies be at an end? They call upon the old wiſe Men, and ſcoffingly ſay to them; *Explain to us your Dreams.* They are covered with Sin, and they believe themſelves to be blameleſs: Among Ravens, how can we diſtinguiſh the Male from the Female?

When I reflect upon the Maſter of the Univerſe, upon his Majeſty, and his Juſtice; I humble myſelf before him and tremble, leſt, he ſhould reprimand me: Yet all my Words come from the bottom of my Heart, and are conformable to Reaſon. The wicked have the Tongues of Serpents, and revile the Righteous, who are peaceful

Behold that vaſt Field: It is full of noxious Graſs which ſprings from its Boſom. Heaven ſeems to play with me, as if I were a Thing of nought; and requires an exact Account, as if I had yet any thing expoſed to the rage of my Enemies. Am I able to deliver myſelf?

My Heart is plunged in Sadneſs; it is ſorely preſſed with Grief. Whence proceed all theſe Diſorders that are now produced? The Flame is always increaſing, and it is impoſſible to extinguiſh it. (‡) Ah *Pau tſe'!* unhappy Woman! Thou haſt lighted up the Fire which conſumes us.

Think inceſſantly upon your laſt Hour. The Path you tread is dark, it is ſlippery, it is dangerous. You drive a Chariot richly adorned: What are you doing? Alas! You cruſh the Sides of this Chariot, you let all your Riches periſh, and when all is loſt, you cry for Help.

Cruſh not the Sides of the Chariot: Take great Care of its Wheels: Watch over your Attendants: Do not ſuffer ſo precious a Treaſure to periſh: Venture not into dangerous Places. But alas! my Words are in vain, no Regard is paid to them.

The Wicked think they are well concealed: But they are like Fiſh, kept within a Pond; they may dive under the Water; but he, who ſtands upon the Brink, can eaſily diſcern them: My grief to ſee their miſery, is very great.

They paſs their Days in Joy: They are ſerved with exquiſite Wines and delicate Meats: Their Feaſts are endleſs: They aſſemble the Companions of their Debauches: They ſpeak of nothing but Nuptials and Pleaſures. Reflect, that I am left alone, and that I muſt conceal even my Tears.

(*) There are a thouſand Paſſages in antient Poetry that reſemble the Introduction of this Ode; and the beginning of the fourth and the ſeven Stanzas, in which places the Stile is more Sublime and Poetical. All the *Shu king* was written in this Taſte which continues even to this Day.

(†) *Chu ſong ching*, one of the Deſcendants of *Chu hi*, ſpeaks in a very clear Manner, upon this Paſſage.

To render the Good happy, ſays he, and to puniſh the Wicked, is the conſtant Rule, which Heaven obſerves. If in this world we dont ſee the Good rewarded, and the Wicked puniſhed, it is, becauſe the Hour that is to decide their Fate is not yet come. Before this deciſive Hour, a Man can, if we may uſe ſuch an Expreſſion, baffle Heaven. But when the Sentence is paſt, Heaven certainly gets the better of all. A Man who to day is chaſtis'd, to morrow may be rewarded; and he who meets with Rewards to day, may to morrow meet with Puniſhment. When Heaven Chaſtiſes, we ſay it is Angry, but Chaſtiſement proceeds from Juſtice, and Juſtice never can be wrought up to Anger, or Hatred: If it does not puniſh Crimes, as ſoon as they are committed, it is not from a weak Compaſſion to the Criminal; but becauſe the laſt Sentence has not yet paſs'd. And Heaven keeps us in Ignorance of the Moment, when that Sentence is to be executed, that we may always be upon our Guard.

(‡) The *Chineſe*, who have long regarded theſe Books as ſo many Monuments of what paſs'd at the Commencement of their Monarchy, are of opinion that this unhappy *Pau tſe*, was the Wife of *Yew wang*, which ſignifies, the King plung'd in darkneſs. The Words of *Chu ſong ching* are theſe; It was not, ſays he, *Ching tang*, who deſtroy'd the Tyrant *Kye*, it was the Tyrant's unworthy Wife, who was the real Cauſe of his Ruin. It was not *Vû wang*, who deſtroy'd the cruel *Chew*: It was his Wife *Ta kya*. It was not the petty King of *Shin*, nor the Barbarians of the Weſt, who were the Cauſe of the Deſtruction of the Blind *Yew wang*: It was *Pau tſe* who precipitated him into his great Miſery, but alas! Altho' he had a *Pau tſe* to ruin Him, he had not a *Shing tang*, nor a *Vû wang* to ſucceed Him. Theſe few Words contain the Subſtance of all that we know of theſe three Illuſtrious Families.

ODE

The ſmalleſt Worms have their Holes; the vileſt Inſects find their Food; yet at preſent, the People die of Famine and Miſery. O Heaven! Thou who juſtly haſt ſent all theſe Misfortunes upon us, behold, how the Wicked live in Plenty, and take Compaſſion upon the Juſt who are in the utmoſt Neceſſity.

O D E VII.

An Exhortation *on the ſame Subject.*

THE moſt High ſeems to have changed his Clemency into Fury. The People is reduc'd to the Brink of Miſery. Truth is no longer obſerved in Words. That which never fades is no longer thought of. Even thoſe who are leaſt criminal, becauſe their Views are more confined, are wanting in Sincerity and Uprightneſs: This draws down the wrath of the Lord, and obliges me to warn you.

Heaven appears deaf to our Prayers; we muſt then be ſeized with Fear and Grief. Heaven is in Wrath, we muſt then examine ourſelves, and amend without delay. Let your Words be ſweet to gain the Hearts of the People: But let them be animated with Strength to ſtop the Progreſs of theſe Woes.

Tho' my Employment is different from yours, I am, however, a Man like yourſelves, and I aim at nothing but to ſatisfy your juſteſt Deſires. Hear me then attentively and without contempt, becauſe all I ſpeak is valuable. You know the ancient Proverb, which imports, That the vileſt Herbs ſhould be gathered with care, and the Wood, which ſeems fit only for burning, ſhould be piled up.

Heaven is in Anger: It would be the height of Folly to diſregard its Wrath. I ſpeak to you in all the Sincerity of my Heart, and yet you mock me. You ſay that I am a too timerous old Man; and you remain calm in the midſt of Perils: But in the end, the Evil will admit of no Remedy.

Heaven is enraged, yet your Palace is full of Flatterers. There is no longer any Decency in Manners, and good Men are obliged to be ſilent. The People are inclined to the baſeſt Actions, and we dare not diſcover the cauſe of ſo many Evils. Alas, all is loſt! and wiſe Men are not heard.

Heaven penetrates into the Bottom of Hearts, as Light into a dark Chamber. We muſt endeavour to conform to its Lights; like two Inſtruments of Muſic tuned to the ſame Pitch. We muſt join ourſelves with it; like two Tablets which appear but one. We muſt receive its Gifts the very Moment that its Hand is open to beſtow. Do not ſay that I ſpeak to you in vain: Nothing is eaſier to Heaven than to enlighten us: But our irregular Paſſions block up the entrance of our Souls.

The Sages of the firſt Order are like the Trenches that ſurround us; thoſe of the ſecond Order, are like the Walls that defend us. Your Neighbours are like a Guard before your Door; your Friends like a Prop that ſupports you; and your Relations like a Fortreſs that ſecures you. But, if you would preſerve all theſe Advantages, your Heart muſt entertain Virtue without reprove: for, if you neglect Wiſdom, all theſe forreign Supports will abandon you and leave you defenceleſs. Can one be in more terrible Circumſtances?

Be ſiez'd then with Dread, when you ſee the anger of Heaven ready to burſt over your Head. Do not ſuffer yourſelf to be vanquiſhed by Luxury and Pleaſure: Tremble leaſt Heaven ſhould abandon you, and call you to a ſtrict Account. It is a true ſaying, that Heaven is intelligent: Whether you go out or in, it conſiders all your Steps. Its Sight is compared to the brightneſs of the Morning: Becauſe it obſerves your leaſt Motions.

O D E VIII.

Advice *to a* Sovereign.

O Mighty and ſupream Lord, thou art the ſovereign Maſter of the World: But how ſevere is your Majeſty, and how rigorous are your Commands? Heaven, it is true, gives Life and Being to all the Inhabitants of the World: But we muſt not depend too much upon its Liberality and Clemency. I know that it always begins as a Father, but I do not know if it will not end as a Judge.

Ven vang cries out; Alas, ye Kings of this World! Ye are cruel, but your Miniſters are Tygers and Wolves. Ye are covetous, but your Miniſters are Blood-ſuckers; yet ye ſuffer ſuch People to be about your Perſons; ye raiſe them to the higheſt Poſts: And becauſe you have conſtrained Heaven to ſend a ſpirit of Giddineſs upon you; you place theſe Wretches at the head of your Subjects.

Ven vang cries out; Alas, ye Kings of this World! As ſoon as ever you deſire to have a wiſe Man near your Perſons, immediately the Wicked vow his Deſtruction, and ſpread a thouſand falſe Surmiſes that they may cover their Hatred with ſpecious Pretexts. Ye hear them, ye love them; and thus harbour within your Palace a Troop of Robbers: For this Reaſon, the Imprecations of the People are boundleſs.

Ven vang cries out; Alas, ye Kings of this World! Ye are with reſpect to your poor People like fierce and hungry Beaſts: And all your ſkill is employ'd in finding out Counſellors more wicked

than yourſelves: By not giving the leaſt application to Virtue, you are deſtitute of the moſt ſolid Support: And your Life being but a Dream, all your Counſellors favour the Illuſion.

Ven vang cries out; Alas, ye Kings of this World! The murmurs of your People are to you like the Cries of Graſshoppers; but Anger boils in their Hearts. You are upon the Brink of Ruin, and yet you are not reclaimed. The Plague is in the Boſom of the Empire, and ſpreads even to the moſt diſtant Barbarians.

Ven vang cries out; Alas, ye Kings of this World! It is not the Lord ye ought to accuſe for ſo many Calamities: Impute them all to your ſelves. Ye would not hear the wiſe old Men; you have ſet them at a diſtance from you: But tho' you have theſe venerable Perſons no longer, the Laws ſtill remain with you: Follow them, that you may avert the Scourges that are ready to chaſtiſe you.

Ven vang cries out; Alas, ye Kings of this World! It is a too true Saying, " That fair Tree was not deſtroyed, becauſe its Branches were broken, or its Leaves beaten down, but becauſe its Root was ſpoil'd and corrupted." As you ought to ſee yourſelves in the Kings your Predeceſſors, whom you repreſent, ſo you ſhall, one Day, ſerve as Examples to thoſe who ſucceed you. The older the World grows, there are more illuſtrious Examples for Inſtruction; yet it never grows better.

I am now come to an end of what I had to ſay with reſpect to the firſt three claſſical Books, and have enlarged more upon them than I ſhall upon the two others; becauſe theſe laſt are not near ſo much reſpected, tho' they are look'd upon as very valuable Monuments.

The Chun tſyu, *the fourth Canonical Book of the firſt Order.*

Opinions about the Author of this Book.

THE *Chun tſyû* was not admitted into the Rank of the *King*, till the times of the Dynaſty of the *Han*. The Book itſelf was written in the Days of *Confuçius*; and conſequently, much inferior to the other three, which have always, and unanimouſly, been acknowledged the true *King*: But there have been great Diſputes about the *Chun tſyû*. One Party, which is the moſt numerous, attribute this Work to *Confuçius*, but others maintain that this Philoſopher was not its Author. Many are of opinion that it contains the Hiſtory of the Kingdom of *Lû*, which was the Native Country of *Confuçius*, and is at preſent the Province of *Shan tong*. Others maintain that it is an Abridgment of what paſſed in the different Kingdoms, into which *China* was divided, before they were all united into one Monarchy by *Tſin ſhi whang*: For which reaſon, *Vang ngan ſhe*, a learned Man, and able Politician and a Miniſter of State, would degrade the *Chun tſyû*, by reducing it to the *King* of the ſecond Claſs. Nevertheleſs, the *Chineſe* have a particular Fondneſs and an extraordinary Value for this Work.

The Actions of many Princes are there deſcribed; and their Vices and Virtues, together with the reſpective Rewards and Puniſhments attending them, are there exhibited, as in a Mirror. It commences at the 49*th* Year of the Emperor *Ping vang*, who was the thirteenth of the Race of the *Chew*, and comprehends all that paſſed during 241 Years under ten Kings. This Piece of Hiſtory begins with *In kong*, who poſſeſſed the Kingdom of *Lû*; and ends with *Ngay kong* the twelfth King.

This Book is entitled the *Spring* and the *Autumn*: thereby giving us to underſtand, that an Empire revives and becomes flouriſhing, when governed by a wiſe and virtuous Prince; in the ſame manner as in the Spring, Nature is in ſome meaſure regenerated, and reanimated by the agreeable Verdure, with which the Ground and the Trees begin to be cloathed. On the other hand, under a vitious and a cruel Prince, the Empire languiſhes and appears upon its Decline; in the ſame manner as in Autumn, the Trees diveſt themſelves of their Ornaments, the Leaves and the Flowers fade away, and Nature ſeems to be dying. A Diſciple of *Confuçius*, whoſe Name was *Ko ſhi*, has compoſed a learned Commentary upon this Work, intituled *Que yu*, that is to ſay, *The Maxims of Government.*

The *Ko-ſhi* Author of a Commentary upon it.

The Li ki, *or the fifth Canonical Book of the firſt Order.*

THE fifth Book entitled the *Li ki*, which is, as who ſhould ſay, a Memorial of the Laws, Duties, and Ceremonies of a civil Life, contains twelve Books which *Confuçius* had compoſed from the different Works of the Ancients. It is believed that its principal Author was the Brother of the Emperor *Vu vang*, whoſe Name was *Chew kong*, a Prince whom Virtue, Prudence, and Capacity equally recommended.

This Book likewiſe comprehends the Works of ſeveral of the Diſciples of *Confucius* as well as of other Authors more modern and leſs to be depended on. The Cuſtoms and Ceremonies, both ſacred and profane, are there treated of, together with the Uſages of all Kinds which were practiſed

tiſed, eſpecially in the Times of the three principal Dynaſties of the *Hya*, *Chang*, and *Shew*. It treats likewiſe of the Duties of Children to their Fathers, and of Wives to their Huſbands; of the Rules of true Friendſhip, of Civilities in Feaſts, of Hoſpitality, Funeral Honours, War, Muſic, and many other Things proper to cement and to keep up Society.

But as 300 Years after this Compilation was made by *Confuçius*, all the Copies were burnt by that barbarous Order of *Tſin ſhi whang*; and as no more of this Book could be recovered than a few Leaves, ſaved from the general Conflagration, and what the old Men had been able to retain by Heart; there is no doubt, and it is the Opinion of the Interpreters and Commentators, that it is not only imperfect on account of the unfaithfulneſs of the Memory of old People, and the bad Deſigns of ſome, by whoſe means there have crept in a great deal of foreign and apocriphal Things, but that there are found in it many Uſages which are now a days laid aſide: Beſides it is a Book which the *Chineſe* themſelves own, ought to be read with a great deal of Caution.

Of the Claſſics, or Canonical Books of the ſecond Order called Tſe ſhu; *with the Life of* Confucius.

THE five Books juſt now deſcribed, are of the remoteſt Antiquity, and all others compoſed ſince by the wiſeſt Men in *China*, are no other than Copies of, or Comments upon them. Among the numerous Authors, who have beſtowed their labour upon theſe ancient Monuments, none has been more illuſtrious than *Confuçius*: For during ſo many Ages, he has been looked upon throughout the Empire, by way of Excellence, as the great *Maſter* and Ornament of his Nation, as well as a compleat Model for all wiſe Men. Encomiums of *Kong fû tſe*.

Tho' he never acquired the Title of King, yet by his excellent Maxims and great Examples, he governed a part of *China* during his Life; and ſince his Death, the Doctrine which he collected in his Books, drawn from the ancient Laws, has been, and ſtill is, look'd upon, as a perfect Rule of Government. As he never had any other View in his Undertakings, Travels, or Diſcourſes, than to revive the Morality of the firſt Ages, to procure the Happineſs of Subjects, by inſtructing their Princes, and thereby to promote the Love of Wiſdom, Juſtice and Virtue throughout the Empire; So his Memory is in the higheſt Veneration, and hath tranſmitted ſuch a Luſtre to Poſterity, that it ſtill ſhines, notwithſtanding the diſtance of Time that has intervened. His Life and Writings the Rule of Government.

There is, properly ſpeaking, no Family in *China* whoſe Nobility is hereditary, except that of *Confuçius*, which ſtill ſubſiſts; and is there in the higheſt Eſteem. Many Authors having written the Life of this Philoſopher, I ſhall deliver what is moſt generally ſaid on that Subject. Nobility in *China* only hereditary in the Family of *Kong fû tſe*.

The Life of Kong fu tſe, *or* Confucius.

CONFUCIUS was born in a Town of the Kingdom of *Lû*, now the Province of *Shan tong*, in the 21*ſt* Year of the Reign of *Ling vang*, the 23*d* Emperor of the Race of the *Chew*, 551 Years before Chriſt, and two before the Death of *Thales*, one of the ſeven Sages of *Greece*. He was contemporary with the famous *Pythagoras*; and ſomewhat earlier than *Socrates*. (*) But *Confuçius* has had this advantage above the other three, that his Glory has increaſed with the ſucceſſion of Years, and has arrived at the higheſt pitch that human Wiſdom can pretend to. This exalted Reputation he ſtill Maintains in the midſt of the greateſt Empire in the World, which thinks itſelf indebted to this Philoſopher for its Duration and Splendor. Time of his Birth. His Advantages above ſome *Græcian* Philoſophers.

Had *Thales* and *Pythagoras*, like *Confuçius*, been contented with giving Precepts of Morality; had neither the firſt dived into Queſtions purely Phyſical, concerning the Origin of the World; nor the ſecond dogmatized on the nature of the Rewards annexed to Virtue, and the Puniſhments appointed for Vice, after this Life; theſe two Sages of Antiquity might have enjoyed a Reputation for Learning, leſs liable to Cenſure.

Confuçius, without being ſolicitous to ſearch into the impenetrable Secrets of Nature, or to refine too much on Points of common Belief, a Rock dangerous to Curioſity, ſolely confined himſelf to ſpeak concerning the Principle of all Beings; to inſpire a Reverence, Fear and Gratitude for him; to inculcate, that nothing, not even the moſt ſecret Thought, eſcapes his Notice; that he never leaves Virtue without Reward, nor Vice without Puniſhment, whatever the preſent Condition of both may be. Theſe are the Maxims ſcattered throughout his Works; upon theſe Principles he governed himſelf, and endeavoured a Reformation of Manners. The Doctrines inculcated in his Works.

Confuçius was but three Years old when he loſt his Father *Sho lyang he*, who died about the Age of 73. This old Man enjoyed the higheſt Offices of the Kingdom of *Song*, yet left no other Inheritance to his Son, but the honour of deſcending from *Ti yé*, the 27*th* Emperor of the 2*d* Race of the *Shang*: His Mother, whoſe Name was *Shing*, and who drew her Pedigree from the illuſtrious Family of the *Yen*, lived 21 Years after the Death of her Huſband. Account of his Parentage.

* The Author might have added, that he was Contemporary with *Solon*, the Celebrated Philoſopher, and Legiſlator of *Athens*.

In

His Studies in his Youth,

In his moſt tender Age he was obſerved to have the Wiſdom of a diſcreet Man; Play and childiſh Amuſements were not at all to his liking. A grave, modeſt and ſerious Air gained him the Reſpect of thoſe who knew him, and was a Preſage of what he would one Day become. He had ſcarce attained his *15th* Year, when he applied himſelf ſeriouſly to the Study of the ancient Books, and furniſhed his Mind with Maxims the moſt proper to regulate the Heart, and inſpire the People with the Love of Virtue. At the Age of nineteen he married, and had but one Wife, and by her a Son called *Pe yu*, who died at the Age of fifty; this latter left one Heir, called *Tſû tsë*, who treading in the Steps of *Confuçius* his Grand-Father, devoted himſelf to the ſtudy of Wiſdom, and by his Merit obtained the chief Employments in the Empire.

His Marriage.

He propoſes a general Reformation of Manners.

When *Confuçius* was more advanced in Years, and thought he had made conſiderable Progreſs in the Knowledge of Antiquity, he propoſed to re-eſtabliſh the form of a wiſe Government in the ſeveral little Kingdoms, of which the Empire was compoſed, and to procure by this means the Reformation of Manners. For then, each Province of the Empire was a diſtant Kingdom, had its particular Laws, and was governed by its own Prince.

To ſay the Truth, all the little Kingdoms were dependant on the Emperor; but it often happened that the imperial Authority was too weak to keep them within the bounds of their Duty. Theſe Kings were Sovereigns in their reſpective Dominions; they levied Taxes, impoſed Tribute, conferred Dignities and Employments; declared War, when they thought proper, againſt their Neighbours, and ſometimes became formidable to the Emperor himſelf. As Intereſt, Avarice, Ambition, Diſſimulation, falſe Policy, with the love of Pleaſure and Luxury, prevailed in all theſe little Courts, *Confuçius* undertook to baniſh theſe Vices, and to introduce the oppoſite Virtues in their Stead, he preached up every where, as well by his own Example, as by his Inſtructions, Modeſty, Diſintereſtedneſs, Sincerity, Equity, and Temperance, together with the contempt of Riches and Pleaſures.

Accepts of Offices into the Magiſtracy with that View.

His Integrity, extenſive Knowledge, and the Splendor of his Virtues, ſoon cauſing him to be known, ſeveral Places in the Magiſtracy were offered him; which he accepted ſolely with a View of propagating his Doctrine, and reforming Mankind. Tho' his Succeſs was not anſwerable to his Pains, yet being leſs influenced with the Honours that were paid him, than the Love of the public Welfare, he preſently threw up all his Employments, how conſiderable ſoever, to go in queſt elſewhere of a People more tractable, as well as more capable of profiting by his Precepts.

Reformation wrought in the Kingdom of *Lû*.

Of this he gave ſeveral Proofs on various Occaſions, but eſpecially in the *55th* Year of his Age, when he was promoted to one of the chief Poſts in the Kingdom of *Lû*, his native Country. In leſs than three Months the Face of the Kingdom was changed; the Prince who placed his whole Confidence in him, the Grandees of the Kingdom, and the People, were quite different from what they were before. This Change was ſo ſudden and proſperous, that it infuſed Jealouſy in the neighbouring Princes. They judged that, as nothing was more capable of making a Kingdom flouriſh than good Order and the exact Obſervation of the Laws, the King of *Lû* would infallibly become too powerful, if he continued to follow the Councils of ſo wiſe and knowing a Man.

Of theſe Princes the King of *Tſi*, being moſt alarmed, held ſeveral Councils with his principal Miniſters; and after frequent Deliberations it was concluded, that under the pretence of an Ambaſſy, a Preſent ſhould be made, to the King of *Lû* and to the great Lords of his Court, of a great Number of beautiful young Girls, who had been inſtructed from their Infancy in Singing and Dancing, and had all the Charms, requiſite to pleaſe and captivate the Heart.

Defeated by a Stratagem.

This Stratagem ſucceeded: For the King of *Lû* and all his Grandees, received this Preſent with a great deal of Gratitude and Joy; and not being able to reſiſt the Charms of theſe Strangers, thought of nothing elſe but making Feaſts to divert them. The Prince wholly taken up with his Pleaſures, abandoned the Buſineſs of the State, and became inacceſſible to his moſt zealous Miniſters.

Confuçius endeavoured by Remonſtrances, to bring him back to his Reaſon and Duty; but when he ſaw that the Prince was deaf to all his Councils, he reſolved to diveſt himſelf of an Office which could be of no uſe to the People, under ſo voluptuous a Prince. Whereupon, laying down his Employment, he left the Court; and became an Exile from his native Country, in order to ſeek in other Kingdoms for Minds, more fit to reliſh and follow his Maxims.

He returns to a private Life, and falls into great Indigence.

He paſſed through the Kingdoms of *Tſi*, *Ghey*, and *Tſû*, to no Effect. The Auſterity of his Morals, made his Politics dreaded; nor were the Miniſters of the Princes willing to countenance a ſkilful Rival, who was able quickly to ruin their Credit and Authority. Thus wandring from Province to Province, he came into the Kingdom of *Shing*, where he was reduced to the greateſt Indigence, without laying aſide his Greatneſs of Soul and uſual Conſtancy.

It was a Sort of Novelty to behold a Philoſopher, after he had gained the public Admiration in the moſt honourable Employments of the State, returning of his own accord to the private Functions of a Sage, entirely devoted to the Inſtruction of the People, and on this Account, undertaking continual and painful Journies. His Zeal extended to Perſons of all Ranks, to the Learned and Ignorant, to Courtiers and Princes; in ſhort, his Leſſons were adapted to all Conditions in general, and proper for each in particular.

Number of his Diſciples.

He had ſo often in his Mouth, the Maxims and Examples of the Heroes of Antiquity, *Yau*, *Shun*, *Yu*, *Ching tang*, and *Ven vang*, that thoſe great Men ſeemed to be revived in him. For this Reaſon it is not at all ſurprizing that he had ſuch a great Number of Diſciples, who were inviolably attached to his Perſon: For they reckon 3000, amongſt whom there were 500, who

who poſſeſſed, with Honour, the higheſt Truſts in various Kingdoms; and amongſt theſe were 72, ſtill more diſtinguiſhed than the reſt by the Practice of Virtue. His Zeal inſpired him even with a Deſire of croſſing the Sea, in order to propagate his Doctrine in the moſt diſtant Climates.

He divided his Diſciples in four different Claſſes: The firſt was of thoſe who were to cultivate their Minds by Meditation, and to purify their Hearts by the care of acquiring Virtues. The moſt famous of this Claſs were *Men tsë kyen*, *Jen pe myew*, *Shung kong*, and *Yen yuen*: This laſt was ſnatched away by an untimely Death, at the Age of 31; and as he was greatly beloved by his Maſter, he was a long time the ſubject of his Grief and Tears. The ſecond Claſs conſiſted of thoſe whoſe Buſineſs was to reaſon juſtly, and to compoſe perſuaſive and elegant Diſcourſes: The moſt admired amongſt theſe were *Tſay ngo*, and *Tſŭ kong*. The Employment of the third Claſs was to ſtudy the Rules of good Government; to give the *Mandarins* an Idea of it, and to teach them how to acquit themſelves worthily in the public Offices. The moſt eminent in their reſpect were *Ien yen*, and *Ki lŭ*. In ſhort, to write in a conciſe and elegant Stile, the Principles of Morality, was the Buſineſs of the Diſciples of the laſt Claſs; among whom *Tſŭ yen*, and *Tſŭ hya*, deſerved very great Commendations. Theſe ten choice Diſciples were the Flower and Chief of *Confuçius*'s School. He divides them into Claſſes.

The whole Doctrine of this Philoſopher, tended to reſtore human Nature to its primitive Luſtre and Beauty, received from Heaven; which had been obſcured by the Darkneſs of Ignorance, and the Contagion of Vice. The means he propoſed to attain it, was to obey, honour and fear the Lord of Heaven; to love our Neighbours as ourſelves; to conquer irregular Inclinations; never to take our Paſſions for the Rule of our Conduct; but to ſubmit to Reaſon, and liſten to it in all Things; ſo as neither to act, ſpeak, or think in any wiſe contrary to it. He aims to reſtore corrupted Nature.

As his Actions never contradicted his Maxims; and as by his Gravity, Modeſty, Mildneſs, and Frugality, his Contempt of Earthly Enjoyments, and a continual watchfulneſs over his Conduct, he was himſelf an Example of the Precepts he taught in his Writings, and Diſcourſes, each of the Kings ſtrove to draw him into his Dominions: The good Effects wrought by him in one Country, being a Motive for another earneſtly to wiſh for his Preſence. Is courted by ſeveral Kings

But a Zeal continually ſucceſsful, and without Oppoſition, would have wanted ſomething of its full Luſtre. *Confuçius* appeared always equal to himſelf in the greateſt Diſgraces and Troubles; which yet were the more likely to ruffle him, as they were excited by the Jealouſy of ill deſigning Perſons, and in a Place where he had been generally applauded. This Philoſopher, after the Death of the Prince of *Chew* his Admirer, became of a ſudden, through the Envy of his Courtiers, the common Talk of the ſenſeleſs Populace, and the Subject of their Songs and Satyrs; in the midſt of which unworthy Treatment, he loſt nothing of his uſual Tranquility. His Reſolution and Steadineſs.

But what was moſt to be admired, was the Conſtancy and Steadineſs he diſcovered, when his Life was in iminent Danger, through the Brutality of a great Officer of the Army, named *Whan ti*; who hated this Philoſopher, tho' he had never given him any Offence. But bad Men have always a natural Antipathy to thoſe, whoſe regular Life is a ſecret Reproach to their diſorderly Conduct. *Confuçius* beheld the Sword lifted up, ready to give him a mortal Blow; yet tho' the Danger was ſo near, he did not diſcover the leaſt Concern or Emotion: But his Diſciples were terrified and diſperſed. Remarkable Inſtance thereof.

As ſome of thoſe who had moſt Affection for him, preſſed him to make Haſte away, to avoid the *Mandarins* Fury: *If Tyen*, replied he, *protects us, of which he has juſt given a very ſenſible Proof, what Harm can the Rage of* Whan ti *do us, notwithſtanding he is Preſident of the Tribunal of the Army?* His Notion of Providence.

Confuçius ſeemed on this Occaſion to ſupport the Character of a Sage, more worthily than the Stoic did, when his Maſter gave him the Blow which lamed him. His natural Inſenſibility, founded on a notion, that the Pains of the Body do not affect the Soul which reſides there, has nothing in it equal to the Sentiment of *Confuçius*, who relies on the Protection that Heaven extends to thoſe who ſerve it. This is not to place Happineſs in a Man's own Virtue, that being an inſupportable Pride, but is founded on a long Habit of referring every thing to *Tyen*; inſomuch that it occured to his Mind, on the very firſt motion of Surprize and Dread.

The Virtues of this *Chineſe* Philoſopher, were ſtill more heightened by his charming Modeſty. He was never heard to praiſe himſelf, and could hardly bear the Encomiums others beſtowed on him: To which he anſwered only by reproaching himſelf, for taking ſo little care in watching over his own Actions, and neglecting to practiſe Virtue. When any one admired his Doctrine, and the ſublime Principles of Morality which he taught, far from aſſuming the Honour to himſelf, he ingenuouſly confeſſed that it was not invented by him, but was much more ancient, being derived from thoſe wiſe Legiſlators, *Yau* and *Shun*, who lived 1500 Years before him. His Modeſty, and Averſion to Praiſe.

According to a Tradition univerſally received amongſt the *Chineſe*, he was frequently heard to repeat theſe Words; *Si fang yew ſhing jin*, importing, *that, in the Weſt, the true Saint was to be found.* It is not known who the Perſon was concerning whom he ſpoke: But it is certain, that 65 Years after the Birth of *Chriſt*, *Ming ti*, the 15*th* Emperor of the Family of the *Han*, equally affected with the Words of this Philoſopher, and the Image of a Man who appeared to him in a Dream as coming from the Weſt, ſent *Tſay tſing* and *Tſin king*, two Grandees of the Empire, into thoſe Parts, with Orders not to return till they had found the holy Perſon, whom Heaven had revealed to him, and had learned the Law which he taught. But the Meſſengers terrified with the Dangers and Fatigues of the Journey, ſtopped ſomewhere in the Tradition the Source of Superſtition and Idolatry.

Indies, for the Place is uncertain, where they found the Image of a Man named *Fo*, who had infected thoſe Parts with his monſtrous Doctrine, about 500 Years before the Birth of *Confuçius*; and having informed themſelves in the Superſtitions of this Country, on their return to *China*, they propagated that Idolatry.

His Death, *Confuçius* having finiſhed his philoſophical Labours, and in particular the hiſtorical Work of *Chun tſyû*, died in the Kingdom of *Lû*, his native Country, aged 73, in the 41ſt Year of the Reign of *King vang*, the 25*th* Emperor of the Race of the *Chew*.

and laſt Sayings. A few Days before his laſt Sickneſs, he told his Diſciples, with Tears in his Eyes, that he was pierced with Grief, to ſee the Diſorders which reigned in the Empire; adding, " *The* " *Mountain is fallen, the high Machine is deſtroyed, and the Sages are no more to be ſeen.*" His Meaning was, that the Edifice of Perfection, which he had endeavoured to raiſe, was almoſt overthrown. He began from that time to languiſh, and the ſeventh Day before his Death, turning himſelf towards his Diſciples; " *The Kings*, ſaid he, *refuſe to follow my Maxims; and ſince* " *I am no longer uſeful on the Earth, it is neceſſary that I ſhould leave it.*"

Lamented by the King of *Lû*. Having ſpoken theſe Words he fell into a Lethargy, which continued ſeven Days, at the end whereof he expired, in the Arms of his Diſciples. When *Ngay kong*, who then reigned in the Kingdom of *Lû*, firſt heard of the Death of the Philoſopher, he could not refrain from Tears. *Heaven is not ſatisfied with me*, cried he, *ſince it has taken* Confuçius *from me.* In effect, the Sages are precious Gifts which Heaven beſtows on the Earth, and their Worth is moſt known by the loſs of them.

His Sepulchre. They built his Sepulchre near the City *Kyo ſew*, on the Side of the River *Su*, in the ſame Spot where he uſed to aſſemble his diſciples. It has ſince then been encloſed with Walls, and at preſent looks like a ſmall City. He was lamented by the whole Empire, but eſpecially by his Diſciples, who went into Mourning, and bewailed him as if he had been their Father. Theſe Sentiments, full of Veneration which they had for him, encreaſing with time, he is at preſent conſidered as the great Maſter and chief Doctor of the Empire.

His Perſon. He was tall and well proportioned. His Breaſt and Shoulders were broad, his Air grave and majeſtic, his Complection olive, his Eyes large, his Beard long and black, his Noſe a little flat, and his Voice ſtrong and piercing. On the Middle of his Forehead there was a Swelling, or Kind of Wen, which disfigured him a little, and cauſed his Father to call him *Kyew*, that is, *little Hill:* A Name he ſometimes gave himſelf out of Modeſty and Humility.

His Works. But it is by his Works that he is chiefly known; whereof four are in greateſt Eſteem, becauſe they contain all that he had collected relating to the ancient Laws, which are looked on as a perfect Rule of Government: Altho' the laſt of them is more properly the Work of his Diſciple *Mençius*. The firſt of theſe Books is called *Ta hyo*, which ſignifies *the grand Science*, or *the School of Adults*. The ſecond is named the *Chong yong*, or the *immutable Medium*, being that juſt Middle which is found between two Extreams, and wherein Virtue conſiſts. The third is called *Lun yu*, that is, *moral and pithy* Diſcourſes. And the fourth is intitled *Meng tsë*, or the Book of *Mençius*: In which the Author gives an Idea of a perfect Government.

To theſe four Books, are added two others, which are almoſt in equal Reputation. The firſt named *Hyau king*, that is, *of filial Reſpect*, contains the Anſwers which *Confuçius* made to his Diſciple *Tſeng*, concerning the Reverence due to Parents. The ſecond is called *Syau hyo*, that is, *the Science* or *School of Children*; and is a Collection of Sentences and Examples, taken from ancient and modern Authors. In order to give the Reader a ſlight Notion of the *Chineſe* Science, I ſhall make a ſhort Extract of each of theſe Books, from the Latin Tranſlation of *P. Noël* (one of the moſt ancient Miſſionaries of *China*) printed at *Prague* in 1711. To which I referr thoſe who would be more thoroughly acquainted with them.

The Ta hyo, *or*, School of Adults. *The firſt Claſſical or Canonical Book of the ſecond Order.*

Abſtract of the *Ta hyo*. CONFUCIUS is the Author of this Work, and his Diſciple *Tſeng tsë* the Commentator. This is what Beginners ought to ſtudy firſt, becauſe it is as it were the firſt entrance into the Temple of Wiſdom and Virtue. It treats firſt of the Care we ought to take in governing ourſelves, that we may be able afterwards to govern others; and of Perſeverance in the Sovereign good, which according to him, is nothing elſe but the Conformity of our Actions with right Reaſon. The Author calls his Book *Ta hyo*, or, *The grand Science*, becauſe it was chiefly deſigned for Princes and great Men, who ought to learn to govern their People well.

The great Science conſiſts in reſtoring our corrupted Nature. All the Science requiſite for the Princes and Grandees of a Kingdom, ſays *Confuçius*, conſiſts in cultivating and improving the *reaſonable Nature* they have received from *Tyen*; and in reſtoring to it that primitive Light and Diſcernment, which has been either weakened or obſcured by various Paſſions, that they may be in a condition afterwards to forward the Perfection of others. To ſucceed then herein it is neceſſary to begin with ourſelves; and for that end it is requiſite to examine well into the nature of Things, and to endeavour to acquire a true Knowledge of Good

Good and Evil; to fix the Will towards the love of this Good, and the hatred of this Evil; to preſerve Integrity of Heart, and regulate his Manners. When a Man has thus renewed himſelf, he will have no Difficulty to renew others: And by this means Concord and Union is quickly ſeen to reign in Families; the Kingdoms are governed according to the Laws; and the whole Empire enjoy perfect Peace and Tanquillity.

The Doctor *Tſeng*, to give his Maſters Doctrine its full Extent, explains it in ten Chapters. In the firſt he ſhews from the Text of the canonical Books, and the Examples of ſome ancient Emperors, wherein renewing ourſelves conſiſts; and what muſt be done to reſtore reaſonable Nature, to that primitive Light which it received from Heaven. Chap. 1. Wherein renewing conſiſts.

In the ſecond he teaches, in what manner the Minds and Hearts of People are to be renewed. Chap. 2.

In the third he ſhews, what courſe muſt be taken to attain Perfection. He propoſes as a Patern the Application of a ſkilful Workman, who deſires to do his Work in Perfection; and quotes Inſtances of ſeveral Princes, who were continually attentive to the Regulation of their Actions and Conduct. Chap. 3. How to attain Perfection.

In the fourth he demonſtrates, that before all things, a Man ought to Study his own Perfection, and that then it will be eaſy to render others perfect. Chap. 4.

In the fifth he explains, what it is to penetrate the Nature of Things to the bottom, in order to come to a perfect Knowledge of Good and Evil. Chap. 5.

In the ſixth he teaches, that we ought not to deceive ourſelves, but apply with a ſincere Heart to the Study and Practice of Virtue; to fix the Will in the love of Good and the hatred of Evil; and to put ourſelves with regard to both, in the ſame Diſpoſition as we are with regard to Beauty, which we are prone to love, and Uglineſs which we are naturally inclin'd to hate. Chap. 6. That our Endeavours be ſincere.

In the ſeventh he ſhews, that in order to regulate our Manners, we muſt know how to govern the Heart; and above all, to maſter the four principal Paſſions, capable of introducing Trouble and Confuſion, *viz.* Joy, Sadneſs, Anger and Fear. That in reallity theſe Paſſions are inſeperable from human Nature, but can never hurt the Perſon who knows how to bridle them; and that the Heart is like a poliſhed Mirror, which is not ſullied by the Objects it reflects. Chap. 7. How to govern the Paſſions.

In the eighth he ſhews, that to eſtabliſh Union and Peace in a Family, the Father muſt know how to govern his Affections, that he may not be ſway'd by a blind Love, but in all things, follow the Light of ſound Reaſon: For otherwiſe he will never be able to ſee either the Faults of thoſe he loves, or the good Qualities of thoſe to whom he has taken an Averſion. Chap. 8. Of paternal Affection.

In the ninth he proves, that the wiſe and prudent Manner, by which Families are regulated, is the Baſis of good Government in a Kingdom; that it is the ſame Principle which actuates and gives motion to both of them; that if we reverence and obey our Parents, we will alſo reverence and obey the King; that if in the Orders which are given, his Children and Domeſtics, are treated with Mildneſs, the ſame Lenity will be extended towards his Subjects; that this was the wiſe Council which the Emperor *Vû vang* gave to the King his Brother, ſaying, *Love your People as a tender Mother loves her young Child*; that this Love is infuſed by Nature, and requires no Study; that a Maid before her marriage, was never known to ſtudy how to manage in ſuckling her Child; that a wiſe Prince receives the ſame Inclination from Nature; that his Example is the Rule by which his Family is governed, and the government of his Family, the Model for the government of his Dominions. Chap. 9. The Regulation of Families is the Baſis of Government.

In the tenth Book he ſhews, that to govern a State well, a Prince ought to judge of others by himſelf; that he ought to avoid impoſing on his Subjects any Commands, which he would not be pleaſed to find in the Orders of one who had a right to command him; that he ought to gain the Hearts of his Subjects by his Virtue, and inſpire them with the Love of it by his Example; that the Happineſs of a State does not conſiſt in Gold and Silver, but in its abounding with virtuous Men; that a wiſe Prince ought, above all things, to be very careful in chuſing his Miniſters; that he ſhould caſt his Eye upon none but juſt, wiſe, honeſt and diſintereſted Perſons; that the Hearts of his Subjects is an inexhauſtble Treaſure to him; that he will loſe his Riches if he ſeeks to heap them up, and that if he diſtributes them liberally among his People, he will never fail to be Rich; that in ſhort, he will never taſte Happineſs, but in proportion as he renders his People happy, and prefers the public Good to his own private Intereſt. Chap. 10. How Princes ſhould act.

Chong yong, *or*, The immutable Medium. *The ſecond Claſſical, or Canonical Book of the ſecond Order.*

THIS Work, of which *Confuçius* is the Author, was publiſhed by his Grandſon *Tſe tsé*: And treats of the Medium which ought to be obſerved in all Things. *Chong* ſignifies *Middle* or *Mean*, and by *Yong* is underſtood that which is *conſtant, eternal* and *immutable*. Abſtract of the *Chong yong*.

He undertakes to prove that every wiſe Man, and eſpecially thoſe who are entruſted with the Government of Nations, ought to follow this Middle, in which Virtue conſiſts. He begins with a Definition of human Nature and its Paſſions: Then he introduces divers Examples of Virtues, The Doctrine of the *Medium*.

Virtues, and among the reſt, of Piety, Fortitude, Prudence, and filial Reſpect; as ſo many Patterns of the Medium that ought to be obſerved. He ſhews afterwards that this Medium, and the Practice of it, is the right and true Path for a wiſe Man to take, in order to arrive at the higheſt Pitch of Virtue.

The firſt Article. Reaſon the Rule of human Actions.

This Book is divided into 33 Articles. In the firſt he ſays, that the Law of Heaven is engraven even in the Nature of Man; that the Conduct of this Nature, or rather the ſecret Light that directs his Reaſon, is the right Path which he ought to follow in his Actions, and becomes the Rule of a wiſe and virtuous Life; that he muſt never ſtray from this Path, for which Cauſe a wiſe Man ought inceſſantly to watch over the Motions of his Heart and his Paſſions; that theſe Paſſions keep the Middle, and incline neither to the right nor left when they are calm; that if we know how to curb and moderate them when they riſe, they are then agreeable to right Reaſon; and, by this Conformity, Man keeps in that right Way, that Medium, which is the Source and Principle of virtuous Actions.

The 2d, 3d, &c. The Medium of ſeveral Virtues.

In the ſecond Article, and ſo to the twelfth, he deplores the unhappy State of the Generality of Mankind, whereof ſo very few follow this Middle wherein Virtue conſiſts. He enters next into a Detail of certain Virtues, and explains what is the Middle of Prudence, Piety and Fortitude; confirming his Doctrine by Examples of the ancient Emperors, and ſome Diſciples of *Confucius*.

The 12th & 13th. The Science eaſy as to Practice.

In the twelfth and thirteenth Articles, he makes it appear, that this Science of the Medium is ſublime, difficult and ſubtile in Speculation, but in Practice eaſy and common; that it extends to the moſt ordinary Actions of Life, as the Reſpect a Child owes to its Parent, the Deference due from a younger Brother to an Elder, and the Sincerity uſual between Friends.

The 14th. Effects of keeping the Medium.

In the fourteenth he ſhews, that in keeping the Medium, a wiſe Man confines himſelf to the Duties of his Employment, and does not meddle with other Affairs; that whatever Circumſtances, State or Place he is in, he is always the ſame, always Maſter of himſelf, being equally ſteady amidſt the hurry of Buſineſs, and in the repoſe of a private Life; that as he is never proud nor haughty in great Proſperity, ſo he diſcovers nothing mean or grovelling in a low and abject Condition.

The 15th &c. Examples of Princes.

From the fifteenth Article to the twenty firſt, he brings Examples of Princes, who both poſſeſſed and practiſed the Science of the Medium; amongſt the reſt he cites the Emperor *Shun*, *Ven vang* and *Vû vang*; affirming that Heaven rewarded the Reverence they payed their Parents, by advancing them to the Empire, and loading them with Riches and Honours. Afterwards he gives an Account of the Ceremonies, which theſe Princes inſtituted as well to honour the Lord of Heaven, as to give public Marks of their Mindfulneſs of, and Reſpect for the Memory of their deceaſed Parents.

The 20th. Virtues requiſite for regulating the Manners.

In the twentieth he ſhews, that to govern others well, we muſt know how to govern ourſelves; that the Regulation of Manners conſiſts principally in three Virtues, *viz.* Prudence, Integrity of Heart, and Fortitude; that Prudence is neceſſary for diſcovering the juſt Medium in queſtion; Integrity of Heart for purſuing it, and Fortitude for perſevering therein. Next he enumerates nine Virtues which an Emperor ought to be poſſeſſed of, in order to govern wiſely. (1.) He muſt regulate his whole Life and Conduct. (2.) He muſt honour wiſe Men in a particular Manner. (3.) He muſt love his Parents tenderly. (4.) He muſt treat the prime Miniſters of the Empire with Diſtinction. (5.) He muſt treat the *Mandarins*, and thoſe who aſpire to Offices, as he is treated himſelf. (6.) He muſt take Care of his Subjects as his own Children. (7.) He muſt draw into his Dominions ſuch as excell in any uſeful Art or Profeſſion. (8.) He muſt give a kind Reception to Strangers, and the Ambaſſadors of other Princes. (9.) He muſt keep all the Kings of the Empire, and the tributary Princes within the Bounds of their Duty — After this he explains the Advantages which will accrue to a Prince, by the Practice of theſe nine Virtues. If his Life be well regulated, it will ſerve as a Patern to his Subjects, who will form their Manners by his Example. If he honours wiſe Men, their Advice and Inſtructions will be of great ſervice to him, in governing himſelf and others prudently. If he loves his Parents and Relations, they will not look on his Grandeur and Advancement with an evil Eye; but will join in their Endeavours to maintain his Dignity and Power. If he treats the prime Miniſters of the Empire with Honour, they will aſſiſt him both with their Councils and Intereſt in any difficult and perplexing Affair; and he will know what Reſolutions he had beſt to take. If he has the ſame regard for the other *Mandarins* as himſelf, their Gratitude to ſo good a Prince, will make them more zealous and punctual in the Execution of their Truſts. If he takes care of his Subjects as if they were his Children, they will love him as if he was their Father. If he draws all ſorts of ſkilful Artiſts into his Empire, they will bring with them Riches and Plenty. If he receives Strangers kindly, the four Quarters of the World will reſound with his Fame, and the number of his Subjects will be encreaſed, by the People who will come from all Countries to taſte the Sweets of ſo wiſe a Government. Laſtly, if he keeps the tributary Princes within their Duty, his Authority will be reſpected, and Peace will reign in the Empire.

Thoſe required in Princes:

and their Effects.

The 21ſt &c. Truth the Eſſence of Virtue.

In the twelve following Articles, he makes it appear that theſe Virtues do not deſerve that Name, if they be not real and free from all Diſguiſe; that Truth is the eſſence of all Virtue; that the prudent Man who would follow the Medium in which Virtue conſiſts, ought to apply himſelf to the Study of Truth; that it reſides in the Heart by the Affection, and appears outwardly by the Practice; that when a Man has once acquired it, he extends his Views and Attention to every thing, foreſeeing what is to come, as if it was preſent; that in ſhort, if he

he who has attained to the Perfection of true Virtue, be poſſeſſed of the Sovereign power, he can eſtabliſh no Laws but what are wiſe, and for the good of the People.

Laſtly, in the 33d Article, he proves, that to acquire this Perfection in which the Medium of Virtue conſiſts, it is not neceſſary to perform difficult, painful and extraordinary Things; it ſuffices to apply himſelf particularly to this Virtue, which tho' hidden within us and not viſible to the Eyes of Men, will yet ſhew itſelf outwardly, become known and admired: Juſt as a Fiſh, which hides itſelf at the bottom of clear Water, always appears above. He ſupports this Doctrine by ſome inſtances of the ancient Emperors *Ven vang* and *Vû vang*, who are ſpoken of in the canonical Books, intitled *I king*, *Shu king* and *Shi king*.

33. Perfection eaſy to be acquired.

Lun yu, *or*, The Book of Sentences. *The third Claſſical, or Canonical Book of the ſecond Order.*

THIS Book is a Collection of Sentences and moral Diſcourſes, and divided into twenty Articles; which conſiſt only of Queſtions, Anſwers and Sayings, either of *Confuçius* or his Diſciples, on the Virtues, good Works, and the art of governing well: Excepting the ten Articles, wherein the Diſciples of *Confuçius* give a particular account of the outward Behaviour of their Maſter. We find in this Collection, as fine Maxims and Sentences of Morality, as any aſcribed to the ſeven wiſe Men of *Greece*, ſo much cry'd up. As it is not poſſible to give the Subſtance of ſo many ſcattered Maxims, I ſhall only offer a brief Account of the principal Matters treated of in each Article.

Abſtract of the *Lun yu*, or Book of Moral Sentences.

In the firſt he gives the Character of a wiſe Man, and ſhews what are his Virtues and Duties in every condition of Life, whether he be in a private Station, or at the Helm of Affairs. He ſays, among other things, that it is impoſſible a Flatterer ſhould be Virtuous: to which the Diſciple of *Confuçius* adds, that he examined himſelf every Day, with reſpect to three Things. (1.) If when he undertakes to do any one a Piece of Service, he applies himſelf wholly to it, and without Reſerve; (2.) If in converſing with his Friends, he behaves with Caudour and Fankneſs; (3.) If after he has heard his Maſter's Doctrine, he takes care to benefit by it and put it in Practice. He ſays likewiſe, that he who ſtudies Wiſdom, does not grieve for being little known to Men, but becauſe they are not ſufficiently known to him.

1. The Character of a wiſe Man.

In the ſecond he ſpeaks of the Duties of a Prince, who would govern his Subjects well; and of the Reverence due from Children to their Parents. He informs us by what Signs to diſtinguiſh a wiſe Man; with what Care we ought to avoid the evil Sects *&c.* Would you know, ſays he, whether a Man be wiſe or not? Examine well his Actions: If they are bad, he is but too well known: If they are good, try to find out the Motive that influenced him. Carry your Curioſity yet farther: Examine what his Inclinations are, and what he takes moſt Delight in; After this it will be in vain for him to counterfeit, ſince you have diſcovered what he really is at the Bottom. He who approves of the evil Sects, ſays he again, ſuch as thoſe of the *Ho ſhang* and *Tau tsë* Bonzas, does great Hurt to himſelf, and Injury to the Empire. There is no true Doctrine but that which we have received from the ancient Sages; which teaches us to follow right Reaſon, to preſerve Integrity of Heart, to retain a decent Behaviour, to correct our Faults and reform our Manners.

2. How to know a wiſe Man.

In the third he gives a particular Account of the Ceremonies preſcribed for honouring deceaſed Parents; and rebukes thoſe who neglect or tranſgreſs them. He ſpeaks of the Worſhip due to Spirits; of the imperial Laws, Muſic, and the Method of ſhooting with the Bow (‡).

3. Honour to deceaſed Parents.

In the fourth he ſpeak of the Duties of Children towards their Parents. He ſhews the Difference between an honeſt Man and a Knave, a wiſe Man and a Fool. Theſe following are ſome of his Maxims; we may judge even by Men's Faults, whether they are virtuous or not. A virtuous Man ſcarce ever offends, but thro' exceſs of Affection and Gratitude; a malicious Man commonly ſins thro' exceſs of Hatred and Ingratitude. The wiſe Man has nothing in View, but the Beauty of Virtue; and the Fool thinks of nothing but the Conveniences and Pleaſures of Life. The wiſe Man does not grieve for want of being advanced to great Employments, but becauſe he wants the neceſſary Qualifications for rendering him worthy of them. In beholding the Virtues of wiſe Men we are wiſe if we imitate them: In beholding the Vices of wicked Men, we are virtuous if we ſound ourſelves, and examine if we be not ſubject to the ſame Vices.

4. Duties of Children to Parents.

In the fifth, *Confuçius* gives his judgment with reſpect to the Qualifications, Diſpoſitions, Virtues and Failings of ſome of his Diſciples. He praiſes for inſtance, one named *Tſu ven*, who having been advanced thrice to the Office of prime Miniſter, in the Kingdom of *Lû* (now the Province of *Hû quang*) diſcovered no ſign of Joy; and having been as often deprived of his Dignity, ſhewed no ſign of Concern. To which he adds: I judge from thence that he

5. Character of the Diſciples of *Kong fû tſë*.

(‡) In this exerciſe, which was to teach them Archery, the Skin of a Beaſt was ſet up for a Mark. For the Emperor it was a Bear's-ſkin; for a King, the Skin of a Stag; for a *Mandarin*, that of a Tyger's Skin; and for one of the Literati, that of a Boar. The Emperor, in ſhooting, ſtood 120 Paces from the But; the King 80, the *Mandarin* 70, and the Man of Letters 50. Which different Diſtances, denoted the different Degrees of Power and Authority.

is an excellent Miniſter, but dare not affirm he was Virtuous; for to be ſure of that, I ſhould have been able to dive into his Thoughts, and know if he poſſeſſed Integrity of Heart. He teaches afterwards, that we ſhould not judge of a Man's Virtue by ſome outward Actions, which often have only the appearance of Virtue; for that true Virtue dwells in the Heart, and in its natural Rectitude.

6. Their Characters Continued. In the ſixth *Confuçius* makes known ſome of his Diſciples, whom he judges fit for Government; and praiſes their extraordinary Zeal to learn and improve. Then he treats of the Manner to be obſerved in giving and receiving [Preſents.] Next he explains the Qualities of true Virtue. *My Diſciple* Yen whey, ſays he, *was reduced to extream Poverty, having nothing to ſubſiſt on but Rice and Water; yet in this State of Indigence he never loſt his uſual Tranquility and Joy: Such a Man I call a true Sage* ——— *I call him a virtuous Man, who firſt bears with Conſtancy all the Difficulties that occur in acquiring Virtue; and afterwards thinks of taſting the Sweets which are found in the Poſſeſſion of it.* ——— *A virtuous Man may ſuffer himſelf to be deceived ſo far as to believe Falſhoods, but never ſo far as to do what is evil.*

7. *Kong fi tſe's* humble thoughts of himſelf. In the ſeventh, he relates the mean Opinion *Confuçius* had of himſelf, and the Encomiums beſtowed on him by his Diſciples. *It was not I ſaid the Philoſopher, who invented the Doctrine which I teach you: I take it from the Ancients, from whom I learned it.* —— He ſaid another time, that he was continually uneaſy on four Accounts. Firſt, becauſe he had made too little Progreſs in Virtue; Secondly, becauſe he was not eager enough in purſuit of his Studies; Thirdly, becauſe he did not give himſelf up to the Duties which Juſtice preſcribes; Fourthly, becauſe he was not ſufficiently watchful over himſelf, and the Reformation of his Manners. ——— He ſaid alſo, *I ſee myſelf in extream Indigence, a little Rice and Water being all I have to live upon; yet therewith I am chearful and content, becauſe I conſider the Dignities and Riches which are acquired by unjuſt Means, as Clouds driven about in the Sky by the Winds.* ———*How happy am I!* ſaid he another time, *for if I commit a Fault, it is immediately known to every body.* ——— Being informed one Day that they gave him the Name of *King*, that is, *moſt Wiſe: That Encomium does not ſuit me*, ſaid he, *nor can I ſuffer it. All the good that can be ſaid of me, is that I endeavour to acquire Wiſdom and Virtue; and am not diſcouraged by the trouble there is in teaching them to others.* ——— His Diſciples ſayed of him, that he joined three Things together, which ſeemed almoſt incompatible: *viz.* All the Charms of Politeneſs with a great deal of Gravity; a ſevere Look with abundance of good Nature and Mildneſs; and an extraordinary greatneſs of with a great deal of Modeſty.

8. Encomium of the ancient Emperors. In the eighth, he makes the Encomium of the ancient Emperors *Vû vang*, *Yu*, *Shun* and *Yau*. He recites ſome Maxims of the Doctor *Tſeng*, and ſhews what are the Duties of a wiſe Man. *Where is there to be found*, ſays Confuçius, *a greatneſs of Soul equal to that of the Emperors* Shun *and* Yu? *They were taken out of a very abject Condition to be raiſed to the Empire; and on the Throne they were ſo free from Ambition and vain Glory, that they poſſeſſed the Empire as if they poſſeſſed it not.* —— *When ſhall we find a Man of Abilities, who patiently liſtens to the Inſtructions given him by an ignorant Perſon? Where ſhall we find that Man, who being treated with Contempt and Outrage, does not think of Revenge? For my Part, I never knew any one of this Character, except my fellow Diſciple* Yen ywen. —— *A wiſe Man ſhould for ever be learning as if he knew nothing, and ſhould always be afraid of forgetting what he has learned.*

9. Encomiums on *Kong fi tſe.* In the ninth, we meet with ſeveral Encomiums on *Confuçius*, his Doctrine and his Modeſty when he ſpoke of himſelf; with divers Precepts for acquiring Wiſdom. *We ſhould not only reſpect old Men*, ſaid Confuçius, *but ſhould even reſpect young People: For how do I know, but this young Man may one Day become more wiſe and virtuous than myſelf?* ——— *I never yet met with any body ſo fond of Virtue, as I have found others fond of Pleaſure.*

10. His Deportment. In the tenth, the Diſciples of *Confuçius* deſcribe the Air and outward Behaviour of their Maſter; his Manner of Deportment either at home or abroad, with Perſons of all Ages and Conditions; his Way of living, ſpeaking, walking, dreſſing, drinking, eating, ſleeping, *&c.*

11. His Converſation. In the eleventh, *Confuçius* converſes with his Diſciples: He praiſes ſome and reproves others. One of them deſiring that he would teach him how to die well: *You have not yet learned how to live well*, ſayed Confuçius, *and yet you will know how to die well.*

12. Rules for Government and living well. In the twelfth, *Confuçius* teaches how to make our Actions conformable to right Reaſon: Then he preſcribes Rules for governing the People well; gathering the Tribute and acquiring Virtue. Somebody aſking him what he ought to do in order to live well: *When you appear abroad*, ſaid he, *be as grave and modeſt, as if you were viſiting ſome great Lord: Treat others in the ſame Manner you would be treated yourſelf: Neither do, nor ſay any thing that may give Provocation or Uneaſineſs.* —— He ſaid to another of his Diſciples: *Life and Death depend on the Law of* Tyen, *which we cannot alter: Poverty and Riches come from the free Diſpenſation of* Tyen, *which cannot be compelled: The wiſe Man reveres this Law and Diſpenſation of* Tyen; *and therein is the Source of the Peace and Tranquility he enjoys.*

13. Qualities of a wiſe Man. In the thirteenth, he points out the Qualifications and Virtues, which conſtitute a wiſe and prudent Man. *I believe a Man to be wiſe*, ſays he, *when I find that he gains the Love of all good Men, and is hated by none but bad Men.* —— *I think that a Man would be virtuous, when I ſee that he is modeſt in his own Houſe, active in Buſineſs, and candid in his Converſation with others.*

14. And of a Miniſter of State. In the fourteenth, he ſpeaks of the Duty of a wiſe Man; the Care which Heaven takes of Kingdoms; the Qualifications belonging to a Miniſter of State, and the Zeal he ought to have for good Government. *He who is very ready at making Promiſes*, ſays Confuçius, *finds it difficult*

to keep them. ——— *The Ancients*, ſays he again, *ſtudyed Wiſdom for its own ſake*, that is, *to know the Truth and acquire Virtue: The Moderns apply themſelves to ſtudy Virtue, for ſake of others, that is, to get a Name and acquire Honour and Riches.* ——— *Does not the Father who loves his Son, take care to correct him when he commits a Fault? In like Manner ſhould not a faithful Miniſter, acquaint his Prince, when he is wanting in any of his Duties?*

The fifteenth contains divers Maxims, touching the Virtues of a wiſe Man, and the great Art of reigning. Theſe are ſome of them: When a Man is hated by every body, before you hate him, examine what it is that is hateful in him. When a Man is generally beloved, before you love him, examine what it is that renders him amiable. Not to mend our Faults, is to commit new ones. ——— Be ſevere to yourſelf and gentle to others, and you will never have Enemies. ——— The wiſe Man loves to be by himſelf; the Fool ſeeks Company. 15. Maxims of Government and Wiſdom.

In the ſixteenth, he exclaims againſt a prime Miniſter, who did not diſſwade his Prince from making an unjuſt War, and ſhews the ill Conſequences of bad Government. He ſpeaks afterwards of ſuch Perſons and Things as we ought to love; of what a wiſe Man ought to ſhun, and in what Manner *Confuçius* inſtructed his Son. The following are ſome of his Maxims. *If a Leopard or Tyger breaks out of the royal Park, who is to anſwer for it? If Troubles and Diſſention overturn a State, who is to be blamed for it?* —— *I have ſeen a great Prince afflict himſelf, not becauſe his Subjects were few in Number, but becauſe they were ambitious: Not on account of the Poverty of his Kingdom, but for the Diſcord that reigned in it. In effect, if Ambition be baniſhed from a State, it will quickly grow rich: If Tranquility and Subordination prevail, it will quickly ſwarm with People.* —— *Three Sorts of Friends are uſeful: Thoſe which are virtuous; thoſe which are frank and ſincere; and thoſe who are learned.* ——— *A young Man, when in preſence of a Perſon venerable either for Age or Dignity, may commit three Faults: The firſt, if he ſpeaks without being ſpoken to, he will paſs for a forward Rattle. Secondly, if when he is ſpoken to he makes no Anſwer, he will be taken for a tricking deceitful Man. The third, if he ſpeaks without conſidering well what he ſays, he will be looked on as a Fool.* 16. What we ought to love and ſhun. Maxims.

The ſeventeenth contains the Opinion of *Confuçius*, with reſpect to the *Mandarins* who deſert their Princes Intereſt; the Virtues requiſite in a Prince; thoſe whom a wiſe Man ought to hate, and the Obligation of mourning three Years for the Death of a Father or Mother. *I would have a Prince*, ſays Confuçius, *to be Grave and Good, a Speaker of Truth, diligent in Affairs, and Liberal. If he has Gravity, he will be reſpected by his Subjects; if he has Goodneſs, he will gain all their Hearts; if he loves Truth, he will obtain their Confidence, and give no occaſion of Jealouſy; if he is diligent, his People will labour to improve themſelves; if he is liberal, they will obey him with pleaſure.* —— *There are four ſorts of Perſons*, ſays Confucius again, *who ought to be odious to a wiſe Man.* (1.) *Thoſe malignant Spirits, who love to publiſh the Faults of others.* (2.) *Thoſe vile Wretches, who ſpeak ill of their Princes.* (3.) *Thoſe Men in power, who have no Sentiments of Humanity.* (4.) *Thoſe bold and raſh Men, who act without the leaſt Reflection. Tſu kung*, one of his Diſciples taking up the Diſcourſe. *There are three others* ſayed he, *whom I cannot endure.* (1.) *Thoſe groſs and ignorant People, who would fain appear Judicious and Knowing.* (2.) *Thoſe haughty and preſumptuous Mortals, who affect Courage and Valour.* (3.) *Thoſe ſatyrical carping Spirits, who would be thought Juſt and Sincere.* ——— *There is one thing which appears to me very difficult*, ſays Confuçius again, *that is, to govern Women and Servants: If you treat them with Gentleneſs and Familiarity, they loſe all reſpect: If you make uſe of rigour, there will be continual Diſturbances and Complaints.* 17. The Virtues requiſite in a Prince.

In the eighteenth he ſpeaks in Praiſe of ſome ancient Princes, or Emperors and their Miniſters: He ſhews how hurtful the love of Women in a Prince is to good Government: He relates the Actions of certain Sages, who led a recluſe and obſcure Life: He ſpeaks afterwards of divers Muſicians, which were formerly employed at Entertainments: Laſtly, he ſets down the Rules of good Government, in reciting the Inſtructions given by a Prince to his Son. 18. Rules of good Government.

In the nineteenth, he ſhews what are the Duties of one who would acquire Wiſdom; and after ſetting forth the Method of teaching his Diſciples, he vindicates his Maſter *Confuçius* from certain ill-grounded Reflections, and makes his Encomium. The following are ſome of his Maxims. *He who is negligent in the Study of Wiſdom, and of a light and wavering Temper, will never, during his Life, encreaſe the Number of Sages, or diminiſh it when he dies.* ——*When we are going to converſe with a true Sage, we find him in three different Situations: When we perceive him at a Diſtance, his Countenance is grave and ſevere; when we draw near and diſcourſe him, his Air and Behaviour is full of Sweetneſs and Affability; when we hear him ſpeak, we are charmed with his Steadineſs and Integrity.* ——— *A wiſe Miniſter ought in the firſt place to perſwade the People that he loves them, and has their Intereſt at Heart; when he has gained this Point, he may without fear exact the Tribute of the People, who will not think themſelves agrieved: Next he ſhould convince the Prince thoroughly of his fidelity and attachment to his Perſon, without which all his Counſels will be looked upon as Injuries.* ——— *Tho' the Emperor* Chew *was not ſo wicked as he is repreſented; yet as he has left a bad Character behind him, we commonly attribute all ſorts of Crimes to him: For this reaſon, a wiſe Man avoids the very appearance of Vice, for fear he ſhould be charged with many Vices, which in reality he was not guilty of.* 19. *Kong fu tſe* Vindicated. Maxims.

The twentieth contains the Beginnings and Succeſs of the wiſe Government of the Emperors *Yau*, *Shun*, *Yu*, *Ching tang* and *Vû vang*; with the Properties of a good Government, and the Defects of a bad one. All that they recommended to their Miniſters and Subjects, was to follow that juſt Medium or Mean, in which Right reaſon and Virtue conſiſts. 20. Wiſe Government of the firſt Emperor.

Meng tſe,

Meng tſe, *or the Book of* Mencius; *being the fourth Claſſical, or Canonical Book of the ſecond Order.*

Abſtract of the Book of *Meng-tſe.*

MENG is the Name of the Author, and *Tſe* denotes his Quality, as Doctor: Which implies that this Book was compoſed by the Doctor *Meng*. He was related to the Kings or Princes of the Kingdom of *Lû*, now the Province of *Shan-tong*, and the Diſciple of *Tſe tſe* the Grand-ſon of *Coufuçius*. *Su ma* Author of the Annals of the Empire, who has collected the Precepts and Actions of the great Men, from the Emperor *Yau*, to the reign of the Dynaſty of the *Han*, makes great Encomiums upon the Work of *Mencius*. None of the Diſciples of *Confuçius*, ſays he, has expreſſed that Philoſopher's Senſe and Energy ſo well; And whoever would be inſtructed in his Doctrine aright, ought to begin his Studies with the Work of *Mençius*.

Treats of good Government.

His Book is divided into two Parts; the firſt containing ſix Chapters, and the ſecond eight. He treats of good Government, almoſt throughout this Work: And as at that time, the whole Empire was filled with Commotions and civil Wars, above all things, he recommends Uprightneſs of Heart and Equity. For this reaſon, he proves, that the Re-eſtabliſhment of Peace and Tranquility in the Empire, was not to be attain'd by the force of Arms, but by the Examples of Virtue. Theſe Diſcourſes are connected in form of Dialogues or Converſations, which he had either with his Diſciples or with Princes. And the better to illuſtrate what he advances, he frequently makes uſe of Similitudes, and familiar Compariſons agreeable to the ancient Cuſtom.

His deſign in this Work is reduceable to four Heads. Firſt, he much eſteems and praiſes the Manner in which the Empire was governed, under the three firſt imperial Families, namely thoſe of *Hya*, *Shang* and *Chew*. Secondly, he deſpiſes and diſapproves of the Conduct of ſome Sovereigns, who imagined that they were able to re-eſtabliſh Peace, by means of their Arms. Thirdly, he ſhews in what, the Goodneſs and Rectitude of human Nature conſiſts. Fourthly, he refutes the dangerous Errors of ſome Sectaries.

Having premiſed this general Idea, I ſhall now enter into the Detail, and give an Abridgment of each Chapter.

PART I. CHAPTER I.

Dialogue between *Meng tſe* and Prince of *Ghey*.

THE firſt Chapter contains a Dialogue, betwixt *Mençius* and the Prince of the Kingdom of *Ghey*, who after his Death was called *Whey vang*. *Whey* ſignifies *beneficent*, and Vang *Prince*; for which reaſon he is called likewiſe *Lyang Whey vang*, that is to ſay, *the beneficient King of Lyang* or *Ghey*, which is now the Province of *Ho nan*, and its Capital *Ta lyang* is now called *Kay fong*.

Princes ſhould have no view but Piety and Equity.

The Prince of *Lyang* having invited the Philoſophers into his Kingdom, *Mençius* repaired thither. The firſt Inſtruction he gives the Prince, is to have no other view in Government, but Piety and Equity. A Prince, he tells him, is a Pattern to his Subjects: If he ſeeks only to advance his particular Intereſts, his Miniſters, the *Mandarins*, the Literati, and even the People, will regard nothing but theirs; and by this means the common Wealth muſt be neglected, and the Kingdom reduced to the Brink of ruin.

In the ſecond Viſit which *Mençius* made the Prince, he found him walking in his Park, and diverting himſelf with ſeeing the Swans ſwimming in the Pond, and the Deer running through the Forreſt. Can a King, ſaid that Prince, who is only intent upon the Government of his People, ſtoop to theſe Sorts of Amuſements?

May recreate themſelves as well as other People.

Princes, anſwers *Mençius*, may take reaſonable Diverſions like other Men: We read in the *Shi king*, that the wiſe Emperor *Ven vang* having drawn up the Plan of a Tower for aſtronomical Obſervations, a Park, and a Pond, the People ran with ſo much zeal to aſſiſt the Building, and were ſo eager in their Services to promote theſe Works, that they were finiſhed in a very few Days.

That good Prince amuſed himſelf from time to time, with walking in his Avenues, in ſeeing his tame Deer running about, in obſerving his Fiſhes ſwimming, and his Storks flying. Whence proceeded the Zeal of that People, for contributing to the Pleaſures of their Prince? Becauſe he governed them with Piety and Juſtice, and becauſe that wiſe Emperor took great care that his Subjects ſhould be deſtitute of none of the Neceſſaries of Life.

On the contrary, the Emperor *Kyé*, who uſed to ſay, that he was in the Empire, the ſame that the Sun is in the Firmament, and that he would periſh only with that Luminary, felt no Joy amidſt his Pleaſures, and lived in continual Diſquiet; becauſe his People looked on him as an execrable and deteſtable Object.

Eſſential Duties of a good Government.

He then ſhews the Prince, that Inhabitants are never wanting in a Kingdom well governed: That it is an eſſential Part of good Government, to take Care that the Kingdom may abound with the Neceſſaries of Life; to ſee that the Lands are cultivated, that there be Plenty of Fiſh, and that Trees may be planted and pruned at proper Seaſons; to be attentive in ſettling the

the Diviſions of Grounds, and in bringing up domeſtic Animals, and Silk-Worms, to be moderate in afflicting Puniſhments, or impoſing Taxes, and to take care that the Morals of Youth be rightly formed: By theſe Means, a Prince gains the Affection of his People, and when he is Maſter of that, he will find no Difficulty in eſtabliſhing Laws, in giving uſeful Inſtructions, and in erecting Schools.

But a Prince ought chiefly to aſſiſt his People in a Time of Famine. Very blameable and unworthy of a Throne, is that Prince, who, in ſuch a Time, for his own Pleaſure, maintains a Parcel of uſeleſs Beaſts, that devour the Proviſions neceſſary for the Subſiſtence of Mankind, while his Subjects are ſtarving. Will you ſay, adds *Mencius*, that the Famine, and not you, is the Cauſe, why theſe People die. You may as well tell me, when you have run a Man through with a Sword; *It was not I, but the Sword, which killed that Man*; Where is the difference to a Perſon, whether he dies by the edge of the Sword, or under the Tyranny of his Prince? We naturally hate thoſe wild Beaſts, which kill and devour one another; but theſe are only Emblems of the Prince, who prefers the Lives of Brutes, to the Lives of his People, whom he ought to look upon as his Children.

Mencius ſeeing that no great advantage was reaped from his Inſtructions, in the Kingdom of *Ghey*, directed his courſe to the Kingdom of *Tſi*, at that time governed by *Sven vang*. This Or *Swn.* Prince being greedy of Glory won by Valour, ſaid to the Philoſopher, We have five Princes, whoſe heroick Atchievments make a great noiſe in the Empire: Two who have render'd their Names illuſtrious by their Conqueſts, are more particularly talk'd of. Inform me of their glorious Actions,

Confuçius and his Diſciples, anſwered *Mencius*, would have bluſhed to have praiſed theſe five Princes; or to have tranſmitted their warlike Virtues to Poſterity; they, and I who am their Diſciple, apply only to the Study of Virtue, and the Rules of good Government, as we have them in the Writings and Examples of our antient Emperors. Ha! what are theſe Rules? ſaid the Prince. *Equity* and *Piety*, anſwered *Mençius*. If you poſſeſs the two Virtues, you will eſtabliſh Peace and Tranquillity in your State: And you will love your People as your own Children.

But is that a Thing in my Power, replied the Prince. Do you doubt of that? ſaid *Mencius*. *Hû he* your firſt Miniſter told me, that one Day as you were walking out of your Palace, you ſaw an Ox, whom they had bound, and were leading out of the Walls to be ſlaughtered; and that being melted with the Sight, you ordered the Ox to be carried back to his Stall. If the Death of a worthleſs Animal, could excite your Compaſſion, can your Heart be inſenſible, when you ſee the Miſeries of your People? But you love the claſhing of Arms, you delight in raiſing Troops, and are pleaſed to ſee your Subjects face Death and Danger.

By no means, ſays the Prince, that is none of my Pleaſures: It is a violent Remedy which I uſe againſt my own Inclination, in order to gain what I want. Ha! replies *Mencius*, what can you want? Is not your Table furniſhed with exquiſite Meats? Can your Habits be more Magnificent? or is there any thing wanting to ſooth your Senſes? Have you not a vaſt Croud of Domeſtics, that watch your ſlighteſt Motions to ſerve you, and to execute your Orders? What can you wiſh for more?

Theſe are Trifles, anſwered the Prince, my Views are more exalted. To what do you then aſpire? replied *Mencius*. To extend your Kingdom? To ſubdue the neighbouring Nations? To invade the Empire? That is as idle as if you ſhould mount to the Top of that Tree, expecting there to find Fiſhes.

Nay, replies the Prince, you now carry you Reflections too far. By no means, ſaid *Mencius*, I have not ſaid enough: For he who climbs to the Top of that Tree to find Fiſhes; it is true, gives himſelf a very needleſs Trouble, but then no Body ſuffers beſides Himſelf: His Undertaking, vain as it is, never harms the Common-wealth, and is never attended with any publick Calamity. But by the Wars which you carry on, you torment your ſelf with a thouſand Troubles and Diſquiets, you drain your Kingdom and plunge it into the moſt frightful Miſery. Believe me, Sir; Direct all your Views only to the Government of your State: Endeavour all you can to render your People happy; take Care they are reaſonably provided with all Neceſſaries: See that the Grounds are cultivated, and that Plenty reigns; Watch over the Reformation of Manners, and the Education of Youth: Where Tyranny obtains, the People will abandon that Land, and crowd to taſte the Sweets of your Government; and in ſhort, they will count it a Happineſs, that their Days ſhould gently glide on, and their Lives terminate under the peaceable Sway of of ſo moderate and ſo virtuous a Prince.

CHAPTER II.

KING *Sven vang* owned to *Mencius*, that he was much delighted with Muſic: The Philoſopher, far from condemning this Taſte, told him, That it might be very uſeful to good Government, becauſe of the Relation betwixt the Harmony of Sounds and that of Hearts; and becauſe Harmony, or the well regulated Concert of many Sounds, is a ſenſible Image of the Union, which ought to ſubſiſt betwixt the Head and Members of the Body Politic. But, that this Harmony and good Underſtanding cannot ſubſiſt, if the Prince ſtudies only his own Diverſions; and is ſo far from ſharing them with the People, that he ſuffers them to be plunged into Sadneſs and Miſery. This is the Source of Diſaffection and Murmurings.

The Prince ſhifted the Subject. I have heard, ſaid he, that *Ven vang*'s Park was ſeventy *Chineſe* Furlongs in Circumference, and yet that the People thought it too little. Mine is but forty, and my Subjects think it too large. How can we account for theſe different Judgments of the People?

I will inform you, anſwered *Mencius:* Every body was allowed to enter the Park of *Ven vang*, to carry off what Wood or Pulſe he had a mind; and to hunt the Pheaſants and Hares. The Entry of the Park was ſhut to none, for which reaſon, the People thought it too little. When I came into your Territories, I informed my ſelf of the Uſages in your Kingdom, that I might obſerve them, and likewiſe of the Reſtrictions and Prohibitions, that I might not infringe them. I was told that you had a Park forty Furlongs in Circumference: That all your Subjects were debarred from it; and that if any one was ſo bold as to venture to kill or to wound any of your Deer in it, he was puniſhed as ſeverely as if he had killed or wounded a Man: Are you aſtoniſhed after this, that your People ſhould think your Park too large?

The Prince, who by no means reliſh'd this Advice, aſk'd another Queſtion; Teach me, ſaid he; What I ſhall do to preſerve Peace in my State, and to gain the Friendſhip of the Princes my Neighbours? Two Things, replies the Philoſoper: 1. Be obliging, friendly, and always ready to ſerve thoſe who are weaker; 2. Be reſpectful and ſubmiſſive to thoſe who are ſtronger than your-ſelf. He then exhorts him not to abandon himſelf to the Tranſports of a fiery and impetuous Temper; ſhewing him, That real Strength conſiſts in curbing his Anger and ſubduing his Paſſions, and that true Wiſdom has no Aim but pure Equity.

The Prince, having at another time admitted *Mencius* into his Pleaſure-houſe, Has ſo delicious a Manſion, ſaid he, nothing inconſiſtent with the Wiſdom that a King ought to profeſs? No, anſwered *Mencius*, if that King ſhares in the Joy, and ſympathiſes in the Grief of his Subjects: If he taſtes the Pleaſures, and feels the Pains of his People; they, in Return, will partake of his Griefs, and ſhare in his Joys: It is by theſe means, that a Kingdom is rightly governed.

The ancient Emperors, added *Mencius*, paid every twelfth Year a Viſit to their tributary Kings and Kingdoms: And this Viſit was called *Inſpection*. Every ſixth Year theſe Kings repaired to the Court of the Emperor, there to to give an Account of their Conduct, and after what Method they govern'd their States.

In the ſame Manner, the Emperors within their Territories, and the Kings in their Kingdoms, made two yearly Progreſſes: The firſt in the Spring, to examine if the Lands had been carefully ſowed and tilled: And if in any Place Seed was wanting, wherewith to ſow them; they furniſh'd it out of the public Granaries. The ſecond Progreſs was in Autumn, at the time when the Crop is gathered in: And if it was not ſufficient to ſubſiſt the People, they opened the public Granaries for their Relief.

Very different from this, is the Conduct of modern Princes. It is true, they viſit their Kingdoms. But in what Manner? They march attended with near three Thouſand Soldiers, who devour the greateſt Part of the Proviſions neceſſary to ſubſiſt the poor People, who are faint and languiſhing with Hunger. Shall we wonder, in the Bitterneſs of Soul and the Oppreſſion under which they groan, if they ſeek ſome Relief from their Murmurings, and the perpetual Invectives with which they tear in Pieces the Reputations of their Princes. Thus, I have laid before you the Conduct of our ancient and modern Princes, and leave it to yourſelf; which of them you will chuſe to imitate.

He afterwards propoſes the Emperor *Ven vang* as a Pattern. This Prince exacted no other Tax from Huſbandmen than the ninth Part of their Crop: He aſſigned Penſions to the Sons and the Grand-ſons of the deceaſed *Mandarins*. No Cuſtom-houſes were known in his Dominions. Merchandizes were there exported and imported without being taxed: None were then debarred from fiſhing in Lakes and public Rivers: If a Criminal was to be puniſhed, as he tranſgreſſed in Perſon, ſo he was chaſtiſed in Perſon; nor did his Puniſhment reach, as at preſent, to his Wife and Children. In ſhort, this Prince, tho' he diſtinguiſhed every Moment of his Reign by Goodneſs and Clemency, yet he extended their Effects principally to four Sorts of Perſons: To old Men who had no Wives: To Widows: To old Men who were childleſs; and to young Orphans who were fatherleſs. Theſe four Species of Unhappineſs, appear'd to him moſt worthy of Compaſſion; becauſe being deſtitute of all human Aid, they had no other Recourſe but to the Goodneſs of their Prince; who, tho' he is the Father of all his Subjects, is more particularly ſo of thoſe, who are moſt helpleſs.

What would you ſay, Sir, continued *Mencius*; if he, who is at the Head of the ſupreme Tribunal of Juſtice, did not watch over the Conduct of his inferior Officers, and was at no Pains to be informed of the Manner in which the Magiſtrates adminiſter Juſtice, if he ſuffer'd the Innocent to be puniſh'd, and the Guilty to eſcape? I would diſplace him, anſwer'd the Prince. But, adds the Philoſopher, if a King neglects the Care of his Kingdom, and if he never minds the Inſtruction of his People, nor compaſſionates their Miſeries; if he protects not the unhappy and the forlorn, what is your Opinion of him? At theſe Words, the Prince bluſh'd, and appeared diſconcerted: He threw his Eyes from the one Side to the other, as if he had been diſtracted, and diſmiſt the Philoſopher without any Anſwer.

Mencius in another Conference, inſtructs the Prince in the right Choice of his Miniſters. He adviſes him not to give too much Credit to the Recommendations of private Men, who might ſurprize him; nor even to the Voice of the People, upon whom it was eaſy to impoſe: But to have a perſonal Knowledge of their Probity, their Diſintereſtedneſs, their Zeal and their Underſtandnig:

derſtanding: He then recommends to his Choice, ſuch as have inceſſantly applied to the Study of Wiſdom from their Childhood, and, by their Labour and Application, have acquired at their riper Age the Qualifications neceſſary for right Government.

CHAPTER III.

THIS Chapter contains a Dialogue betwixt *Mencius* and his Diſciple *Kung ſung chew*, upon the Art of Governing. He proves from a View of the Troubles which then harraſſed the Empire, and the Miſeries which afflicted the People in ſeveral Kingdoms; that it was eaſy for a Prince who reigned with Juſtice and Moderation, to gain the Affection of all, and to make himſelf univerſal Monarch. But where, continued he, can we find a Prince with theſe Qualifications? Thoſe happy Days, when Kingdoms were governed by wiſe Princes, are no more, and ſcarce the Memory of them remains.

There is farther required in a Governor a ſtable and an unſhaken Soul, both when he determines in a puzling Caſe, and when he is expoſed to Danger. He then cites many Examples of thoſe great Men whom nothing could ſhake; and who might be deprived of their Lives, but not of their Intrepidity and Courage.

He diſtinguiſhes Reſolution into two Kinds, one, peculiar to narrow Minds, the other, to great Souls. The former is directed by the firſt Torrent of an impetuous Ardour; the laſt by the Dictates of right Reaſon. I remember, ſays *Mencius*, that our Maſter *Confucius* formerly gave me two Rules, in which I can eaſily diſcern true Fortitude, and a genuine Greatneſs of Soul. If an Opportunity ſhall offer to fight, ſaid he, and if, after mature Deliberation, I perceive that it would be unjuſt in me to attack mine Enemy, even tho' he is a great deal weaker than me, and unable to make Head againſt me, or to keep the Victory one Moment in Suſpence, yet I would forbear to attack him. You may eaſily perceive from this, that it is not Cowardiſe that damps me. But if after due Reflection, I am convinced that it is juſt in me to make the Onſet, tho' I had Millions to encounter, nothing ſhould be able to ſtop me from plunging undaunted amongſt the thickeſt Battalions.

Mencius next proceeds to the Manner of right Government. There is a great deal of difference, ſaid he, betwixt the Conduct of our ancient Emperors, and our modern Princes: The firſt loved Peace, and the latter, War: The firſt by their Piety and examplary Virtue, commanded not only the Hands, but the Hearts of Men; the latter command the Hands but not the Hearts.

Where is the Prince, whoſe ruling Paſſion is not for Glory? Or who has an Averſion to whatever can ſully his Reputation? Glory is only won by Virtue, and Diſgrace can be occaſioned only by Vice. Whence then can it proceed, that Princes who ſo much dread Infamy among Men, ſhould abandon themſelves to their Paſſions and Vices? In this, they are like Men who cannot bear with Dampneſs, yet want to lodge in a low and moiſt Apartment. If they are ſo jealous of their Reputation, why do they not take the only method both for eſtabliſhing and preſerving it? This Method is to ſubdue their corrupt Inclinations, to eſteem Virtue, to wage no War but with Vices, to honour the Learned, to raiſe the Wiſe and Virtuous to the firſt Dignities, and to take advantage of the public Tranquility for eſtabliſhing wiſe and uſeful Laws; a Prince of this Character renders himſelf always formidable to his Enemies, and attracts the Eſteem and Veneration of his Equals.

But what is the preſent Practice? While the Empire is peaceable, and the People begin to taſte the Sweets of Tranquillity, the Princes ſtudy only to abandon themſelves to Pleaſure, and to effeminate themſelves more and more by Luxury and Idleneſs. Is it to be wondered at, if under a Prince of this Character, a Kingdom appears to totter, if the People murmur, and if they are upon the Point of being attacked by new Enemies?

There is none, continued *Mencius*, but receives from Nature a certain Tenderneſs of Heart, which gives them a ſenſibility of their Neighbours miſery. A Prince whoſe Paſſions have not ſtifled this natural Propenſity, and who pities the Afflictions of his People, has no more difficulty in governing his Kingdom, than if he could hold it in his Hand.

But how can this ſecret Propenſity of Nature, this Senſibility with which we are born be diſcerned? An Example will inſtruct you. You ſee a Child all of a ſudden ready to fall into a Well; your Heart is immediately touched, and you fly to ſave it. You are not then determined by Reflection, nor influenced by the thoughts of deſerving the Acknowledgments of the Father and the Mother, or of procuring to yourſelf an empty Honour; you act by an Impulſe purely natural. In unforſeen Events, and when there is no Time either for Reflection or Deliberation, it is genuine Nature that acts. It is not ſo at other Junctures, which admit of Deliberation before Action; for there Diſguiſe and Diſſimulation may enter.

What I have ſaid of Compaſſion, adds *Mencius*, I apply to the other Virtues: To Piety, to Equity, to Humanity, and to Prudence: We have the Seeds and Principles of them all in our Heart, and if we took care to follow the Hints they give us, we ſhould be in a continual Guard againſt the Paſſions that are alone able to deſtroy them, and every Day perfect ourſelves more and more.

One of the Diſciples of *Confucius*, whoſe Name was *Tsë lu*, had ſo great a deſire for Perfection, that it gave him an exquiſite Pleaſure when he was told of any Fault. The Emperor *Yu* immediately beſtowed marks of his Reſpect and Acknowledgment upon the Man who gave

gave him good Advice. The great *Shun*, regarding Virtue not as the property of a particular Perſon, but as a common Good belonging to all Mankind; he made an Advantage of, and ſtudied to acquire, all the Perfections and Virtues which he ſaw in others. This he put in Practice, through all the Degrees of his Life, not only while he was Huſbandman in the Plains of *Lye ſhan*, a *Potter* in the City of *Ho pin*, or a *Fiſherman* upon the Lake *Lâ i tſe*, but even when he was Emperor.

When a Man endeavours thus to appropriate to himſelf the Virtues which he remarks in others, he renders Virtue common to all. For in profiting by another's Example, he ſets the ſame Example to others, that they may profit in their Turn.

CHAPTER IV.

MENCIUS continues the Converſation, which he had begun in the preceeding Chapter, with his Diſciple. He treats firſt of three Things which are neceſſary to Succeſs in War; namely, the Choice of Time, the Advantage of Ground, and the Concord and Union of ſuch as either attack or defend a Place. But he judges the laſt Circumſtance more abſolutely, and more eſpecially, neceſſary.

I ſhall ſuppoſe, ſays he, that a City is in the beſt State of Defence, both by the height of its Walls, the deepneſs of its Ditches, the number and bravery of its Garriſon; and in ſhort by the plenty of its Proviſions. With all theſe Advantages, if there is Diſcord among Troops, or if a Miſunderſtanding divides the Officers and the Soldiers, the City will be carried ſoon, and without much Reſiſtance.

One of the Diſciples of *Mençius*, a little after, puts a Queſtion to him which he thought would puzzle him: I perceive, ſaid he to his Maſter, in the different Kingdoms where you have reſided, you ſometimes accepted, and ſometimes refuſed the Preſents proferred you by their Kings. You have refuſed 2400 *Taëls* of fine Silver from the King of *Tſi*, yet made no ſcruple to accept of 1680 from the King of *Song*, and of 1200 from the King of *Sye*. I find no uniformity in this Conduct: The ſame Reaſon that made you refuſe the Preſents of the one, ought to have induced you to have refuſed thoſe of the others.

You are miſtaken, anſwered *Mençius:* I did nothing but what was agreeable to the Lights of Reaſon and Equity. While I was in the Kingdom of *Song*, and ready to make a long Voyage, it was both polite and equitable in the Prince, to ſupply me with Money for defraying my neceſſary Expences, conſequently, I had a good Reaſon for accepting his Preſent. The Kingdom of *Sye*, while I was there, reſounded with the noiſe of Arms, and was threatened by an immediate Irruption of the Enemy: Amidſt theſe Tumults I run the riſque of being ſtarved, and it was but reaſonable that the Prince, who had invited me into his Dominions, ſhould provide for my Subſiſtence. But as to what concerns the King of *Tſi*, as he had no Reaſon to give me a Preſent, ſo I had none to accept of it, which if I had done, it had been a ſhameful Avarice in me, and unworthy of a Man, who had ſpent his Life in the Study of Wiſdom.

Mençius having gone to the City of *Ping lo*, which was in the Kingdom of *Tſi*, he found the Country lying waſte through a general Barrenneſs: One half of the numerous Inhabitants periſhed of Hunger, and the other half left the ungrateful Soil to ſeek for Food in more diſtant Kingdoms. *Mençius* addreſſing himſelf to *Kiw ſin*, who was Governor of the City; If any of your Soldiers, ſaid he, while upon Duty, ſhould five times ſucceſſively deſert his Rank, would you not puniſh him? I would not wait for his doing it three times, replies the Governor, for I would puniſh him the firſt time. You are in the right, replies *Mençius*; but you condemn yourſelf for neglecting what is more important in your Charge. During theſe melancholy Years of Barrenneſs; the People periſh of Hunger and Miſery: I ſee many ſtooping under the weight of Years, who fall with meer Weakneſs into the Ditches, and there finiſh their unhappy Lives; I ſee others, and theſe are the greater Number, who being young, and full of Vigour, rove from one End of the Empire to the other, to ſeek whereupon to live. Alas! replies *Kiw ſin*, *ſin*, I lament theſe Calamities, and I wiſh I were able to apply a Remedy. But I have no Authority to cauſe the Granaries to be opened, or to exempt the People from their Tributes. If a rich Man, replies *Mençius*, ſhould commit to you the Care of his Flocks, and would not aſſign them proper Paſturage, what would you do? You are the Paſtor of this great People: And you ought to addreſs yourſelf to the King, to relieve their Miſeries and to ſupply their Neceſſities: If the King will not hear you, can you calmly ſee them die of Hunger, and will not you rather throw up your Government?

Mençius finding that the wiſe Councils which he gave to the King of *Tſi* and his Miniſters were all loſt, reſolved to retire to his native Country. One of his Diſciples called *Yu* who attended him in his Voyage, obſerving a certain Cloud of Sadneſs and Melancholy hanging on his Countenance, ſaid to him; I have often heard you ſay, that a wiſe Man is never uneaſy, if Heaven no longer favours his Undertakings; and that he never complains when Men refuſe to conform themſelves to his Maxims; yet you have a melancholy Air which is far from being natural to you, and doubtleſs is a mark of ſome ſecret Diſcontent.

No, replies *Mençius*, I complain neither of Heaven nor of Men: I am only gay or ſad, according to my different Situation. When I led a private and a ſolitary Life, I was imployed only in the Study of Wiſdom. But at preſent, while I teach my Doctrine to Princes and People, and while I have the public Good in View, I am melancholy.

CHAP. V

CHAPTER V.

THIS Chapter contains a Dialogue betwixt *Mençius* and Prince *Ven kung*, Heir of the Principality of *Teng*. The Philoſopher ſhews him, that every Man is capable of practiſing Virtue, and imitating the Sages; becauſe the Goodneſs of Nature which we receive from *Tyen* [Heaven,] is the ſame in all Men, and this Goodneſs is no other than a natural Inclination to Juſtice and Piety.

When Paſſions grow up with Years, ſaid he, if Reaſon moderates them, Nature then perfects herſelf, and the Man becomes virtuous. He next propoſes the Emperors *Yau* and *Shun* for Patterns. Think not, continues the Philoſopher, that the Virtues of theſe Heroes can't be attained. They were Men like you, and according to the Endeavours you uſe, and the Application which you give, you may become wiſe like them. All I fear is, leſt you ſhould be diſcouraged with the Difficulties you muſt encounter in your Endeavours to ſubdue your Paſſions, to practiſe Virtue, and to learn the right Art of Government. The *Shu king* informs us, that the Medicine, which does not work the Patient, is ineffectual: In the ſame manner, a Prince reaps no Advantage from the Inſtructions of wiſe Men, if he does not ſtruggle to vanquiſh himſelf. Prince *Ven kung*'s Father dying at this Juncture, he conſulted *Mençius* in what manner he ſhould pay the laſt Duties to him, the better to ſhew his Affection. You muſt, anſwer'd *Mençius*, obſerve the Rules preſcribed by the Rites to thoſe who are really reſpectful to their Fathers. The Mourning ſhould continue for three Years; and during that time, they ought to lay down all public Poſts, to be employed only in their juſt Griefs, to cloath themſelves in coarſe Stuffs, and to ſubſiſt only upon the moſt ordinary Rice.

I have learned from *Confuçius*, added he, that formerly, when the Emperor dyed, his Son who ſucceeded him, cauſed a mean Hutt to be built without the ſecond Gate of the Palace, where he paſſed three Years in mourning for his Father, in proſtrating himſelf both Morning and Evening before his * Coffin, and living on the coarſeſt Rice. During that time, the Prime Miniſter governed the Empire. The *Mandarins* and the Grandees, after the Example of their Princes, ſtrove who ſhould give the greateſt Marks of their Grief, and the Mourning became general throughout all the Empire.

Prince *Ven kung* reſolved to follow this Advice: But as the Rites in the Province of *Teng* preſcribe only five Months of Mourning for a King, he paſt that Time in bewailing his Father. When the Day for carrying the Corps to the Burying-Place was fixt, Curioſity drew from all Parts of the Empire a prodigious multitude of Spectators, who beheld the Prince following the funeral Pomp with a pale emacerated Countenance, ſending up Sighs, which came from the Bottom of his Heart, and melted them into Tears.

Theſe Strangers, returning home after the funeral Solemnity was over, were ſo many Tongues which proclaimed every where the Piety of *Ven kung*, and revived the Practice of the ancient Ceremonies inſtituted in Honour of the Dead, which till that Time had been much neglected.

Ven kung intending himſelf to govern his Kingdom, deſired *Mençius* to give him ſome Rules which might direct him to govern wiſely. The firſt Object, ſays the Philoſopher, a King ought to regard, is his People; what principally touches the People, is their *Subſiſtence*: The means of their *Subſiſtence* are the *Lands*, when diligently cultivated, and abundantly producing the Neceſſaries of Life. Agriculture then ought to be looked into, and the greateſt Care taken that the Lands do not lie idle: The People will then have whereupon to live, and being under no Apprehenſions of Want, they will endeavour to reform their Manners, and to acquire Virtue.

On the contrary, if they find themſelves in Want, all their Paſſions will ſoon break looſe; for there is no Crime but what Neceſſity and Indigence will drive them to commit: When their Wants are exceſſive, the Rigour of their Laws, and the Severity of Puniſhments will be Curbs too weak to reſtrain them. For this reaſon, wiſe Princes formerly lived with a great deal of Modeſty and Frugality; the former Virtue inducing them to treat their People with Moderation, and the latter preventing their impoſing too ſevere Taxes: This made an able *Mandarin* ſay, "That a Prince who aimed at Riches, could never arrive at Virtue; and the Prince "who deſired to be virtuous, could never be rich."

Mençius next exhorts *Ven kung* to eſtabliſh public Schools, for teaching the Practice of Virtue. He then points out the Manner in which the Partition and Diviſion of Lands ought to be made, ſo that neither the Huſbandman, nor the Officers of the King might wrong one another. In ſhort, ſaid he, if you practiſe exactly all I have told you, I dare not ſay that you will one Day attain to Imperial Dignity; but I can boldly pronounce, that Emperors will form themſelves upon you, and take you for their Pattern.

The Prince profited by the Inſtructions of the Philoſopher; and by the wiſe Diſtribution which he made of the Lands, and his Care to have them well cultivated, he ſoon ſaw Plenty flouriſh in his Dominions. The Reputation he gained, engaged a great many Strangers to ſettle in his Kingdom, and to petition for Lands which they might cultivate.

Among theſe Strangers there were ſome Sectaries, who propagated a very dangerous Opinion, and very contrary to good Government. They pretended, that a wiſe Prince ought to live upon his own Labour, in the ſame manner as the People; that he ought to till the Land, and to eat nothing

Chineſe Levellers in the Time of *Mençius*.

* The *Chineſe* frequently preſerve in their Houſes the Coffins of their Fathers for ſeveral Months, nay Years, before they are carryed to the Burying-Place.

nothing but what was the Fruit of the Ground cultivated by his Royal Hands. *Mençius* refuted theſe Sectaries in the following Manner: Addreſſing himſelf to *Shin ſyang*, who was become their Diſciple, Why, ſays he, do thoſe of your Sect confine themſelves to labouring the Land? Why don't they make their own Cloaths? Why don't they forge their own Spades, and their other Inſtruments of Agriculture, together with the Kettles wherein they boil their Rice, and in ſhort, every Thing elſe they make uſe of in their way of Life? Would not this be better than to run about to Merchants and Tradeſmen's Shops to buy theſe different Utenſils?

This, replied *Shin ſyang*, is impoſſible; Agriculture employs a Man entirely. If Huſbandmen ſhall attempt to make all the Inſtruments you have named, they muſt neglect the Care of the Lands, which will then become barren.

Wiſely ſpoken, replied *Mençius*, Is it then a ſmall Affair to govern a Kingdom? Is not that Employment enough for all the Moments of a Prince? He, doubtleſs, will have a great deal of Leiſure to work with his Subjects in cultivating the Ground.

This Compariſon ſtopped the Mouth of *Shin ſyang*. *Mençius* then ſhews him, that it was neceſſary there ſhould be different Employments and Profeſſions in a Kingdom; that one Man could not have Time to look after every thing; that the Emperor *Yau* divided the Toils of Government with his Miniſters, for the greater Eaſe and Inſtruction of his People; and that this, in a Prince, is called *univerſal Piety*, and extends indifferently to all his Subjects.

He then oppoſes the ſame Sectaries, who wanted to eſtabliſh an Equality in the Prices of all Goods, ſo that a coarſe Stuff ſhould be ſold as dear as the fineſt.

In ſhort, he concludes this Chapter by refuting the Doctrine of another Sect, which pretended that all Men ought to be loved alike, without making any Difference betwixt Relations and Strangers. He points out the ridiculous Abſurdity of this Opinion, and then ſhews that the Cuſtom eſtabliſhed in all Ages, of beſtowing a more honourable Burial upon Parents than on others, aroſe from the greater Degree of Love with which Nature inſpires Children.

CHAPTER VI.

MENCIUS in this Chapter inſtructs *Shin tay* his Diſciple, and ſhews him the Manner in which a wiſe Man, who profeſſes to teach the Art of living and of reigning well, ought to behave. Amongſt other things, he tells him, that ſuch a Man ſhould beware not to introduce himſelf in an undecent Manner into the Palaces of Princes, and that he ought to take care to be invited, and even preſt before he goes thither: That as the meaneſt Artiſt would bluſh to deviate from the Rules of his Art, ſo a wiſe Man ought to diſcover in all his Conduct the Uprightneſs of his Heart, the Decency of his Manners, and the Equity of his Actions: That if he ſeeks to raiſe himſelf to Dignities, in order more ſucceſsfully to propagate his Doctrine, he ought to uſe no Methods but thoſe which Juſtice preſcribes: If he remains in a private Condition, he ought to be eaſy, ſince, even then, he deſerves equally to be honoured on account of the Excellence of his Doctrine.

The firſt Miniſter of the Kingdom of *Song* having made a viſit to *Mençius*, communicated to him a Deſign he had to aboliſh the diſagreeable Cuſtom that had been introduced, of burthening the People with Impoſts; declaring that he wiſh'd to revive the ancient Laws, which exact only the Tithe of the Crop to be paid in Tribute, and prohibit the taxing any foreign Merchandize imported into the Kingdom: But, adds he, as theſe wiſe Laws have been long diſuſed, and ſeem now to be entirely forgotten, I think they ought not to be re-eſtabliſh'd all at once: In my Opinion, it will be better to gain that End by ſlow and imperceptible Degrees: What is your Opinion? I ſhall anſwer your Queſtion, ſaid *Mençius*, only by a familiar Compariſon. A certain Perſon had gotten into a Habit of ſtealing ſome Hens every Day from his Neighbours; One of his Friends, who diſcovered him, had the Courage to tell him, that it was a ſhameful Action, and unworthy of a Man either of Honour or Honeſty. I own it, anſwered the Doctor: But as it is a Vice now too deeply rooted in my Nature for me to correct it all of a ſudden, I will take this Courſe: I'll ſteal only one Fowl in a Month, and in time I may come entirely to give over this Habit. What is your Opinion? replies *Mençius*, Don't you think that this Man, who acknowledged and deteſted his Vice, ſhould immediately have corrected it?

About that Time, two Sects infected the Empire with their wicked Doctrines; *Yang* was the Author of the one, and *Mé* of the other. *Mençius* being a zealous Defender of the ancient Doctrine, was continually refuting their Errors. This, at firſt, made him paſs for a factious ill-natured Man, and one who loved to be diſputing. One of his Diſciples, zealous for his Maſter's Glory, told him that the Strangers, whoſe Opinion he oppoſed, run him down on all ſides, and made him paſs for an eternal Caviller.

I wiſh, replies *Mençius*, that I could condemn myſelf to Silence all the reſt of my Days: But that is not allowed me; my Duty obliges me to put a Violence upon my Inclination, and to oppoſe this Torrent of dangerous Opinions, with which they would overthrow the Empire. Ever ſince the wiſe Reigns of the Emperors *Yau* and *Shun*, under the Shadow of whoſe Authority the People lived eaſy, we have ſeen a continual Viciſſitude of good and bad Government. The Emperors who ſucceeded theſe wiſe Princes, applied only to their Pleaſures, and abuſing their Power, oppreſſed the poor People by their Exactions and Violence: Some of them beat down the Houſes of vaſt Numbers of their Subjects, there to make Ponds, Lakes and Reſervoirs: Others drove the People out of their Villages and Fields, which they turned into Parks, Gardens, and Places of Pleaſure: Whole Diſtricts were ſoon changed into Foreſts, which ſerved as

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the Retreat of Tygers, wild Boars, and Leopards. Such were the Amuſements of theſe Princes, who reduced their People to the moſt terrible Want. *Chew*, who ſucceeded them in the Throne, by his Cruelties, compleated their Tyranny. At laſt, the Cries and Groans of the People touched the Heart of *Vû vang*, who declared War againſt, and dethroned, the Tyrant.

This Prince, when Maſter of the Empire, applied himſelf to reſtore its primitive Luſtre, and to procure the Happineſs of his Subjects: He demoliſhed thoſe Gardens, Parks, Foreſts, and Houſes of Pleaſure, and reſtored to the People the Lands that were their Property. The Face of the Empire was ſoon changed, and after ſo many Miſeries and Calamities the People began to take Breath. But theſe happy Times were of no long Continuance: The Princes who ſucceeded him, inſenſibly loſt a Diſpoſition to Virtue: The Laws were weakened, and the wiſe Maxims that taught the Art of Reigning were no longer inculcated; the Empire ſaw itſelf plunged again into its former Barbarity: So that the Virtues peculiar to a reaſonable Soul, I mean, Love for a Parent, and Reſpect for a Prince, were almoſt quite annihilated.

Then appeared *Confuçius*, who, touched at this general Blindneſs, endeavoured to prevent the Ruin of the Empire, by reforming the Manners, by reviving the ancient Laws, and by ſetting before the Eyes, both of the Princes and People, thoſe great Actions of the Emperors and Kings, who reigned gloriouſly for about 200 Years. This is the Subject of his Book intitled *Spring* and *Autumn*. His Inſtructions and Maxims were attended to, and applauded; nay there was no reſiſting him, ſo that every one endeavour'd to conform himſelf to his Morals. But is there now any Footſtep of the Reformation he wrought? Where are the Emperors whoſe Virtue and Wiſdom rendered them reſpected by the People? In what are Kings now imployed? Do not we ſee them tread upon the Laws of Juſtice, that they may deſtroy and tear one another to Pieces by the moſt cruel Wars? How many ignorant and impious Profeſſors take the Advantage of theſe Diſorders to propagate their pernicious Maxims, and to eſtabliſh their dangerous Sects? Such is that of *Yang ſhu*, who, without regarding the public Good, teaches that every one ought to mind only Himſelf and his own Intereſt, and is a profeſſed Enemy of all Governors! Such is that of *Me tye*, who, ignorant of the ſtrict Ties of Blood, and laying it down as a Principle, That all Men ought to be loved alike, deſtroys the filial Affections, and makes no difference betwixt a Father and a Stranger.

Theſe Sectaries have already gained Proſelites among the Literati, who reject the ancient Doctrine as handed down to them by our Sages, that they may follow the pernicious Maxims of theſe blind Profeſſors. What ſhall become of good Order, Peace, and the public Tranquility, if theſe Sectaries are not ſoon checked? We have Inſtances in all Ages of great Men, who have ſupported the Empire when ſhe was upon the very Brink of her Ruin. The celebrated *Yu* ſtopp'd the Inundation of Waters, and reſtored Plenty. Prince *Chew-kong* ſubdued and put to flight the Barbarous Nations that poured in from the South and North, and re-eſtabliſhed Tranquillity. *Confuçius* revived the Vigour of the ancient Laws, and oppoſed the pernicious Deſigns of ſome Rebels. At preſent, when a general Infection gains ground on all Sides, by corrupting the Underſtanding, and deſtroying the good Morals of Mankind, ought not I, after the Example of theſe great Men, to do my beſt to ſtop its Progreſs, and thereby to preſerve the Empire.

Mençius ends this Diſcourſe by laying down the Rules of true Temperance, and by ſhewing how ridiculous thoſe Encomiums are, which are beſtowed upon a Man who affects a vain Appearance of Sobriety.

PART II. CHAPTER I.

FROM a View of the Conduct of ſome Princes, who in the Government of their States follow only their own Caprices, and neglect the ancient Laws, *Mençius* makes the following Reflections:

A Workman however ſkilful he is, can never ſucceed in what he works, if he does not make uſe of Compaſſes and a Rule. He who precedes in a Concert, will make a wretched Diſcord of the fineſt Muſic, if he does not employ twelve Flutes, ſome ſhort, ſome long, that there may be a Harmony betwixt the Voices and the Inſtruments. It is the ſame with a Prince; his State will be in Diſorder and Confuſion, if he does not regulate his Conduct by the Laws of good Government which the Ancients have left us.

The Ancients invented the different Utenſils; Compaſſes, the Rule, the Manner of Levelling, Weights, Meaſures, and all the other Inſtruments which we at this Day uſe with ſo much Succeſs, in finiſhing Buildings, and the other Works that are uſeful to the public Weal. They likewiſe, by a conſtant Application, endeavoured to tranſmit to their Poſterity the Art of good Government among them, by eſtabliſhing the wiſeſt Laws, from which we have learned thoſe of Equity, Civility and Politeneſs: Theſe have taught us how to divide the Ground, to plant Trees, to breed Animals which are uſeful to the Support of Life, and to eſtabliſh Schools for inſtructing the People in good Morals. A Prince, who is at no Pains to obſerve theſe Laws, can never wiſely govern his Kingdom.

The Miniſtry of a Prince, continued *Mençius*, who does not reign according to the Rules of Equity, can be compoſed only of grovelling Souls, who will flatter his Inclinations, and take no care to enforce the Obſervation of the Laws. Under him, the Crowd of *Mandarins*, who commonly follow the Air of a Court, will ſeek only after the Honours and Profits of their Poſts, and neglect their Duties. The People, ſeeing this general Diſregard both of Law and Juſtice, will no longer

ger have any Thing to reſtrain them. They will no longer fear to infringe the Laws of the Empire, they will live without any Curb, and give a looſe to all their Paſſions. I aſk, if a Kingdom can long ſubſiſt in ſuch a Condition?

A Prince then muſt be a Lover of Wiſdom and Equity: A Miniſter ought to be faithful to his Prince, and ready to execute his Orders. But how can he be faithful, if he ſtudies only to pleaſe him, and to ſooth his Paſſions; if he does not ſet before his Eyes the heroick Virtues of our ancient Emperors, theſe nobleſt Patterns to every wiſe Prince.

Mençius then ſhews that nothing contributes more to the Deſtruction of a Kingdom, than the unjuſt Exerciſe of the Royal Prerogative.

There is an Art, continued he, in maintaining Authority; which is, by keeping the People within the Bounds of the Fidelity they owe to their Prince. The Means of rendering them faithful are, by gaining their Hearts; and their Hearts are eaſily gain'd, when Authority is directed by the Love of Juſtice, and a hearty Zeal for the public Weal. An Otter, who is conſtantly ſpreading Snares for Fiſh, obliges them to conceal themſelves in the Bottom of the Water; and a Kite, who is always ſoaring in the Air over the little Birds, makes them to tremble, and forces them to retire into the Hollows of the Trees; in the ſame manner, theſe barbarous Princes *Kyé* and *Chew*, by ſcattering Fear and Terror among the People, forced them to ſeek an Aſylum under the wiſe Princes *Ching tang* and *Vû vang*, whoſe Clemency, Juſtice, and Moderation are univerſally celebrated.

The Effects of *Chew*'s Tyranny over his People are well known. The Prince *Pe i* on the one Side, and the wiſe *Tay kong* on the other, eſcaped his Cruelties by privately retiring to the Sea-ſhores. The Fame of Prince *Ven vang*'s great Virtues, his Piety, his Clemency, his Juſtice, the Goodneſs of his tender and compaſſionate Heart, together with the Care he took of the Aged, the Minors, Widows, and Orphans reſounded on all Sides. What are we doing here? ſaid theſe two Sages. Let us repair to that wiſe King, and for ever devote ourſelves to his Service. Accordingly they did ſo; but with what an Impreſſion were the People ſtruck, when they ſaw the Conduct of theſe two Men, ſo illuſtrious by their Birth and Employments, and ſo venerable by their Age and Virtues, and who were looked upon as the Fathers of their Country? Their Examples brought over the whole Empire; *Chew* was abandoned by his Subjects, and forced to deſcend from his Throne, which he reſigned to *Ven vang*.

Some Princes, adds *Mençius*, affect to appear gentle, affable, ſober and moderate. But theſe are only the diſſembled Virtues of an Outſide; they are Virtues which are Strangers to their Hearts, and belyed by their Actions. Are they in reality affable, while they have a Contempt for their Subjects? Are they ſober and temperate, while their Avarice is inſatiable, and their oppreſſive Exactions upon their People are endleſs? True Clemency conſiſts in the right Affections of the Heart, and not in exterior Grimace, an affected Tone, an obliging Smile, or the tinſel Appearance of an unnatural Gentleneſs.

The Eyes of a Man are frequently the Interpreters of his Heart. The candid, upright, generous Soul, is often read by a Brightneſs, which gently beams in the Look. On the contrary, Vice, Falſhood, and Diſſimulation, are diſcovered by a certain Gloom that overcaſts it. In ſhort, the good or bad Affections of the Heart are diſplayed to public View, by a correſponding Series of virtuous or vicious Actions.

A Diſciple of *Mençius* aſked him, Whence it happened that ſo many wiſe Perſons, who tenderly loved their Children, intruſted their Education into other Hands? That, anſwered our Philoſopher, is the Effect of their Wiſdom. Is it not true, that when a Son does not improve by the Inſtructions of a Father, and if he hears his Precepts with an Air of Diſcontent, the Father won't fail to be diſſatisfied with the intractable Boy? What is then the Conſequence? The natural Temper of the Son is ſower'd; he proceeds even to reproach his Father in the following Terms: "You lay down for me a Plan of Life, which is contrary to your own Practice. Your "Maxims and your Actions appear to me contradictory." The Minds of both will thenceforward be diſunited; the Love of the Father will cool, and the Submiſſion and Tenderneſs of the Son inſenſibly decay: Diſcord will enſue in the Family, than which nothing can be more deſtructive to good Order.

Faults that ſometimes inſinuate into Filial Duties.

Advice to Children to endeavour to reclaim vicious Parents.

He concludes this Chapter with obſerving three Faults, which frequently ſteal into *filial Reſpect*. The firſt is, When a Son perceives ſome Weakneſſes in his Father, and yet, without loſing any of the Reſpect he owes him, has not recourſe to an ingenious Artifice, which may reclaim him to Virtue, after the Example of Prince *Shun*, who having a very vicious Father, redoubled every Day his Application and Endearments, ſtill contriving Ways to divert him; that he might inſinuate himſelf ſo far into his Affections, as to win him over to the Love and the Practice of Virtue. The ſecond Fault is, When a Son has poor Parents, yet takes no care to relieve them, or to provide for their Subſiſtence. The third and laſt is, When a Son neglects to marry, and to perpetuate the filial Duties in his Poſterity, by practiſing, ſeveral times every Year, the Ceremonies preſcribed in Honour of deceaſed Parents.

CHAPTER II.

MENCIUS ſhews in this Chapter, that the wiſe Emperors, who have reigned ſucceſſively, have always obſerved the ſame Conduct in Government, and the ſame manner of Living, and that their Favours were not confined to particular Perſons, but more univerſal, and extended

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in general to all their Subjects. Upon this the Philoſopher related a generous Action of *Tſe ſſan*, the firſt Miniſter of the Kingdom of *Shin*, which was univerſally applauded. Being to paſs a River where it was fordable, he perceived a poor Man who was on foot, and durſt not venture to take the Ford. The Miniſter, touched with Compaſſion, took him into his Chariot and carried him to the other Side.

That *Mandarin*, replied *Mençius*, undeniably had a beneficent Inclination: Yet I can never allow that he had Abilities for governing a State. Wiſe Princes have always taken care to cauſe Bridges to be built for the public Convenience; and it was never heard of, that during their Reign the Commerce of the People was ever interrupted by the difficulty of paſſing a River.

Mençius then lays down a good many Rules of Prudence. He tells us, that we ought to be very reſerved with reſpect to our Neighbours Failings, leſt we indiſcreetly publiſh them to the World. He tells us, that all Extreams are Vice, and even Virtue itſelf, when carried to exceſs, is no longer *Virtue*: That every thing about *Confuçius* was natural, and that in his Diſcourſe and Actions, he always diſcovered a modeſt Character, removed from all Vanity or Oſtentation: That the Loſs would not be great, if Calumny only hurted herſelf: But that the great Misfortune is, the Loſs which the Public ſuſtains from her Malignity, by keeping back from Dignities and Poſts Men of Virtue who were moſt capable to fill them.

Syu, one of his Diſciples, aſked him why *Confuçius* ſtopt ſo often at the Bank of a Rivulet: It is true, ſaid he, that Philoſopher made every thing tend to the Inſtruction of the People: But I cannot ſee what he could find in the gliding of the Water, and the ſoftneſs of its Murmur, that could be of uſe to the Reformation of Manners.

Then I muſt tell you, anſwered *Mençius*. By attentively conſidering that Rivulet, which iſſued Night and Day from its Source, and which calmly continued its Courſe to the Sea, without being ſtopped by the Inequality of the Ground, or the Gulfs it met with in its Channel, he found an inexhauſtible Fund of Reflection. Behold, ſaid he, a natural Image of the Man who draws the Rules of his Conduct from Truth, as from a Fountain-head, and whom no Obſtacle can hinder from arriving at Perfection in Virtue.

After this, he paſſes to the Uſe that a Man ought to make of Reaſon, which is the only Thing that diſtinguiſhes Men from Beaſts; and he propoſes ſome of the ancient Emperors, who followed right Reaſon in every thing, as Patterns. Prince *Shun*, ſaid he, fell into ſo agreeable a Habit of acting according to the Light of Reaſon, that even, tho' he did not reflect, he never deviated from her Paths.

Prince *Yû* was continually upon his Guard, not to do any thing contrary to the Rules of right Reaſon. His Cup-bearer one Day ſerving him with an excellent Wine at Table, he perceived that he was too much pleaſed with its Flavour; *I am afraid*, ſaid he, *that the Princes my Succeſſors will ſuffer their Hearts to be effeminated by ſo delicious a Liquor*; and immediately diſmiſſed his Cup-bearer, and renounced the uſe of Wine.

Prince *Ching tang* continually watched over himſelf, that he might not fall into either of the two Extreams ſo inconſiſtent with Virtue. In his Choice of Miniſters he regarded nothing but Virtue. He preferred the Clown to the Courtier, and the Stranger to his own Relations, when he found in them a ſuperior Merit.

Ever ſince the Emperor *Ping vang* tranſported the Imperial Seat to the Weſt, there has been ſeen a perceptible Decay of Vigour in all the Parts of the State: The wiſe Maxims, and the glorious Actions of the ancient Emperors, have inſenſibly fallen into Oblivion. This induced *Confuçius* to write the Annals of the illuſtrious Princes of his native Country, *Lû*. He found Materials in the Annals of the *Mandarins*, who were preferred to write the Hiſtory of their Nation: But he put them in a quite new Light, by the Reflections which he interſperſed, and by the Ornaments of a chaſte, polite Stile: And as this Philoſopher always ſpoke and thought modeſtly of himſelf, he uſed to ſay, that whatever was good in this Book was borrowed from others, and that all his Merit was his having ranged that Series of Facts into better Order, and put them in a better Stile.

Mençius then lays down the Rules of Temperance, Liberality, and Fortitude, as he ſaid they had been taught him by the Diſciples of *Confuçius*. He principally inculcates, that in the Exerciſe of theſe Virtues a Man ought not to be engaged by the firſt View that offers, but that he ought maturely to reflect, before he determines to execute any Action that comes under the Head of theſe Virtues. He then treats of the Means of attracting the Friendſhip and Eſteem of Men, which is by practiſing of Piety and Humanity; and this, ſays he, conſiſts in having a ſincere, obliging and civil Manner of acting.

If, continues he, in fulfilling the two Duties, I meet Contempt or Invectives from one of a blundering heavy Underſtanding, I will begin by ſounding my own Breaſt, and examining if I have done any thing contrary to theſe Virtues: I then redouble the Teſtimonies of Friendſhip, Politeneſs and Complaiſance, and thereby endeavour to ſoften him; but if I ſee that theſe Advances meet with nothing but rude ſhocking Anſwers; I then ſay to my ſelf; There is the Character of a very intractable Fellow, I ſee not one Sentiment of Humanity in him, nor ſeems there to be any Difference betwixt his Character and that of the wildeſt Beaſts. Let me leave him as he is; I ſhould torment myſelf uſeleſly did I pretend to tame him. By this way of reaſoning it is, that nothing can diſquiet the wiſe Man, and the moſt ſhocking Injuries are not capable to ruffle his Tranquillity.

Before he ends this Chapter he ſhews, *1ſt.* That tho' wiſe Men act differently according to the different Situations they are in, yet their Actions are determined by the ſame Underſtanding, the ſame Equity, and the ſame Uprightneſs of Heart. 2. He inveighs againſt ſuch as make uſe of the moſt unworthy Meanneſſes, and the moſt ſervile Flatteries, that they may arrive at Dignities and Poſts; but become intoxicated by Fortune, and inſolent with Power, after their Promotion.

CHAPTER III.

MENCIUS ſhews to what a Degree Prince *Shun* carried his Love and Reſpect for, and Submiſſion to, his Father and Mother. The Emperor *Yau* finding himſelf ſtooping beneath a Weight of Years and Infirmities, the ordinary Attendants of old Age, committed to him the Government of the Empire. While he was in the Height of Grandeur, and ſurrounded with Honours, Riches, Plenty, and the Applauſes of a mighty People, he could take no Pleaſure, becauſe he ſaw his Parents abandon themſelves to ſhameful Paſſions: And all his Application was directed to find out the Means of reclaiming them to the Ways of Virtue. This made him often ſend up Sighs to Heaven: And tho' he was fifty Years of Age, and Maſter of the Empire, he perſevered, even to his Death, in the Practice of all the Duties which are preſcribed by filial Piety.

He then ſhews the extraordinary Regard the ſame Emperor had for his Brother *Syang*, an unnatural Prince, who had ſeveral times attempted the Life of the Emperor his Brother, but he was ſo far from puniſhing him, when it was in his Power, that he loaded him with Honours, Favours and Riches.

When the Emperor *Yau* was dying, he left his Empire to his Miniſter *Shun*, preferring him to his own Son, in whom he did not find the Qualifications neceſſary for governing aright. Upon which, one of his Diſciples aſks him, If it be in an Emperor's Power, thus to deprive his Son of his Birthright. No! anſwered the Philoſopher, It is not. Crowns are at the Diſpoſal of Heaven, and Heaven gave the Empire to Prince *Shun*. The Emperor *Yau* only propoſed him to Heaven, and Heaven agreed: The People, ſtruck with the Luſtre of his Virtues, voluntarily ſubmitted to the Decree of Heaven, and flocked to recognize their new Emperor. This Concurrence of Suffrages, this unanimous Motion of all the Parts of the Empire, is entirely ſupernatural, and can only be the Effect of a Will that controuls and directs Events. It is certain, adds he, that Events, whoſe Cauſes are unknown, can be attributed only to Heaven, which never diſpoſſeſſes Children of their Father's Throne, except they are unworthy to fill it: As were the Emperors *Kyé* and *Chew*, whoſe Tyranny rendered them Objects of Horror.

He then praiſes the Modeſty and Diſintereſtedneſs of a Sage whoſe Name was *I in:* He was a common Huſbandman, but his Reputation for Wiſdom and Virtue was very great in the Empire. The Emperor *Ching tang*, who had heard him frequently mention'd with great Encomiums, was willing to profit by the Counſels of ſo underſtanding a Perſon, and engage him to come to his Court. Upon which he ſent Ambaſſadors to him with magnificent Preſents, and invited him to fix his Abode in his Palace. *I in* appeared to be no ways touched, either with the Magnificence of the Embaſſy, or with the Richneſs of his Preſents, which he refuſed. There is, ſaid he, ſomething in your Offers, and in the Propoſals you make me, that might flatter a Man who has ambitious Views; but as for me, who deſire nothing in this World, can I renounce my dear Solitude, and the Pleaſure of ſinging the Verſes of our ancient Sages, of reading their Books, and of forming myſelf upon their Examples, to engage in the Hurry of a Court, and to expoſe myſelf to thoſe Troubles and Diſquiets, that are inſeparable to the Management of public Affairs?

The Prince was very much ſurprized when he was told of the Huſbandman's Anſwer. Such a Contempt of Honours and Riches made him ſtill more deſirous of having a Man of that Character about his Perſon; ſo he ſent three Times other Ambaſſadors, who renewed his Invitations. The wiſe *I in* then perceived that a Prince who ſought him ſo earneſtly, muſt have Views that were very juſt, and conducive to the Good of his People. Doubtleſs, ſaid he, Heaven has beſtowed more Underſtanding upon me than upon the generality of Mankind, that I may propagate my Doctrine, that I may aſſiſt the Prince by my Counſels, in cauſing the almoſt extinguiſhed Virtues of our ancient Emperors to be revived by the Juſtice of his Conduct.

This Motive made greater Impreſſion upon him than the Honours and Preſents, which he diſdained; ſo he repaired to the Court of *Ching tang*; and it was by his Advice, that this Prince declared War againſt the Tyrant *Kye*, and thereby delivered the People from the cruel Oppreſſions under which they had long groaned.

Mençius then makes the following Reflection: Wiſe Men, ſays he, tread in different Paths: Some inſinuate themſelves into, and others keep at a Diſtance from Courts: Some don't ſcruple to accept of, others refuſe and deſpiſe, Honours and Dignities. But amidſt all this Difference of Conduct, they all propoſe the ſame End, which is to practiſe Virtue, and to lead a blameleſs Life.

He ends this Chapter by undeceiving one of his Diſciples, who believing the popular Reports about ſome Sages, who debaſed themſelves ſo far as to accept of the moſt mean and deſpicable Employments, in order to make themſelves known, and to pave the way to Dignities: He ſhews his Scholar, that theſe are ſo many Fables, invented by ſuch as ſought Examples to juſtify their Abjectneſs and Meanneſs, by which they courted the Protection of the Great.

CHAPTER IV.

HE begins this Chapter with obſerving, that tho' the ancient Sages had no other View in their Conduct but Equity and Politeneſs, yet each of them had a different Manner of Acting, Thinking, and Living. The wiſe *Pe i*, for inſtance, would not turn his Eyes upon any Object that was in the leaſt indecent; nor hear any unbecoming Word: If a Prince had the leaſt Failure in point of Virtue, he refuſed to ſerve him: If the People were indocile, he left them: When a State was in Peace and Tranquillity he willingly diſcharged the Functions to which he was raiſed; but where there was the leaſt Agitation or Trouble, he immediately threw up his Employment.

The Sage *I in* was of another Opinion: Where is there a Prince ſo vicious, ſaid he, whom we may not ſerve? Is there any People ſo indocile that they cannot be governed? We ought not to refuſe Poſts in the Magiſtracy, neither when a State is calm, nor when it is toſs'd with Storms. A wiſe Man, adds he, in the Time of Peace, has Leiſure to teach Virtue; and during the Troubles of a State, he endeavours to appeaſe them.

After having ſaid that a Miniſter ought to form himſelf upon the ancient Sages, who have given us Examples of Integrity, Generoſity, Courage, and Prudence; he gives a Detail of the Poſts and Dignities, which were in the Empire and in every Principality, and of the Revenues appropriated to theſe Dignities.

He then teaches his Diſciples the Manner in which they ought to behave to their Friends: Whatever Superiority you may have over them, ſays he, either in point of Age, Birth, Dignities, or Alliances, never treat them in a haughty, imperious Manner, but always, as if they were your Equals. Upon this he cites Examples of great Mandarins, Kings, and Emperors themſelves, who courted the Friendſhip of wiſe Men, and who deſcending from the high Rank to which they were raiſed, treated them with Honour and Diſtinction: As for inſtance, the King of *Tſin*, who paying a Viſit to the Doctor *Hay tang*, did not preſume to enter into his Houſe, nor to ſit down to eat, before he obtain'd his Permiſſion. The Emperor *Yau*, likewiſe, lived ſo familiarly with his Miniſter *Shun*, that he frequently cauſed him to eat at Table with himſelf

The ſame Diſciple aſked our Philoſopher, what ought to be the View of a wiſe Man that aſpired to Dignities? To aſſiſt, anſwer'd *Mençius*, in the good Government of a State: If he is poor, and wants only to ſupply his own Neceſſities, he ought to be contented with the leſs important Employments, without aſpiring to more exalted Dignities: He has whereon to live, and that ought to be ſufficient. Upon this Head, he cites the Example of *Confuçius*, who being in extream Want, did not bluſh to accept of the Poſt of Overſeer of the Royal Park. The meaner and more contemptible my Employment is, ſaid he, it will be the more eaſy for me to diſcharge it. Provided the Flocks of the King be in good Condition, I fulfil all my Duty, and no more can be required of me.

He lays it down as a Principle, that a wiſe Man, who has no Employment at Court, ought not to go thither, even tho' the King himſelf ſhould ſend to deſire him. Upon which a Diſciple objects to him, that if a King ſhould order one of his Subjects to go to War, the Subject would be obliged to obey him: And that for the ſame Reaſon, a wiſe Man, whom his Prince wanted to diſcourſe with, ought to repair to him whenever his Majeſty did him the Honour to call him.

That is a different Caſe, anſwered *Mençius*, for on what Account, think you, does the King wiſh to ſee and diſcourſe with a wiſe Man? Is it not to profit by his Underſtanding, to conſult him in perplexing Caſes, to hear and follow his Advice? He looks upon the wiſe Man then as the Maſter, and himſelf as the Scholar, and will the Laws of Civility and good Breeding ſuffer the Scholar to ſend for his Maſter? And for the ſame Reaſon, will not the Maſter offend againſt theſe Laws, if he obeys ſuch an Order? A Prince does not diſparage himſelf when he viſits a Maſter of Wiſdom, becauſe he obſerves the Ceremonies preſcribed, which appoint the Scholar to behave in ſuch a Manner to the Maſter. If a Prince, who would profit by the Diſcourſes of a wiſe Man, ſhall fail of obſerving this Law of Politeneſs and Reſpect, he acts, as if he invited him to enter into his Houſe, and yet ſhut the Door againſt him.

But, replies the Diſciple, I have read, that *Confuçius* being ſent for by the King of *Lû*, flew immediately to his Court without waiting till the Chariot was got ready. Did that Pattern of wiſe Men commit hereby an indecent Action?

At that time, replies our Philoſopher, *Confuçius* was the firſt Miniſter of the Kingdom: The King had a right to cauſe his Miniſter to come to him, and it was the Miniſter's Duty to obey him as readily as he could; but a wiſe Man, who is cloathed with no Dignity, is not ſubject to any ſuch Law.

Menius ends this Chapter, by ſaying, that when a Prince falls into any Errors, either with regard to the bad Choice he makes of *Mandarins*, or the Orders he gives in the Government of his State, his Miniſter ought to tell him of it with all the Addreſs that is ſuitable to his Dignity: But if his firſt Advice is unſucceſsful, he ought to repeat it again and again; and if the Prince obſtinately perſiſts to diſregard it, he ought then to throw up his Employments, and retire from Court.

CHAP. V.

CHAPTER V.

MENCIUS having advanced, that Nature of herſelf was upright, and inclinable to Virtue, his Diſciple *Kau tſe* propoſes to him ſome Difficulties. I have always been of opinion, ſays he, that Nature is not vicious; but it appears to me, that ſhe is indifferently and equally inclined to Good or Ill. I compare her, adds he, to Water which falls from the Heaven into a large Ditch; if it finds no Paſſage by which it can run off, it ſtagnates and has no Motion; but if it finds ſuch a Paſſage, whether it is to the Eaſt or Weſt, its Courſe is directed by it. In like manner, the Nature of Man appears to me, neither good nor bad, but in a State of Indifference, and is determined to Good or Ill by virtuous or vicious Morals.

I ſhall grant, anſwers *Mençius*, that the Water has an equal Tendency towards the Eaſt or Weſt; but it does not follow that it has an equal Tendency to mount into the Air, as to ſink to the Ground. Will not its ſpecific Weight preſs it downwards? The Nature of Man has an equal Tendency to Virtue. But as we ſee that Water no longer follows its natural Courſe when obſtructed by a Mound, but flows back to its Source; in like manner, when a Perſon knows not how to controul the Paſſions which ariſe in, and continually agitate, the Heart of Man, they entirely pervert that Tendency which is in his Nature towards Good.

He then refutes the Opinion of his Diſciple, who makes the Nature of Man to conſiſt in Life, and the Faculties of knowing, feeling, and moving. If it were ſo, ſaid he, in what would the Nature of Man differ from that of a Beaſt? He then ſhews that his Nature conſiſts in Reaſon: That Reaſon is the Principle of Piety and Equity; and that theſe two Virtues are as it were two Properties inſeparable from human Nature. He proves this by the Reſpect due to aged Perſons; this is a kind of Equity, not at all conſiſting in their great Age, which has a Right to be reſpected; for this Right is *extrinſic* of the Perſon who pays Reſpect: But it conſiſts in the Knowledge which he has of this Right, and in the Affection of the Heart, both which are *intrinſic* to human Nature.

I own, continued he, that it is not eaſy to know the Nature of Man in itſelf; but in order to judge what is good and right, we need only to examine what is its innate Propenſity and Inclination. Every Man naturally has a Compaſſion for the Unhappy, a Modeſty that reſtrains him from ſhameful Actions, Reſpect for his Superiors, with an Underſtanding that can diſtinguiſh Truth from Falſhood, and Honour from Infamy. This Sentiment of Compaſſion is named Piety: The Sentiment of Modeſty is named Equity: The Sentiment of Reſpect goes by the Name of Civility; and in ſhort, the natural Underſtanding is what we call Prudence. Whence proceed theſe four Sentiments in Man? Not from exterior Cauſes. They then are intimately united to his Nature. But the Misfortune is, that moſt Men neglect, and even don't attend to that natural Uprightneſs which they received from *Tyen*; for which reaſon, they inſenſibly loſe it, and are afterwards plunged into all kind of Vices.

On the contrary, they, who improve it, daily advance in Perfection, till they become celebrated by their Virtue and Wiſdom. You ſow the ſame Grain in the ſame Soil, and at the ſame Seaſon; yet in the time of Harveſt there is a difference in the Crop, tho' the Nature of the Grain be the ſame; but the Reaſon of this is, becauſe the Culture beſtowed by the Huſbandman was unequal. We ſee in every Member of Man the ſame natural Inclination for its Object. The Eyes in every Man, for inſtance, are equally affected with Beauty, the Ears with Harmony, and the Palate with an exquiſite Taſte. Hence we may conclude, that, as there is a perfect Conformity in the Senſations of the Body, it is impoſſible that there ſhould be found any Man whoſe Heart ſhould be the only Part about him that is differently formed.

But whence can this Reſemblance in the Heart of all Men proceed? From right Reaſon, which is the ſame in all. But if we neglect to improve theſe Lights of right Reaſon, if we ceaſe to cultivate that natural Propenſity to Virtue, they will become as a young Plant, which withers and dies when we neglect to water it.

When I lived in the Kingdom of *Tſin*, I went ſometimes to ſee King *Swen vang*, and I was not ſurprized at his extream Blindneſs: For he was not at the leaſt Pains in perfecting the natural Uprightneſs of his Heart. You plant a Tree: If, after a warm Day, which makes it bud, there come ten Days of Froſt, it is impoſſible that it ſhould grow, or bear Fruit: My Counſels and Inſtructions were, with reſpect to that Prince, as a warm Day is to a young Tree. But my Foot was ſcarce out of his Palace but he was invironed with a crowd of Flatterers, who made the ſame Impreſſion upon his Mind, as ten Days of Froſt make upon ſuch a Tree: So that when I perceived how uſeleſs my Cares were, and how little the Prince profited by my Inſtructions, I left him to himſelf.

Thus it is, that moſt Men invert the Order of Nature, and blind themſelves, by extinguiſhing the Lights of their Reaſon, and abandoning themſelves to their Pleaſures. Thus too, they neglect their natural Uprightneſs, which nevertheleſs has ſomething in it more precious than Life; ſince a reaſonable Man would prefer Death to the committing an unjuſt and unreaſonable Action.

Is it not ſtrange, adds *Mençius*, that Man being compoſed of two Parts, namely a Soul and a Body, the firſt being very noble, and the laſt very deſpicable, he ſhould apply all his Cares to the vile, while he neglects the noble, Part of himſelf, which ought to employ him entirely, becauſe it diſtinguiſhes him from Brutes? What would we think of a Gardener who ſhould leave the admirable and uſeful Trees *Hya* and *Kya* without Culture, and bend all his Cares to worthleſs, uſeleſs Shrubs?

CHAPTER VI.

MENCIUS in this Chapter eſtabliſhes this Principle; That ſome Uſages are common to, and ought to be obſerved by all Men; but may be diſpenſed with in ſome particular Caſes: And that there are general Laws, but that theſe Laws have likewiſe their Exceptions. It was objected to our Philoſopher; I can't get ſo much as will preſerve my Life, if I obſerve the Laws of Honeſty and Civility, which are eſtabliſhed in the Commerce among Men: May I not violate theſe Laws to ſave myſelf from dying of Hunger?

Doubtleſs you may, anſwered *Mencius*: The end of our ſeeking Food, is, that we may preſerve Life and prevent Death: And the Point of leaſt Importance, in the Rules of Civility and Politeneſs, is, to do nothing contrary to theſe Rules, when it concerns the procuring to ourſelves neceſſary Subſiſtence. Now, the Neceſſity of preſerving Life, takes place of all the Points of leſs Importance in the Duties of Civility. It is a particular Caſe, and does not at all deſtroy the ordinary Uſage: It is an Exception of a Law, but ſerves to confirm that very Law's Univerſality and Extent.

Kyau, younger Brother of the King of (*) *Tſau*, one Day viſited *Mencius*, and ſpoke to him in theſe Terms, I can't comprehend what I every Day hear; that there is no Man but may make himſelf like theſe famous Emperors *Yau* and *Shun*, whoſe Wiſdom and Virtue have always appeared to me inimitable: What is your Opinion on this Head.

I think, anſwers *Mencius*, that it depends upon yourſelf alone, to reſemble theſe Heroes: You may want the Will, but can never be deſtitute of the Power to imitate them: For if you are really willing, you muſt always ſucceed. I ſtand in need of your Leſſons for that effect, replied *Kyau*, ſo I deſign to fix my Reſidence here for ſome Time, that I may be near your Perſon, and hear the Inſtructions of ſo great a Maſter.

Mencius ſaw there was little Sincerity in this flattering Diſcourſe: The Way of Virtue, ſaid he, is like the high Road; none are Ignorant of it, and no Perſon has any Difficulty in keeping in it, but ſuch as are Slaves to their Paſſions, and pleaſed with their Fetters. As you don't want Underſtanding, you may return Home, and your own Reflections will ſoon guide you to the Practice of Virtue.

Mencius relates the Converſation he had with the Doctor *Sung keng*. This laſt having ſaid that a War being juſt about to break out betwixt the Kings of (†) *Tſin* and (‡) *Tſu*; he was thinking on the Means of pacifying theſe two Powers: That he would firſt repair to the King of *Tſu*, and endeavour to appeaſe the Storm from that Quarter, and to inſpire him with Sentiments of Peace: That if he could gain nothing upon his Inclinations, he would then direct his Courſe to the King of *Tſin*: and that he was hopeful to win the Favour of either the one or the other, ſo far as to make them enter into Terms of Agreement.

But, anſwered *Mencius*, what Argument will you make uſe of to perſwade them, and to bring them over to your Sentiments? I will ſhew them replied the other, that their entering upon a War can be of no uſe, but, on the contrary, may prove very deſtructive to their States.

I am afraid, ſaid *Mencius*, that you muſt loſe your Pains, if you have no other Argument to uſe but their own Intereſts; and that you will never ſucceed in what you propoſe, which is, the quieting both Kingdoms. Suppoſe that this Motive ſhould induce the Princes to diſmiſs their Troops and to lay down their Arms. What can be inferred from that? Candour will no longer prevail: Generals and Magiſtrates in their Obedience, will have nothing but their private Intereſt in View; and *Self* will be the Soul of Subordination, which is ſo neceſſary to good Government: Piety, Humanity, and Equity, will then be Virtues unknown; and the leaſt Appearance of Gain will give riſe to Quarrels and Diſputes: Thence, Diviſions, Hatred, Fury, Murders and Aſſaſinations will proceed: Private Intereſt is the Bane of Society: And the Kingdom, into which it ſteals, cannot long ſubſiſt.

Would you maintain Peace in theſe two Kingdoms, you muſt charm their Princes with the Beauty of all the Virtues, but eſpecially of Piety and Juſtice: If they take theſe two Virtues for the Rule of their Conduct, they will ſoon lay aſide all their Inclinations to War. Their *Mandarins* and People will act by the ſame Rules, and will conſult only *Piety* and *Virtue* in the Reſpect and Obedience which they owe, either, to their Prince, or their Parents. Then Sincerity, Candour, Peace, Friendſhip, Truth, Loyalty, and Obedience will flouriſh. Theſe are the Virtues which root up Diviſions, and either eſtabliſh, or maintain Peace in a State.

He then gives an Account, how careful the ancient Emperors were to viſit the different Kingdoms of the Empire, and of the Penalties they impoſed upon the Kings, within whoſe Kingdoms they found, Agriculture neglected, Wiſe Men deſpiſed, old Age left without any Relief in its Miſeries, or impious tyranical Perſons raiſed to Poſts and Dignities.

He then mentions the Ordinances relating to theſe fendatory Princes. If they failed to repair to the Imperial Court at the time appointed, for their giving an Account of their Adminiſtration, they were reduced to a lower Degree of Nobility for the firſt Fault. If they failed a ſecond Time, their Revenues were diminiſhed, and the Bounds of their Juriſdiction contracted. For the third Fault, the Emperor ſent an Army to puniſh the Rebel Prince, and to depoſe him

(*) At preſent a Wall City depending upon *Yeu chew*, in the Province of *Shan tong*.

(†) At preſent the Province of *Shan ſi*.

(‡) Now call'd the Province of *Hû quang*.

him from his Dignity. He even frequently gave this Commiſſion to the neighbouring Kings who invaded his Kingdom all at once, and executed the Emperor's Orders.

He then recounts the wiſe Regulations made upon a like Occaſion, by the Prince *Ven kung*, who held an Aſſembly of the States, at which were preſent all the Feudatory Princes: Then mounting a kind of a Tribunal, he read the following Ordinance containing twelve principal Articles which they were to obſerve. The firſt made it Capital for Children not to pay all the Reſpect to their Parents, which was their Due. The ſecond prohibited the Subſtitution of a Concubine, in Place of a lawful Wife; and in like Manner, the preferring the Son of a Concubine to that of a lawful Wife, in order to make him Heir of the Kingdom. The third ordained, that Men who were diſtinguiſhed by their Honour and Wiſdom ſhould be honoured, and that handſome Penſions ſhould be aſſigned them for their Subſiſtence. The fourth enjoins, that old Age ſhould be reſpected. The fifth, that Children ſhould be well educated. The ſixth, that Strangers ſhould not be deſpiſed, but treated with Honour. The ſeventh, that thoſe who have rendered any Service to the State, ſhould be rewarded with an hereditary Penſion. The eighth, that many Poſts or Dignities ſhould never be conferred upon one Man. The ninth enjoins, that none ſhould be raiſed to Poſts in the Government but they who have deſerved them, and have given Proofs of their Capacity. The tenth, that if a firſt Miniſter ſhall be found guilty of a Crime worthy of Death, he ſhall not be put to Death, without laying the Affair before the Emperor. The eleventh, that no Dikes or Cauſeways ſhall be made in time of Drought, ſo that the Waters may be kept upon the Ground, and not ſuffered to run into neighbouring Kingdoms, The twelfth, prohibites the Prince from diſpoſing upon his Kingdom either wholly or in Part, without the expreſs Conſent of the Emperor.

How admirable, continued *Mencius*, is the Conduct of Heaven towards the Wiſe and the Brave. *Shun*, that illuſtrious Emperor, was taken from the Plough, to be advanced to the Throne. *Kau tſong*, after a diligent ſearch found *Fu ywe* among Maſons, and made him quit his Trowel and his Mortar to raiſe him to the firſt Dignity of his Court. *Ky au*, an Innkeeper was placed at the Head of the Counſels of *Ven vang*. *Ven kong* brought another out of Priſon to make him his firſt Miniſter. *Pe li hi* was only a little Merchant, yet the King of *Tſin* raiſed him to the firſt Rank in his Court, and profited ſo well by his Councils, that no Prince ever acquired an Authority and Reputation in the Empire equal to his.

Thus, when Heaven deſigns a Man for the higheſt Employments which require an extraordinary Virtue, it never fails to prepare him for his exalted Station by a train of Adverſities, Affronts, Hunger, Poverty, Fatigues, and many other mortifying Accidents. Virtue uſes to recollect herſelf in Misfortune, to reunite all her Forces, and to ſtruggle againſt Adverſity. A wiſe Man does not know the Extent of his Reſolution and Conſtancy, if he is not put to all kinds of Tryals.

We ſee the ſame thing happen in the Government of Kingdoms. A Prince who has not Miniſters ſufficiently wiſe and able to maintain the Vigour of the Laws, and who is not able to reform himſelf when he deviates from the Laws, ſoon falls into Snares ſpread by his Courtiers, and that Swarm of Flatterers that commonly infeſt Courts. He abandons the Care of his State, that he may give himſelf up to vain Amuſements, to Idleneſs, to Eaſe, to Effeminacy, and the moſt criminal Pleaſures. This gives Riſe to Complaints, Murmurings, popular Commotions, Rebellions, and in the End, to the Ruin both of the King and Kingdom. Whence we may conclude, that Pains, Troubles, and Affronts, frequently contribute to a happy Life; and that Proſperity, Softneſs, and Pleaſure, contribute yet more frequently, to an unhappy End.

CHAPTER VII.

MENCIUS obſerves in this Chapter, that in order to ſerve Heaven aright a Man muſt 1ſt. Guard his Heart, and not allow it to have too great an Inclination for Affairs foreign to itſelf, or to diſſipate itſelf in vain, triffling, Matters.

2dly. Follow right Reaſon in all his Conduct; love nothing but what is really amiable to her, and do nothing but what ſhe enjoins. He informs us, that a wiſe Man never troubles himſelf whether his Days are to be many or few; that he knows their Number are fixed by *Tyen*, and that all his Care is, the due Regulation of his Morals: That Riches and Honours are ſought after at the Expence of great Diſquiets, and that theſe Diſquiets are almoſt always uſeleſs, becauſe the Object of our Deſires and Ambition is commonly without ourſelves: That the Caſe is otherwiſe with reſpect to virtuous Actions, the Principle which produces them being within ourſelves; and that we attain it, as ſoon as we ſet about ſeeking it with a ſincere and an upright Heart.

He next gives ſome Inſtructions to one of his Scholars, who followed the Profeſſion of teaching Wiſdom. You are ambitious, ſaid he, to inſinuate yourſelf into the Palaces of Princes, there to propagate your Doctrine: But if you would behave like a Man truly wiſe, you muſt not ſuffer the good or bad Succeſs of the Pains you are at, to affect the inward Peace of your Mind: Whether Men receive your Inſtructions with Pleaſure, or reject them with Diſdain, your Conduct muſt be always equal and uniform.

Among theſe vaſt Numbers who ſeek to ſettle in the Courts of Princes, I diſtinguiſh four Sorts: Some who obtain their Ends by Intrigues of all kinds, and who have nothing in View but to pleaſe the Prince, and to render themſelves agreeable by an inſinuating Behaviour, and an abject Flattery. Others propoſe only to preſerve Peace in the Kingdom, and to remove every

Cauſe

Cauſe of Diviſion. Some we may call the *Men ſent from Heaven*, becauſe they are ſolely employed in following the Laws of *Heaven*. If they have Grounds to believe that their Leſſons upon the Rules of Morals and Government, will be of any ſervice to Kings or People, they willingly accept of Poſts and Dignities. If, on the contrary, they have reaſon to believe that their Doctrine will be neglected; they then retire from the Palaces of Princes to a Life of Obſcurity and Retirement. Laſtly, ſome may be looked upon as Heroes. Such as thoſe, whoſe Lives are ſo well regulated, that they engage Princes by their Examples, and in ſome Meaſure force them to imitate their Virtues.

Every thing, adds *Mençius*, gives Joy to the truly wiſe Man. 1*ſt*. The good Health of his Father and Mother, and the Union of his own Family. 2*dly*. When he lifts up his Eyes to Heaven, if he finds nothing within him that is blameable. And when he humbles them to look on Man, if he finds nothing in his Conduct for which he needs to bluſh. 3*dly*. That he can, by his Diſcourſes and Example, inſpire the People with the Deſire of perfecting themſelves in Virtue. He does not make his Happineſs to conſiſt, as you ſee, in the Poſſeſſion of Honours and Riches. Tho' he were able to eſtabliſh a flouriſhing Kingdom in the very Heart of the Empire, and to ſubject all the People who are within the four Seas, yet he will not place his Happineſs in that. Every thing that is without himſelf, Honours or Diſgrace Riches or Poverty, are incapable to affect him either with Joy or Grief. All his Pleaſure is to cultivate and to bring to Perfection, the Virtues he has received from Nature; namely, Piety, Equity, Humanity, and Prudence. Theſe Virtues, when once they are deeply rooted in the Heart, manifeſt themſelves in the ſerene Look, the modeſt Countenance, the Deportment, and Air of him who poſſeſſes them. Every Part of his Perſon is ſtamp'd by the Virtue of his Heart.

The Memory of Prince *Ven vang*, continues he, will be for ever revered; and his Piety, Clemency, with his Cares of young Wards, Widows, Orphans, and old Men, is conſtantly celebrated. Is it only meant by this, that he took care to ſend every Day the neceſſary Subſiſtence to each Family? No; that was not enough for him to do.

The Method then which he took to relieve the Poverty of his People, and eſpecially of thoſe, whom either Poverty or old Age diſabled from ſupplying their own Neceſſities, was this. He aſſigned five little Arpents of Ground to every Maſter of a Family, whereon he might build a Houſe, and lay out Gardens. He ordained likewiſe, that Mulberry-Trees ſhould be planted, with whoſe Leaves the Women might nouriſh the Silk-Worms: By theſe means, the old Men had Stuffs wherewith they might cloath themſelves and keep out Cold. He likewiſe ordered every Family to bring up Poultry and Piggs. In ſhort, he gave a certain Number of Arpents of Ground, which the Children, who were ſtrong and robuſt, were to labour. By this ſage Regulation, every good old Wan had wherewith to ſubſiſt both himſelf and his Family. While the Prince thus provided for the Neceſſities of his People, he found them more docile to hear his Precepts, and more inclinable to obſerve them.

How little is true Virtue underſtood, cried he again? The horror for Contempt and Poverty, and the deſire of Honours and Riches, blind moſt Men. Let a Man be almoſt famiſhed, he has a Reliſh for the moſt inſipid Food; it would ſeem that his Pallat could no longer judge of Taſtes. The hunger, and thirſt of Riches produce the ſame Effects upon the Heart. Perſeverance in the Purſuit of Virtue neceſſary.

You have heard the celebrated *Liew hya whey*, who was a Pattern of Gentleneſs and Affability, ſpoken off. Neither the moſt frightful Poverty with which he was threatned, nor the firſt Rank of the Empire, with which he was flattered, could in the leaſt ſway him to Vice, or divert him from Virtue. The ſtudy of Virtue is a great Work, no Man ought to enter into it, but he who has Conſtancy enough to perſevere in it till it is finiſhed. He who applies to this Study is like a Man who diggs for a Well. After he had diged to the Depth of nine Perches, if he grows weary, and leaves off his Work, he will never diſcover the Spring he ſeeks for, and all he has done muſt go for nothing: It is the ſame in our Purſuit of Virtue; if our Courage fails us in the Middle of our Work, and if we ſhall ſuſpend our Labours, before we have attained to Perfection, we ſhall not only never ſucceed, but all the Pains we have been at, will be vain and fruitleſs.

When that famous Miniſter of the Empire, *I in*, ſaw the Emperor *Tay kya* degenerate from the Virtues of his Grand-father *Ching tang*, he cauſed him to deſcend from his Throne, of which he had rendered himſelf unworthy, and ſhut him up in a remote Palace, wherein the Tomb of his Grand-father ſtood. The Action procured him an uuiverſal Applauſe. The Prince when he viewed the Aſhes of that Heroe from whom he was deſcended, came to himſelf, bewailed the Irregularity of his Life, deteſted his Vices, and applied himſelf ſeriouſly to the Study of Wiſdom. As ſoon as the Miniſter was ſenſible of the Change wrought upon him, he brought him out of the Palace and replaced him upon the Throne. This was new matter of Joy for the People, who equally applauded the Wiſdom of the Miniſter, and the Docility of the young Emperor.

But, ſaid one of his Diſciples, is this an Example to be imitated? If a wiſe Miniſter ſerves a diſorderly Prince, will he be allowed to ſuſpend him from the Exerciſe of Royalty? Without doubt he may, anſwered the Philoſopher, if he has an Authority as ample, and Intentions as pure, as the Miniſter *I in*. Without theſe Qualifications, he will be looked upon as a Robber and a Rebel, and no Law will be too ſevere for puniſhing him.

I have read, replied the ſame Diſciple, in the Book *Shi king*, that he who does not work, ought not to eat. In conſequence of this, we ſee no Perſon but has ſome Employment or other

other, Princes, Magiſtrates, Huſbandmen, Tradeſmen, Merchants, in ſhort, every body is employed: But what is the wiſe Man, who does not enter into affairs of Government, employed in? His Life ſeems to me to be uſeleſs, and yet he receives the Penſion of his Prince, which ſerves only to maintain his Idleneſs.

Do you reckon, anſwered our Philoſopher, his Inſtructions and Examples for nothing? If a King profits by theſe, all the Kingdom ſoon feels their good Effects; Tranquillity, Opulence, and filial Piety are promoted. Can a Man, who is the means of procuring ſo much Happineſs to a State, be called uſeleſs.

At laſt, the ſame Diſciple, who thought the Morality of *Mencius* too auſtere, ſpoke to him in the following Terms: The Path of Virtue, as you lay it out, is beautiful, but too ſublime, and acceſſible only to few. Why don't you render it more eaſy to come at? You would then have a great many more Diſciples. There is no Artiſt, replies *Mencius*, who teaches a Trade, but follows a certain Method and ſome invariable Rules. And would you have a Maſter of Wiſdom, who teaches the Road that guidesto Perfection, have a variable Doctrine, which he can accomodate to the Taſte and Caprice of his Hearers. Such a one, if he were able, would betray his Profeſſion, and ceaſe to be a Maſter of Wiſdom.

CHAPTER VIII.

Dialogue of *Mencius* with his Diſciple *Kung ſun ſhew.*

MENCIUS, diſcourſing with his Diſciple *Kung ſun ſhew*, about the King of *Ghey*, whoſe Name was *Whey vang*, ſaid, that this Prince had no true Piety; that he was compaſſionate to Brutes, and cruel to Men. And would you have a Proof of this? added he. That Prince intoxicated with a Deſire to aggrandiſe his State, and to enrich himſelf with the Spoils of his Neighbours, waged bloody Wars, and his People became the Victims of his Ambition. While he ſaw the Ground drenched in Blood, and covered with the dead Bodies of his Soldiers; the frightful Scene never touched him. Nay more, when he ſaw moſt of his Army cut in Pieces, far from ſaving the Remnant, he rallied them, and led them on to Battle anew, placing his Son, his Relations and his Favourites in the Front. Thus, we may ſee that he preferred his Conqueſts to the Lives of them who were deareſt to him. Can you call that true Piety? Don't tell me that *Confucius* in his Work, entitled the *Spring* and *Autumn*, writes a Hiſtory of the Wars among Princes. That Philoſopher approved of no Wars but thoſe that were juſt, ſuch as that which the Emperor entered into, to puniſh a Rebel Prince. But he condemned and diſapproved of unjuſt Wars, ſuch as thoſe which the Princes carried on againſt one another without the Emperor's Permiſſion.

If any one, adds *Mencius*, ſhall go to a Prince and ſay to him; I am ſkilled in warlike Matters: I know how to draw up an Army in Battle array: And, by this Diſcourſe, engage the Prince to take up Arms, and to carry War into his Neighbour's Territories: Would he not be look'd upon as a Blood-thirſty Man, and a real Diſturber of the public Tranquillity? The Prince who is truly virtuous, has no Occaſion to uſe Arms for Conqueſt. His Virtue and Moderation are more effectual for ſubduing Kingdoms, than the moſt dazling Victories.

We need no other Example than that of Prince *Chin tang*: While he was overrunning the Southern Provinces, the People of the Northern complained of his Slowneſs: Have we not long enough, ſaid they, groaned under the tyrannical Oppreſſon of a mercileſs Maſter? Why does our Deliverer delay to come to our Relief? All the People of the Empire ſtretched out their Hands to him, and expected his Preſence, only to ſubmit to his Laws.

Encomium of *Shun.*

What I call Virtue in a Prince, appeared in that wiſe Heroe, Prince *Shun*. In the firſt Year of his private Life, tho' he was ſo poor that he could ſcarce get a little Rice and Pot-herbs to live on, yet was contented with his Lot. When he was Emperor, that ſupreme Dignity did not in the leaſt ſwell his Heart. Neither his People, nor all the Delicacies of a Court, with all the Enchantments of a Throne, were able to ſeduce him. He poſſeſſed all theſe as if he had not poſſeſſed them: And it was by that Wiſdom and Integrity of Life, which was always uniform, that he abſolutely gained all Hearts.

But perhaps you will ſay, theſe Times were different from what ours are. The Corruption of Mankind is now almoſt become general; how ſhall we reſiſt its Torrent? Vain Pretexts! Can a ſevere Famine cauſe a rich Man to die of Hunger? For the ſame Reaſon, a corrupted Age can never change the Heart of a Man who is ſolidly virtuous.

Afterwards, treating of the Piety which ought to guide a Prince in the Government of his People, he eſtabliſhes the Order to be obſerved in gathering the Tributes. The Tribute of Silk, ſays he, ought only to be raiſed in the Summer. That of Millet and Rice, in the Autumn, and the public Taxes ought to be exacted only in the Winter. If a Prince ſhall break into this Order, and demand two kinds of Tributes in the ſame Seaſon, he will reduce his Subjects to Miſery and Famine: The People will then diſperſe themſelves, to ſeek for a Livelihood in other Provinces; and the diſpeopled Kingdom will be ruined by the Avarice of its Prince.

There are three things, added he, which ought to be more dear and precious to a Prince, than Gold and Jewels. 1*ſt*. The Kingdom which he has received from his Anceſtors. 2*dly*. The People intruſted to his Care. 3*dly*. The Scienee of rightly governing them. He will acquire the Science of governing others, when he is once learned to govern himſelf, and to watch over the Motions of his Heart, ſo as to render himſelf its Maſter, which he will ſoon be, when he knows how to contract its Deſires.

He

He then proceeds to the Choice which *Confuçius* made of his Diſciples. That Philoſopher, ſaid he, required that they ſhould have elevated Sentiments, a great Courage, and a Conſtancy in the good Reſolutions they had formed: He abhorred theſe Sophiſts who were only ſkilled in the Arts of Falſhood and Diſſimulation, and who, by a ſimple Outſide and the vain Appearances of Virtue, only ſtudied to attract the Encomiums and Approbation of their Fellow Citizens, without putting themſelves to the Trouble to deſerve them by Actions that were really virtuous.

Laſtly, he ends this Chapter and his Book, by ſhewing that this great Art of governing and living well could not have ſubſiſted long, if there had not been, at certain periods of Time, great Men who took care to tranſmit them to Poſterity. The Emperors *Yau* and *Shun* were the firſt Maſters, and the firſt Models of them, together with their Miniſters *Yü* and *Kau yau*. The Emperor *Ching tang* appeared 500 Years after, and with the Aſſiſtance of his Miniſters *I in* and *Ly ſhu*, revived theſe great Maxims which were then almoſt forgotten. *Ven vang* about 500 Years after, again reſtored them to their Vigour; and about the ſame Diſtance of time after him, *Confuçius*, as it were, raiſed from the Dead the ancient Doctrine, which he put in a new Light by the Wiſdom of his Reflections and Maxims.

Hyau king, *or, of* Filial Reſpect. *The fifth Claſſical Book.*

THIS little Book contains only the Anſwers of *Confucius* to his Diſciple *Tſeng*, concerning the Duty of Children towards their Parents. He pretends to prove, that this Filial Reſpect is the Foundation of the wiſe Government of the Empire: And for this effect, he enters into a Detail of what is owing to Parents from Sons of every Rank, either of Emperors, or Kings, firſt Miniſters, Literati, or even of thoſe who are in the loweſt Stations of Life. This Book is very ſhort, and conſiſts only of eighteen brief Articles. General Sketch of this Work.

In the firſt Article, he tells his Diſciple, That the ſublime Virtue of the ancient Emperors, who in their Reigns promoted Peace, Harmony, and Subordination throughout all the Empire, was derived from their filial Reſpect, which is the Foundation of all Virtues. Particular Contents of the firſt,

In the ſecond, third, fourth, fifth, and ſixth Articles, he ſhews, That whatever Station a Man is in, and to whatever Dignity he is raiſed, he is obliged to obſerve this filial Reſpect: That Emperors and great Men who give the People an Example of Love and Veneration towards their Parents, find none who dare either deſpiſe or hate them: By theſe means Subordination is preſerved in the Kingdom; and that the neceſſary Effects of this Subordination are Peace and Tranquillity. and the five following Articles.

In the ſeventh, he ſays, That Filial Reſpect is of vaſt Extent, that it is a Virtue that reaches even the Heaven, whoſe regular Motions it imitates: That it comprehends the whole Earth, whoſe Fruitfulneſs it reſembles. That ſhe finds an Object in the moſt common Actions of Men, ſince it is in the moſt common Incidents of Life that ſhe exerts herſelf: That when ſhe is well eſtabliſhed in a Kingdom, no Troubles, no Law-ſuits, no Quarrels are ſeen there; and that when Peace prevails in every Family, all the Subjects of the Prince are gentle, equitable, and Foes to all Diſputes and Injuſtice. Seventh.

In the eighth he ſhews, That when the Emperor gives an Example of Filial Piety, it is alwhys imitated by the wiſe and great Men of the Empire: That the *Mandarins* form themſelves by the Court, and that the People in like Manner imitate the *Mandarins:* and that the Conduct of the Emperor thus influencing all the Members of the State, all are ſubmiſſive, the Laws are obſerved, and the Morals regulated.

In the ninth, *Tſeng* aſks of *Confuçius*, If any other Virtue is greater than that of *filial Reſpect*, *Confuçius* anſwers; That as Heaven produced no work more noble than *Man*, ſo the moſt excellent of all human Actions was that by which he honoured and reſpected his Parents. That the Father is with reſpect to his Son, what the Creator is to the Creature; and the Son has the ſame Relation to the Father, as the Subject has to the Prince: That he who does not love his Parents ſins againſt Reaſon; and he who does not honour them, againſt Civility. That a King who requires Submiſſion and Obedience in his Subjects, ought to do nothing contrary either to Reaſon or Civility; becauſe his Actions ſerve for the Rule and the Pattern of his Subjects, who will be ſubmiſſive and obedient to him only in proportion as they are ſo to their Parents. Ninth.

In the tenth, he ſums up five Duties of this filial Piety; The Man, ſays he, who honours his Parents ought, Firſt, to honour them within Doors. Secondly, to take a pleaſure to procure any thing that is neceſſary for their Subſiſtence. Thirdly, to let the Grief of his Heart appear in the Air of his Face when they are ſick. Fourthly, to put himſelf in Mourning at their Death, and to obſerve all the Ceremonies preſcribed during the time of Mourning. Fifthly, to diſcharge, with the moſt ſcrupulous Exactneſs, all their funeral Duties. Tenth.

In the eleventh, he mentions five Sorts of Puniſhments for the different Crimes: And he pretends that there is no Crime ſo enormous, as the Diſobedience of a Son towards a Parent. To attack a Prince, adds he, ſhews a Willingneſs to have no Superior: To remove the wiſe Men is to be willing to have no Inſtructors: And to deſpiſe filial Obedience, is to be willing to have no Parents. This is the Height of Iniquity, and the Source of all Diſorders. Eleventh.

In the twelfth he ſhews, that a King by loving his Parents, can fall upon no better Method to teach his People the Love which they owe to him. That a King who reſpects his eldeſt Brother, thereby ſets the beſt Example to his Subjects of the reſpect which they owe to Magiſtrates: Twelfth.

That a King, who exactly obſerves the Ceremonies that are preſcribed, that is to ſay, who behaves towards every Perſon according to the Rules contained in the Book of Rites, can fall upon no better Method to promote the *Uſages*, and to maintain the Peace and Tranquillity of the Empire.

Thirteenth. In the thirteenth, he ſays, that a Prince has attained to the Perfection of Virtue, when, by his own Example, he has eſtabliſhed throughout all his Empire this filial Reſpect and Love: And he cites the Verſes of the *Shi king* to the following Purpoſe. " That a Prince ought " not to be called the Father of his People, unleſs he knows how to win their Affections by " regulating their Morals."

Fourteenth. In the fourteenth he ſhews, that there is no way ſo ſhort or ſo ſure, for attaining to a high Reputation, as being exact in all the Duties of filial Piety.

Fifteenth. In the fifteenth, *Tſeng* puts this Queſtion to *Confuçius*. I am ſenſible of the Neceſſity and Advantages of filial Reſpect, but does it tie us down to a blind Obedience to all the Orders of a Father? *Confucius* anſwers; That if a Father or a Prince ſhall command any thing that is contrary to Juſtice or Civility; Or if both the one and the other ſhall fall into any conſiderable Error, the Son is neither bound to obey his Father, nor the Miniſter his Prince: But both the Son and the Miniſter will fail in their principal Duty, if they do not give their reſpectful Advice with regard to the Fault which the Father or the Prince is about to commit. He afterwards tells us, that in former Times, the Emperor had, at his Court, ſeven Miniſters whoſe Office it was to make Remonſtrances to him, and to tell him of his Faults: That a King had five; a firſt Miniſter three: One of the Literati had a Friend, and a Father had a Son, who performed this Duty to one another.

Sixteenth. In the ſixteenth he ſays; That tho' the Emperor is raiſed to the ſupreme Dignity, and all the People are ſubmitted to his Authority, yet, he has, above him, his Parents whom he ought to love and revere: For this Reaſon it is, that he appears twice every Year in the Hall of his Anceſtors in ſo reſpectful a Poſture, that he may make known to all the World how much he honours them.

Seventeenth In the ſeventeenth he ſhews, that the Prince and the Miniſter ought to cultivate a reciprocal good Underſtanding.

Eighteenth. In the eighteenth and laſt Article, he teaches what a good Son is to obſerve when he pays the funeral Duties to his Parents. His Air, his Diſcourſe, his Cloaths, his Food, and in ſhort, all his Perſon ought to expreſs the Grief of his Soul. However, the Laws eſtabliſhed by the Ancients, put ſome Bounds to this. They require that a Son ought not to be more than three Days without eating: And not to continue his Mourning above three Years: That a Coffin ſhould be made and adorned according to the Uſages: That the dead Body ſhould be ſhut up in it and ſerved with Victuals after it is in the Coffin: That the Son muſt there weep and groan, and afterwards build a decent Burying-Place which is to be incloſed with Walls: That the Coffin ſhould be depoſited there with the uſual Ceremonies: That a Building ſhould be reared in which his Deſcendants are to aſſemble every Year in the Spring and the Autumn, there to renew the Memory of the deceaſed, and to pay him the ſame Duties as they paid him when alive.

Syau hyo, *or*, *The* School of Infants. *The ſixth Claſſical Book.*

Of the Author and Contents of this Book. THIS Book was compoſed by the Doctor *Chu hi*, who lived under the Reign of the Family of the *Song*, about the Year of our Lord, 1150. It is a Compilation of Maxims and Examples, both ancient and modern. As this Work contains nothing but the Citations of the different Maxims and Examples, no other order is obſerved in it, than that of a Diviſion into Chapters and Paragraphs. It treats, more particularly, of public Schools; of the Honours due to Parents, Kings, Magiſtrates, and aged Perſons; of the Duties of Man and Wife; of the Manner of regulating the Heart; the Geſtures of the Body; Food and Raiment. The Deſign of the Author in it, is to inſtruct Youth, and to form them to Morals.

This Work is divided into two Parts; The firſt is called Intrinſic or Eſſential; the other Extrinſic or Accidental: As moſt of its Maxims are contained in the Books of which I have already treated, I ſhall only mention ſome additional ones which the Author has thrown into it, and I ſhall follow the ſame order of Chapters and Paragraphs.

PART I.

CHAPTER I. *Of the* Education *of* Youth.

Of the Education of Boys. HE cites the Book of Rites, which preſcribes the following Rules with reſpect to Education. A Mother, in the Choice of a Wet-Nurſe for her Child, ought only to pitch upon a modeſt, meek, virtuous, affable, reſpectful, exact, prudent Woman, and one who is diſcreet in her Diſcourſe.

At ſix Years of Age. Aſſoon as a Child can raiſe his Hand to his Mouth, he ought to be weaned, and taught to uſe his right Hand. When he is ſix Years of Age, he ought to be taught the moſt common

common Numbers, and the Names of the principal Places in the World. At the Age of ſeven, he ought to be ſeperated from his Siſters; and not ſuffered either to ſit or to eat with them. At the Age of eight, he ſhould be formed to the Rules of Civility and Politeneſs, which he is afterwards to obſerve, either when he enters, or goes out of, the Houſe, or when he is in Company with aged Perſons. At the Age of nine, he is to be taught the Calender. At ten, to be ſent to the publick School, and he is to have no Cloaths lined with Cotton, becauſe they are too warm for one of his Age. His Maſter is then to make him acquainted with Books, and to teach him Writing and Arithmetic. At thirteen, he is to ſtudy Muſic, that he may know how to ſing the Verſes, that the wiſe Maxims contained in them may be the better imprinted in his Memory. At fifteen Years of Age, he is to learn to manage a Bow, and to ride. At twenty, he is to receive his firſt Cap with the uſual Ceremonies; he may then wear Cloths of Silk and of Furrs, and then he is to give himſelf up entirely to ſtudy till he is (*) thirty: At which Age he may be married, and after that, he is to apply to the Management of his Houſe, and to continue to perfect himſelf in Letters. At forty, he may be raiſed to Poſts and Dignities, but he cannot be made firſt Miniſter till the fiftieth Year of his Age; and at ſeventy, he muſt reſign his Employment.

Seven. Eight. Nine. Ten. Thirteen. Fifteen. Twenty. Thirty. Forty. Fifty. Seventy.

As to what concerns the Girls; after they are ten Years of Age, they are not to be allowed to go out of the Houſe. They muſt be taught to have an affable Air; to ſpin, to divide the Silk, either into Skeins or into Clues; to ſew, to make Tiſſues either of Silk or of Worſted; in ſhort, they muſt be kept to all the other Employments that are proper for their Sex; and at twenty, they may be married.

The firſt Preſident of the ſupreme Tribunal of Rites, ought to eſtabliſh in every Diſtrict, Officers, who are to take care that three Things ſhall be principally inculcated upon the People. *1ſt.* The ſix Virtues, namely, Prudence, Piety, Wiſdom, Equity, Fidelity, and Concord. *2dly.* The ſix commendable Actions, which are, Obedience to Parents, Love to Brethren, Concord among Relations, Affection for our Neighbours, Sincerity amongſt Friends, and Pity towards the Poor and the Unhappy. *3dly.* The ſix Kinds of Knowledge in which a Man ought to be inſtructed, conſiſting in underſtanding the Rites, Muſic, Archery, riding on Horſeback, Writing, and Arithmetic.

The Doctrine of the Maſter, ſays another Book, is the Rule of the Scholar. When I ſee a young Man who is attentive to this, and endeavours to put it in Practice; who hears the Leſſons of his Maſter in the Morning, and repeats them in the Evening; who forms himſelf upon the Conduct of the Sages, and ſtrives to imitate them; who never expreſſes any ſign of Haughtineſs, and whoſe outward Appearance is perfectly compoſed; who watches over his Looks, and never caſts his Eyes upon any Object that is ever ſo little indecent: Who among thoſe of his own Age, keeps Company only with ſuch of them as are wiſe and virtuous; who never ſpeaks but to the purpoſe, and always in a reſpectful Manner; I immediately conclude that he has made great progreſs in Wiſdom and Virtue.

CHAPTER II. *Of the five* Duties.

PARAGRAPH I. *Of the* Duties *of* Father *and* Son.

THE Author cites the Book of Rites, which gives the moſt exact Account of all that a Son ought to do, to expreſs his Submiſſion and Love with regard to his Father and Mother. He ought to riſe early in the Morning, to waſh his Hands and Face, to dreſs himſelf genteelly, that when he appears before his Father he may have a decent Appearance; to enter into his Chamber with great Modeſty; to enquire about his Health, to preſent him with Water for waſhing his Hands, and a Napkin for drying them; in ſhort, to do him all the little pieces of Service that may beſt expreſs his Care and Affection.

When an elder Son has riſen by his Merit to ſome conſiderable Dignity, and pays a Viſit to the Head of his Family, whoſe Circumſtances perhaps are but mean, he is not to enter the Houſe with the Pomp and Magnificence that is ſuitable to his Station; but to leave his Horſes and Equipage at the outer Gate, and to put on a very modeſt Air, that the Family may not have the leaſt Grounds, from his Behaviour, to think he is come to inſult them, by an Oſtentation of Honours and Riches.

Tſeng, a Diſciple of *Confucius*, ſpeaks thus; " If your Father and Mother love you, rejoyce; " and be mindful of them: If they hate you, fear, and take Care not to exaſperate them: If " they commit a Fault, inform them of it, but don't contradict them."

We read in the Book of Rites: If your Father or your Mother commit any Fault, inform them of it in the moſt gentle and reſpectful Terms. If they reject your Advice, don't forbear to reſpect them as much as ever. Endeavour to find ſome favourable Moment for admoniſhing them anew; for it is better that you ſhould be importunate, than that they ſhould become the Talk of the Town. But if this Advice ſhall exaſperate them ſo far as to ſtrike you, you are not to take it ill, but to pay them the ſame Reſpect and Obedience as before.

A Son, let his Neceſſities be what they will, ought never to ſell the Veſſels he made uſe of at his Father's Burial; and tho' he were ſtarving for Cold, he ought not to uſe the Habits he wore at that Ceremony, nor to cut the Trees planted upon the Hillock where his Father's Burying-place is.

PARAG.

(*) This Cuſtom is changed at preſent. They are married when it is convenient. much younger; ſometimes in the fifteenth Year of their Age.

PARAGRAPH II. *Of the Duties of a* King *and a* Miniſter.

A King ought to lay his Commands upon a Miniſter with Gentleneſs and Goodneſs; and a Miniſter ought to execute them with Readineſs and Fidelity.

The Manner of *Confucius*'s entring the Imperial Palace.

The Diſciples of *Confucius* relate; That when their Maſter entered the Palace he ſtoop'd to the Ground; nor would he ever halt at the Threſhold of the Gate: That when he paſſed by the King's Throne, the Reſpect and Veneration with which he was ſtruck, was read in his Air and Look: That he walked ſo faſt, he ſcarce ſeem'd to lift his Feet: And that when he went to an Audience of the Prince, aſſoon as he entered the inner Apartment, he modeſtly gathered up his Robe, bow'd profoundly, and held in his Breath, ſo that one would have ſaid, he had loſt the Faculty of Reſpiration. That when he left the Prince's Preſence, he walked very faſt, that ſo he might be the ſooner out of his Preſence: That he afterwards reſumed his grave Air, and walked modeſtly to take his Place among the Grandees.

If a Prince makes a Preſent of a Horſe to his Miniſter, this laſt ought immediately to mount him: If of a Habit, he ought to put it on that inſtant, and then repair to the Palace to return thanks for the Honour his Majeſty had done him.

A firſt Miniſter betrays his Maſter if he connives at his Vices, and is ſo weak as not to tell him of the Hurt he does to his Character. He who aſpires to the firſt Poſts of a Court, and aims only at his own private Intereſt, is of no Uſe to the Prince. He is in a continual Agitation till ſuch time as he has attained theſe Poſts; and after he ſucceeds, he fears every Moment to loſe them. There is no Villany of which a Man of that Character is not capable, in order to maintain himſelf in his Station.

As a modeſt Woman never marries two Huſbands, ſo a faithful Miniſter ought to take care not to ſerve two Kings.

PARAGRAPH III. *Of the Duties of Man and Wife.*

Of the Choice of a Wife.

THE Book of Rites ſays; "That a Man ought not to ſeek a Wife in a Family of his own Name. He muſt act with Sincerity in the Preſents he then gives, and take care that the reciprocal Promiſes that paſs, are conceived in honourable Terms; that the future Spouſe may be informed both of the Sincerity with which ſhe ought to obey her Huſband, and of that Modeſty which ſhould be the Soul of all her Conduct. When ſhe is tied to a Huſband, the Union ſhould laſt as long as her Life; and ſhe ought never to marry another. The Bridegroom is to go to her Father's Houſe to receive the Bride, and to bring her from that to his own: He is to preſent her with a tame Bird, either to expreſs his Affection for her, or, to inſtruct her by that Emblem, with what Docility ſhe muſt ſuffer herſelf to be ruled.

There ought to be two Apartments in the Houſe; an outward one for the Huſband, and an inner one for the Wife. Theſe Apartments muſt be ſeparated by a Wall or a good Partition of Boards; and the Doors carefully guarded: The Huſband muſt never go into the Wife's Apartment; and the Wife ought never to leave her own without a good Reaſon. A Wife is not her own Miſtreſs; nor has ſhe any thing at her own Diſpoſal; and her Orders and Authority extend no farther than the Walls of her own Apartment.

Women that ought not to married.

There are five Sorts of Girls whom a Man ought never to think of marrying. Firſt, When ſhe is of a Houſe that has been negligent of the filial Duties. 2. When her Family is irregular, and the Morals of thoſe who compoſe it are ſuſpected. 3. When ſome Blemiſh or Brand of Infamy is annext to it. 4. When there is in it any hereditary or infectious Diſeaſe. 5. When ſhe is an elder Daughter who has loſt her Father.

Cauſes of divorcing a Wife.

A Man may repudiate his Wife in ſeven Caſes: 1. If ſhe has failed in her Obedience to her natural Parents. 2. If ſhe is barren. 3. If ſhe is unfaithful to his Bed. 4. If ſhe is jealous. 5. If ſhe is infected with any contagious Diſeaſe. 6 If ſhe can't command her prattling, and ſtuns him by continual Clack. 7. If ſhe is apt to ſteal, and capable, by that, to ruin him. There are, nevertheleſs, Caſes in which a Man cannot obtain a Divorce. As for inſtance; if, when the Marriage was contracted, ſhe had Parents, and during the time of her Marriage, by loſing them, has no Reſource left: Or, if in Conjunction with her Spouſe, ſhe has wore Mourning three Years for his Father or Mother.

PARAGRAPH IV. *Of the Duties of young Perſons towards aged Perſons.*

Precepts of Civility.

THE Book of Rites ordains as follows: When you go to viſit a Relation of your Fathers, neither enter nor leave his Houſe, but with his Permiſſion; and never ſpeak but when you anſwer his Queſtions.

When you are in company with a Man twenty Years older than yourſelf, reſpect him as if he were your Father, and if he is ten Years older than you, as your elder Brother.

When a Scholar walks the Street with his Maſter, he muſt not leave him to ſpeak to any other Perſon whom he meets. Nor muſt he walk up with him, but keep a little behind. If his Maſter ſhall lean his Hand upon his Shoulder to whiſper ſomewhat in his Ear, the Scholar muſt put his Hand before his Mouth, leſt he be uneaſy to him by his Breath.

If

If you ſit by your Maſter, and if he puts any Queſtion to you, never interrupt him with your Anſwer; and take care not to ſpeak till he has done. If he examines you about the Progreſs you have made in your Studies, you are immediately to riſe and to ſtand, during all the time you anſwer him.

When you are at your Maſter's, or an aged Perſon's Table, and if he preſents you with a Glaſs of Wine, you are to ſtand while you drink it, and to refuſe nothing that is offered you: But if you are ordered to ſit, obey. When you ſit by a Perſon of Note, if you perceive that he is in any Uneaſineſs; for inſtance, if he is reſtleſs on his Seat, if he makes a Stir with his Feet, or if he examines the Shadow of the Sun to know what it is a-Clock; you are immediately to take your Leave of him, and to aſk his Permiſſion to retire. Whenever he puts any Queſtion to you, always anſwer him ſtanding.

If you diſcourſe with any Perſon who is your Superior, either by his Dignity, or his Alliances, never aſk of him how old he is: If you meet him in the Street, don't aſk him where he is a going. If you ſit by him, be modeſt, and don't look to either the one Side or the other; uſe no unbecoming Geſtures, nor make any Motion with your Fan.

The Diſciples of *Confucius* report, that when their Maſter aſſiſted at any great Entertainment; he never left the Table till all thoſe, who were older than himſelf, were gone.

PARAGRAPH V. *Of the Duties of* Friends.

A Man, who is ſerious in his purſuit of Wiſdom, never chuſes any for Friends, but thoſe, whoſe Diſcourſes and Examples can improve him in Virtue, and Literature. Of the Choice of Friends.

The Duty of two Friends conſiſts, in reciprocally giving one another good Advice, and in animating one another to the Practice of Virtue.

There are three Sorts of Friends with whom an Engagement and Intimacy cannot fail to be pernicious. The vicious, the diſſembling, and the indiſcreet Blabs. Perſons whoſe Friendſhip ought to be avoided.

When you receive a Perſon at your Houſe, don't fail to preſs him at every Door to walk in. But when you come to the Door of the innermoſt Hall, aſk his Permiſſion to enter firſt, that you may put the Chairs in order; then, return to him, and conduct him reſpectfully to his Seat, which muſt be always on your Left. The Gueſt is not to ſpeak firſt; for the Laws of Politeneſs require, that the Maſter of the Houſe ſhould open the Converſation. Manner of receiving a Perſon who viſits another.

CHAPTER V. *Of the Vigilance required over One's ſelf.*

PARAGRAPH I. *Rules for the* Government *of the* Heart.

AS ſoon as Reaſon aſſumes the Maſtery over our Paſſions, every thing goes well; but when the Paſſions get the better of Reaſon, all is wrong. Precepts of Morality.

A Prince who would be happy, and wants to make his People ſo too, ought to obſerve the following Particulars: To take Care that the high Station to which he is raiſed, does not inſpire him with haughty arrogant Airs: To oppoſe every irregular Paſſion: Never to be intoxicated by any Opinion, with which he had ſuffer'd himſelf to be prepoſſeſſed: To indulge himſelf only in lawful Pleaſures: He muſt ſtudy to be popular and ſerious, for this will procure him the Affections of his People: If he loves any one, he muſt not be blind to his Faults: If he hates any one, he muſt not ſhut his Eyes to his good Qualifications: If he heaps up Riches, let it only be to diffuſe them: In ſhort, he muſt never decide with any Diffidence; and in giving his Advice, he muſt not aſſume a poſitive Tone.

When you come out of your own Houſe, let your Air be modeſt, and ſuch as you muſt have when you pay a Viſit to a great Lord. When you deliver your Orders to any Body, have as much Gravity about you, as if you aſſiſted at ſome great Solemnity. Judge of others by yourſelf, and never do that to another, which you would not have done to yourſelf.

Even when you are alone, you muſt retain your Modeſty: When you are about any Buſineſs, apply your whole Attention to it: In the ordinary Commerce of civil Life, you are to expreſs a great deal of Candour. Theſe are Virtues which you ought never to neglect, even tho' you were baniſhed to the moſt barbarous Nations. A Man may be ſaid to deſerve the Reputation of being wiſe, when he does not love to fill his Belly with Victuals: When he does not ſeek his own Eaſe: And when, he manages his Buſineſs with Dexterity, and his Words with Diſcretion, and ſeeks to keep Company with none but wiſe and virtuous Perſons.

PARAGRAPH II.

THE Book of Rites ſpeaks thus: That which diſtinguiſhes the wiſe Man from all others, is Civility and Juſtice. Theſe two Virtues have their Principle in the perfect Regulation of all the Motions of the Body; the Gentleneſs and Serenity of the Look, and good Breeding in Diſcourſe. Precepts of Civility.

When one ſpeaks to you, don't advance your Ear that you may the better hear him: Nor anſwer him by bawling, as if you were crying upon one: Don't look a-ſquint upon any body, nor

ſuffer your Eyes to wander, ſo as to let him perceive you are thinking of ſomething elſe. When you walk, let it not be with a ſtrutting Pace, or with a fierce Look: When you are ſtanding, don't raiſe your Foot in the Air: And when you ſit, never let your Legs be croſſed: When you work, let it never be with your Arms naked: When you are warm, never open your Habit that you may cool yourſelf: And in what Company ſoever you are, let your Head be always covered: When you are a-Bed, keep yourſelf in a decent Poſture: When you diſcourſe with any one, take great care not to put on a diſdainful or a rallying Air. Never ſpeak with Precipitation, nor let the Faults of others be the Subject of your Diſcourſe: Advance nothing upon ſlight Conjectures, and never be ſtubborn in your Opinion.

The Diſciples of *Confuçius* ſay, that when their Maſter was at Home, he ſpoke very little: So that to ſee him, one would have thought he could not ſpeak: But on the contrary, when he was at Court, he was admired for his Eloquence. That no Body knew ſo well as he did, how to adapt himſelf to the Genius and Quality of thoſe he diſcourſed with. That, when he talked with the inferior *Mandarins* he ſtruck them with Reſpect, by a certain Dignity of Expreſſion which run through all his Diſcourſe: That he inſinuated himſelf agreeably into the Spirits of his ſuprerior *Mandarins*, by a gentle unaffected Eloquence. In ſhort, that he never ſpoke but to the Purpoſe, and when it was neceſſary: That while he was at his Meals, or when he was going to Bed, he always obſerved a profound Silence.

PARAGRAPH III. *Rules about* Dreſs.

Ceremonies when the firſt Cap is given to young Men.

THE Book *I li*, ſpeaking of the Ceremonies practiſed when the Cap is firſt given to young Men, has theſe Words. The Maſter of the Ceremonies, in putting the Cap on his Head muſt ſpeak thus. Remember that you now take the Habit of the Adults, and that you are now out of the State of Childhood: You muſt therefore no longer have any of its Sentiments or Inclinations: Aſſume grave and ſerious Airs: Apply yourſelf in good earneſt to the Study of Wiſdom and Virtue, and thereby merit a long and a happy Life.

According to what is preſcribed in the Book of Rites; a Son is not allowed, while his Father and Mother are alive, to be dreſſed in (†) White. In like Manner, it is forbidden to the Head of a Family, whoſe Parents are dead, to wear Habits of different Colours, even when the triennial Mourning is expired.

Children muſt not have ſilken Cloaths, or Cloaths lin'd with Furrs.

He, ſays *Confuçius*, who labours to reform his Manners, yet bluſhes to be plainly dreſt, and to feed on the coarſeſt Food, ſhews, that he has made but little Progreſs in the Path of Virtue.

PARAGRAPH IV. *Rules to be obſerved at* Table.

WHEN you entertain any one, or when you ſit at any one's Table, be very obſervant of all the Punctilios of good breeding: Take Care that you do not eat too greedily, or take too long Draughts in drinking; or make a noiſe with your Mouth; don't gnaw the Bones, or throw them to the Dogs; don't ſipple up the Soup that is left, or ſhew any deſire for any particular Meat or Wine, or pick your Teeth, or blow upon the Rice when it is too hot, or make up new Sauces for the Meats that is preſented you. Take very ſmall Mouthfuls: Chew your Victuals well between your Teeth: Let your Mouth never be too full.

Tho' the Table of *Confuçius* was far from being delicate; and tho' he never was very curious about exquiſite Meats, he always deſired to have the Rice, that was ſerved up to him, very well boiled, and he ſcarce ever eat any Fiſh, or any Victuals but what were minced. If the Rice was fermented, either with Heat or Moiſture, or if the Victuals began to be in the leaſt ſpoiled, he immediately perceived it, and never would touch them. Beſides, he was very moderate in the uſe of Wine.

The ancient Emperors have had it in View, to prevent the exceſſive drinking of this Liquor; when they ordered the Gueſts at an Entertainment, to make ſo many Bows to one another at every Glaſs they drank.

Theſe merry Companions, ſays *Mencius*, are in the utmoſt Contempt, becauſe, they have no other Care but to ſatisfy their ſenſual Appetites, and to regale the moſt worthleſs Half of their *Being*, thereby doing an infinite Prejudice to their nobler Part, which deſerves all their Care.

CHAPTER IV. *Examples drawn from Antiquity with reſpect to theſe* Maxims.

PARAGRAPH I. *Examples of good* Education *among the Ancients.*

THE Mother of *Mencius* liv'd in a Houſe adjoining to a Field, where there ſtood a great Number of Burying-places: The young *Mençius* took a Pleaſure in conſidering the Ceremonies which were practiſed there; and in his childiſh Amuſements he diverted himſelf by imitating them: His Mother, who obſerved him, judged that was not a proper Place for her Son's Education: So ſhe immediately changed her Dwelling, and lived near a public Market. The

(†) White is the Colour of Mourning in *China*.

The little *Mençius*, upon ſeeing the Merchants, the Shops, and all the different Motions of that vaſt Crowd of People which reſorted thither, made it his ordinary Diverſion to imitate the ſame Motions, and the different Poſtures he had remarked in them. This is ſtill the wrong Place for my Son to receive a proper Education in, ſaid his Mother: So ſhe immediately left that Dwelling, and took a Houſe near a public School. The young *Mençius* examining what paſſed there, ſaw a great Number of young Gentlemen who practiſed Civility and Politeneſs; who made mutual Preſents, yielding the Place to, and treating, one another, with Honour; going thro' the Ceremonies preſcribed, when one receives a Viſit; and then, the greateſt Diverſion the little *Mencius* had was in imitating them. Now, ſaid his Morher, I have at laſt hit upon the Means of having my Son rightly educated.

Mencius, when a Child, ſeeing a Neighbour kill a Pig, aſked his Mother, Why he killed that Animal. *For you*; anſwered ſhe laughing; *he deſigns to treat you with it:* But afterwards, reflecting, that her Son began to have the Uſe of his Reaſon; and fearing leſt, that, if he ſhould be ſenſible, that ſhe had a mind to deceive him, he might get into a habit of lying, and of tricking others, ſhe bought ſome Pounds of the Pig, and had it dreſſed for his Dinner.

PARAGRAPH II. Examples *of the Antients upon the five* Duties.

THE Prince of *Ki*, who has the Title of *Tſu*, that is to ſay, of *Marquis* or *Baron*, ſeeing that his Nephew, the Emperor *Chew*, abandoned himſelf entirely to Luxury, Effeminacy, and the moſt infamous Debauches, gave him a ſerious Advice with reſpect to his Conduct: But the Emperor was ſo far from following it, that he ſhut him up in Priſon. While he was a Priſoner, he was adviſed to make his Eſcape, and the Means of making it were offered him. That I will not do, anſwered he, for where ever I go, my Preſence will remind the People of the Vices and Cruelty of my Nephew. The Courſe he followed was, to counterfeit Madneſs, and to do Idiot Actions: He was afterwards treated only as a vile Slave, and thereby had Liberty to retire from public Notice. Moral Maxims.

The Prince *Pi kang*, who was likewiſe Uncle to the Emperor, ſeeing that the wiſe Councils of Prince *Ki* had no effect: What would become of the People, ſaid he, if the Emperor continues in his Diſorders? I cannot be ſilent: Tho' I ſhould loſe my Life, I muſt repreſent to him the Wrong he does to his own Reputation, and the Danger into which he puts the Empire: So he addreſt himſelf to the Emperor, who heard him with an Air of Indignation mixt with Fury. It is pretended, ſays he, that the Hearts of wiſe Men are different from thoſe of other Men: I want to be certain of this. So he inſtantly commanded his Uncle to be cut aſunder in the Middle, and ordered his Heart to be thoroughly examined if it was formed different from that of other Men.

This cruel Execution coming to the Ears of the Prince of *Wey*, the Emperor's Brother; When a Son, ſaid he, admoniſhes his Father three Times without Succeſs, he does not ſtop there, but endeavours to melt his Heart with Cries, Tears and Groans. When a Miniſter has three times given a wholeſome Advice to his Prince, without any Effect, he is thought to have fulfilled all his Duties, and is at Liberty to retire. This is the Courſe which I will follow. In effect, he baniſhed himſelf from his Country, carrying along with him the Veſſels which ſerved at the funeral Duties; that there might be, at leaſt, one of the Royal Family remaining, to pay the funeral Rites to their Anceſtors twice a Year. *Confuçius* boaſted much of theſe three Princes, and ſpoke of them as true Heroes who had ſignalized their Zeal for their Country.

The young Princeſs *Kung kyang*, had been promiſed in Marriage to Prince *Kong pi:* But this laſt died before he eſpouſed her. The Princeſs reſolved to preſerve the Fidelity ſhe had promiſed, and never to take another Huſband, to which, tho' her Parents much preſt her, ſhe never would conſent: She compoſed an Ode, where ſhe made a Vow to prefer Death to Marriage.

Two Princes of two neighbouring Kingdoms, had ſome Diſputes about a Piece of Ground; of which each pretended to be lawful Lord. They both agreed to choſe *Ven vang* for the Arbiter. He is a virtuous and a juſt Prince, ſaid they, and will ſoon decide this Difference: Accordingly, they both ſet out for his Kingdom, into which they had ſcarce enter'd, when they ſaw certain Labourers, who yielded to one another a Piece of Ground which was diſputable; and Travellours who gave one another the Middle of the Way out of Complaiſance. When they entered into Cities, they there ſaw young Men who relieved the Old of their Burthens, by taking them on their own Shoulders. But when they came to the Capital, and ſaw the civil and reſpectful Manners of the Inhabitants, with the reciprocal Teſtimonies of Honour and Complaiſance that paſſed among them; How inſenſible are we? ſaid they. We don't deſerve to tread upon the Territories of ſo wiſe a Prince; and immediately they yielded up the Ground in Queſtion to one another. But as each refuſed to accept of it, that Piece of Land remains ſtill independant of, and exempted from, all Rights of Lordſhip.

I ſhall ſay nothing upon the third Paragraph, which relates to the Regulation of Manners; Nor of the fourth Paragraph, which is upon Civility and Modeſty; becauſe the Examples they contain are taken from the preceding Books, of which I have already given an Account.

PART II.

CHAPTER I. Maxims *of Modern Authors.*

PARAGRAPH I. *Containing* Maxims *upon the* Education *of Youth.*

Advice of an Emperor to his Son.

THE Emperor *Shaw lye*, of the Family of the *Han*, being on his Death Bed, gave this Advice to his Son and Succeſſor. If you have an Opportunity of doing a good or a bad Action, don't ſay, *It is but a ſmall Matter*; for we ought not even to neglect the ſmalleſt Affairs: There is no Circumſtance of good, however ſlight, but what we ought to practiſe; nor of evil, however ſmall, but what we ought to ſhun.

The Inſtruction which the firſt Miniſter *Lyew pye* gave to his Children, was as follows: If a Man does not take care of his Reputation, ſaid he, he diſhonours his Anceſtors, and precipitates himſelf into five Sorts of Vices; againſt which, one cannot be too much upon his Guard. I will recount them to you, in order to inſpire you with the Horror which they deſerve.

The firſt is, the Vice of thoſe who are employed only in Pleaſure and Merry-making: Who have nothing in View, but their own Conveniency and Intereſt: Who ſtudy to ſtifle, in their Hearts, every Sentiment of Compaſſion which Nature inſpires for the Unhappy.

The ſecond Vice is, that of ſuch as have no Taſte for the Doctrine of the ancient Sages: Who never bluſh with Shame and Confuſion, when they compare their own Conduct with the great Examples, which, the Heroes of paſt Ages have left us.

The third is, of ſuch as diſdain their Inferiors: Who love only Flatterers: Who are only pleaſed with Buffoonries, and trifling Diſcourſes: Who look upon the Virtues of others with a jealous Eye, and pry into their Failings, only to publiſh them: Who make all their Merit to conſiſt in Pride and Vanity.

The fourth is, of thoſe who love only Plays and Entertainments, and neglect their moſt important Duties.

The fifth is, of ſuch as endeavour to raiſe themſelves to Poſts and Dignities; and in order to attain them, have Recourſe to the moſt abject Meanneſs, and make themſelves the Slaves of every Man who has Intereſt enough to ſerve them.

Don't forget, my dear Child, added he, that the moſt illuſtrious Families have been ſlowly eſtabliſhed by the filial Piety, by the Fidelity, by the Temperance, and Application of their Heads: And that they have been deſtroy'd with a ſurprizing Rapidity, by the Luxury, the Pride, the Ignorance, the Whims, and the Prodigality of the Children, who have degenerated from the Virtue of their Anceſtors.

Fan ſhe, the firſt Miniſter and Confident of an Emperor, had a Nephew who was continually ſoliciting him to employ his Intereſt for raiſing him. As he was young and unexperienced; *Fan ſhe* ſent him the following Inſtruction:

Inſtructions of an Uncle to a Nephew.

My dear Nephew, If you would deſerve my Protection, begin to practiſe the Councils which I give you.

1. Diſtinguiſh yourſelf by filial Piety, and your great Modeſty: Be ſubmiſſive to your Parents, and to thoſe who have any Degree of Authority over you: And in all your Conduct, never betray the leaſt Symptom of Haughtineſs or Pride.

2. Imprint it well upon your Thoughts, that an extraordinary Application and a vaſt Compaſs of Knowledge is required, to fill great Poſts. So, loſe no Time, and ſtore your Mind with the Maxims which the antient Sages have left us.

3. Entertain a mean Opinion of yourſelf, but do Juſtice to the Merit of others, and take a Pleaſure to beſtow that Share of Honour, on every one, which is his Due.

4. Take Care not to ſuffer your Mind to be diverted from your ſerious Occupations, or to be diſtracted by Amuſements unbecoming a wiſe Man.

5. Be upon your Guard againſt the love of Wine, for it is the Poiſon of Virtue. The Man of the fineſt natural Parts, who abandons himſelf to ſo mean a Paſſion, ſoon becomes fierce and intractable.

6. Be diſcreet in your Words; all your great Talkers make themſelves contemptible, and often involve themſelves in troubleſome Affairs.

7. Nothing is more comfortable, than for a Man to make himſelf Friends; but, be not too anxious about preſerving them: And do not be amongſt the Number of thoſe People, whom the leaſt Word that is dropt, if it happens to diſpleaſe them, puts it into a Rage and Anger.

8. We ſee few that don't liſten to flattering Diſcourſes, and who, having taſted Praiſe that has been artfully gilded, don't conceive a high Idea of themſelves: Never fall into this Fault; and inſtead of ſuffering yourſelf to be bubbled by the pleaſing Inchantments of Flatterers, look upon them as Seducers, who want to betray you.

9. It is peculiar to the ignorant Vulgar to admire theſe vain Men, who make a Show of a pompous Equipage, and a long Train of Domeſtics, of magnificent Habits, and of all the Luxury invented to gain that Preeminence, which is ſeldom ſupported by Merit: But wiſe Men look upon ſuch with an Eye of Pity, eſteeming nothing but Virtue.

10. You ſee me at the Height of Proſperity and Grandeur; bewail me, my Nephew, and envy not my Fortune. I look upon myſelf as a Man whoſe Legs totter upon the very Brink of

of a Precipice, and who walks upon brittle Ice. Believe me, it is not high Poſts which make a Man happy; it is no eaſy matter for him to preſerve them and his Virtue at the ſame time. Follow then a Council, which is the Fruit of my long Experience; ſhut yourſelf up in your Houſe, and there live retired; ſtudy Wiſdom, fear to ſhew yourſelf too frequently abroad, and deſerve Honours, by avoiding them. The Man who walks too faſt, is prone either to ſtumble or to fall. Providence is the Diſpenſer of Wealth and Grandeur; and her Time muſt be waited for.

PARAGRAPH II. *Maxims upon the* five Duties.

THE Author enters into a Detail of the Duties of Domeſtics: Of the Ceremonies appointed, when the firſt Cap is put on the Head of young Perſons: Of the funeral Honours which ought to be paid to deceaſed Parents: Of the triennial Mourning: Of the Care with which we ought to ſhun the Ceremonies introduced by the Sectaries: Of the Duties of Magiſtrates: Of the Precautions that ought to be obſerved in Marriages: Of the Love that ought to be among Brethren, and of the Rules of Friendſhip. As moſt of theſe Reflections are to be found in the foregoing Books, I ſhall only mention ſome, of which, I have not yet treated. Maxims of Civility.

Formerly, it would have been a Scandal and a puniſhable Fault to have eat Meat, or drunk Wine, during the time of Mourning for deceaſed Parents: How are the Times changed? At preſent, we ſee even *Mandarins*, at a Juncture like that, which is conſecrated to Grief and Melancholy, viſit and regale one another: They even have no ſcruple to make up Marriages. Among the Vulgar, the Relations, the Friends, and the Neighbours, are invited to an Entertainment which laſts the whole Day, where they frequently get themſelves fuddled. O Morals! What are ye become?

The Rites of the Empire ordain every one to abſtain from Meat and Wine, during the time of Mourning, except ſick Perſons, and thoſe that are fifty Years of Age; theſe are permitted to take Soops and to eat ſalt Meat: But they are abſolutely prohibited from feeding upon delicate Meats; or to aſſiſt at Entertainments. There are ſtill ſtronger Reaſons, for debarring them from all Pleaſures and Diverſions. But this I don't ſpeak of, for there are Laws eſtabliſhed in the Empire to curb ſuch as are guilty of this Exceſs.

The Superſtitious, who believe the Impoſitions of the Sect of *Fo*, think that they have diſcharged the eſſential Duty with Regard to their deceaſed Parents, when they load the Idol with Preſents, and offer Meat to their Miniſters. If you believe ſuch Impoſtors, theſe Offerings efface the Sins of the Diſeas'd, and facilitate their Entry into Heaven. Hear the Inſtruction which the celebrated *Yen* gave to his Children. Our Family, ſaid he to them, has always refuted the Artifices of this Sect by learned Writings: Take Care, my Children, never to be caught by theſe vain and monſtrous Inventions.

When you deſign to marry your Son or your Daughter, ſeek only in your future Son, or Daughter, in Law, the good natural Temper, the Virtue, and the wiſe Education they have received from their Parents: Prefer theſe Advantages to all Honours and Riches. A wiſe and virtuous Huſband, tho' poor and in a mean Station, may one Day make a Figure by his Riches and Dignities. On the other Hand, it is very probable that a vicious Huſband, however rich or dignified he is, will fall into Contempt and Poverty. Qualifications requiſite in Marriage.

The Grandeur or Ruin of Families frequently proceed from the Wives. If your Wife has brought you a large Fortune, ſhe will not fail to deſpiſe you; and her Pride will ſoon create Trouble in your Family. I ſhall grant, that this rich Match has raiſed and enriched you; but if you have the leaſt Spark of a Soul, will you not bluſh to be beholden to a Woman for theſe Honours and Riches?

The Doctor *Han* uſed to ſay; When you marry your Daughter, let it be into a Family more Illuſtrious than your own: For then, ſhe will behave with the Obedience and Reſpect which becomes her; and the Family will be bleſt with Peace. For the ſame Reaſon, marry your Son into a Family more obſcure than your own: For then, you can be ſure that he will be eaſy in his Houſe, and that his Wife will never tranſgreſs the Bounds of Reſpect which ſhe owes him. Sentiments of the Doctor *Han* upon Marriage.

The Doctor *Shing* was in the right, when he ſaid, that to make Friendſhip more durable, it was neceſſary that Friends ſhould reſpect one another, and inform one another of their Failings. If you chuſe none for Friends, but ſuch as will flatter you, and divert you with their witty Sayings, their Pleaſantry, and their Jeſts, you will ſoon ſee an end of a Friendſhip ſo trifling. And of *Shing* upon Friendſhip.

PARAGRAPH III. *Maxims of* modern Authors, *upon the* Care *with which a Man ought to* watch *over himſelf.*

AN antient Proverb ſays, that he who aims at being virtuous, is like a Man who climbs up a ſteep Mountain; and that he who abandons himſelf to Vice, is like a Man who deſcends a very rough Precipice.

The Doctor *Fû chung ſwen*, gave this Inſtruction to his Children and Brethren. Are we to cenſure our Neighbours? The greateſt Dunces, among us, are clear ſighted. Are we to critiſize our own Conduct? The moſt clear ſighted become Dunces: Employ your Subtility in critiſizing your Neighbour, upon yourſelf, and apply the Indulgence with which you treat yourſelf, to him Inſtructions of the Doctor *Fû chung ſwen* to his Children.

The Heart of Man is like an excellent Soil. The Seeds with which it is ſowed are the Virtues, Gentleneſs, Juſtice, Fidelity, Clemency, *&c.* The Books of the Sages, and the Examples of illuſtrious Men, are the Inſtruments by which the Soil is cultivated. The perplexity of worldly Affairs, and our Paſſions, are the noxious Herbs, the Thorns which grow in the Soil, and the Worms that gnaw and eat up the Seed: Care, Vigilance, Attention to our Duty, and examining our own Conduct, are the Pains beſtowed upon watering and weeding this Ground. In ſhort, when a Man is ſo happy as to arrive at Perfection; that is the time of the Harveſt and enjoying the Crop.

Sentiments of the Doctor *Hi veng ting* upon true Wiſdom.

The Doctor *Hû veng ting* explains himſelf in this Manner: A Man who aſpires to Wiſdom, ought to neglect the Delights of the Age, and not to ſuffer himſelf to be dazzled by the Tinſel Glitter of Honours and Riches. Princes, who are intoxicated with their Grandeur, diſtinguiſh themſelves only by their Vanity and Pride. They have large Halls ſumptuouſly adorn'd; Tables ſerved with all the Delicacy and Magnificence imaginable; a great number of Lords and Domeſtics who ſurround them and court them; Sure, if I were in their Place, I would take Care not to imitate them. He who would be truely wiſe, ought to deteſt Luxury; and without debaſing his Mind by employing it upon theſe Trifles, to aſpire to more ſublime Attainments: He ought frequently to remember the Examples of the celebrated *Chew ko kung ming*, who flouriſhed about the end of the Government of the Family of the *Han*. He lived peaceably in the Town of *Nan yang*, without Deſires and without Ambition; being employed only in cultivating his Lands, and acquiring Wiſdom. *Liew pi*, General of the imperial Troops, by his Intreaties, having engaged him to follow the Profeſſion of Arms, he acquired ſo great an Authority in the Army, that having made a Partition of the Fields and the Provinces, he divided all the Empire into three Parts. When he was at this high Pitch of Credit and Authority, what Riches might he not have heaped up? However, Attend to the Diſcourſe he had with the Heir of the Empire. I have, ſaid he, upon my Family Eſtate, 800 Mulberry-Trees for nouriſhing Silk-Worms: I have 1500 Arpents of Land, which are carefully cultivated; ſo that my Children and Grand-children may have a plentiful Subſiſtence. This being ſufficient for them, I will take Care not to heap up Riches; I have no other View but to procure the Happineſs of the Empire, and to prove to your Majeſty the Truth and Sincerity of my Words, I promiſe, that at my Death, there ſhall be found neither Rice in my Granaries, nor Money in my Coffers. And in Effect, the Thing happened as he had promiſed.

CHAPTER II. *Examples extracted from modern Authors.*

PARAGRAPH I. *Examples of* Education.

A Society for perfecting the Morals.

ONE of the Literati, whoſe Name was *Lyu*, born in the City of *Lyen tang*, formed with his Fellow-Citizens a Kind of a Society, for endeavouring in Concert with one another, to attain to Perfection. They agreed inviolably to obſerve the following Laws. 1. All the Members of this Society were frequently to aſſemble, in order to engage, and to animate one another in the Practice of Virtue. 2. They were bound to inform each other of their Faults. 3. They were to unite at the Feaſts and Aſſemblies, and to paſs them together. 4. They were to aſſiſt one another in their Neceſſities, and mutually to relieve one another in Troubles and Afflictions. 5. If any one of their Society performed an Action worthy of an Encomium, it was entered in a Regiſter, that the Memory of it might be preſerved. 6. If any of them fell into a conſiderable Fault, it was written immediately in the ſame Regiſter. 7. Every Member of the Society who was three times admoniſhed of his Faults, and relapſed into them, was for ever excluded from the Society, and his Name ſtruck out of the Regiſter.

Complaint of the Mandarin *Hû ywen* againſt vain Eloquence.

The Mandarin *Hû ywen*, frequently complained that young People, who applied to the Sciences, and aſpired to the Magiſtracy, followed only a vain Eloquence, without being at Pains to fathom the Doctrine of the ancient Sages, or to form themſelves upon their Examples. For which Reaſon, he explained to his Diſciples, only what was moſt important in the ancient Books, with reſpect to the Regulation of Manners, and the Virtues required in good Government: In his Diſcourſes, he ſought only to unfold the Senſe of the ancient Books; and deſpiſing the Flowers of Eloquence, he advanced nothing but what was ſupported by ſolid Reaſonings. His Reputation ſoon ſpread on all Sides: And in a very little Time, upwards of a thouſand Scholars, made a vaſt Progreſs under ſo able a Maſter.

While he was Literary Mandarin in the City *Hû chew*, he erected two Schools. In the one, none were admitted but thoſe who had a very eminent Genius, and had, for a long Time before, applyed to the Study of the Doctrine of the Ancients, and to comprehend all that was moſt Sublime in them. They who had diſtinguiſhed themſelves by their Prudence, were admitted into the other, where they were taught Arithmetic, the Exerciſes of their Arms, the Rules of Government, *&c.* This great Number of Diſciples, diſperſed themſelves all over the Empire. And as they were diſtinguiſhed from the Vulgar by their Wiſdom, their Modeſty, and Integrity, it was enough to ſee them, for one to know that they were Diſciples of the Mandarin *Hû ywen*.

PARAGRAPH II. *Examples upon the five Duties.*

THE young *Sye pau* minding nothing, but to render himſelf expert, and to acquire Virtue: His Father, who had married a ſecond Time, took ſuch an Averſion to him, that he drove him from his Houſe. The young Man, who could not endure to part with his Father, wept Night and Day, and ſtill hung about the Houſe. The Father proceeded to Threatnings, and from Threatnings to Blows: The Son was then obliged to retire: But built a little Hut near his Father's Houſe; where he went every Morning to rub and cleanſe the Halls, as he had done before. This put the Father into a ſtill greater Paſſion; he cauſed the Hut to be demoliſhed, and baniſhed his Son abſolutely from his Preſence. *Sye pau* never gave over for all this: He ſought out a Lodging in the Neighbourhood, and went every Morning and Evening to preſent himſelf before his Father to offer him his Service. A year paſt thus, and yet the ſevere Manner in which he was treated, could not diminiſh his Tenderneſs and Piety. At laſt, his Father began to make Reflections upon the Injuſtice of his Hatred; and after having compared the Harſhneſs of his own Conduct, with the tender Love which his Son bore him, he yielded to the Sentiments of Nature, and recalled his Son about his own Perſon. Sometime after, *Sye pau* loſt his Parents: After having performed a Mourning of three Years, his younger Brothers propoſed to divide the Effects, to which he conſented: But what was his Conduct afterward? Behold, ſaid he, a Number of Domeſtics in a decrepid Age, and incapable to ſerve any longer: I have known them for a long Time, and they are formed according to my Humour: As for you, ye will have ſome Trouble in managing them: So, they may live with me. Behold ſome Houſes half ruined, and Lands that are barren: I have helped to cultivate them from my tendereſt Youth, and I will reſerve them for my ſelf. There is nothing now to divide but the Moveables: I will take theſe half broken Veſſels, and that old Furniture which is falling into Pieces; I have always made uſe of them, and they ſhall be my Portion. Thus, tho' he was the elder Brother of the Family, he took for his Share all the Refuſe of his Father's Houſhold: And his Brothers, having ſoon ſquandered all their Fortunes, he divided with them what remained of his.

Continuation of the Maxims of Civility.

When yu, who made himſelf ſo famous throughout the Empire, relates, that it was to the wiſe Councels of his Mother, he owed all the Luſtre of his Family. One Day, ſays he, ſhe took me apart and ſpoke to me thus: "Having gone to viſit a prime Miniſter, who was one of my Relations; after all the Compliments were paſt, You have a Son, ſaid he to me, if ever he comes to any Dignity, and if you hear that he is poor, and ſcarce has whereupon to live; you may thence draw a good Omen for all the future Part of his Life. If, on the contrary, it is told you, that he is vaſtly rich; that his Stable is filled with the fineſt Horſes, and that his Cloaths are fine: Look upon this Luxury and theſe Riches, as a certain Preſage of his approaching Ruin. I have always, continued ſhe, remembered this Reflection, in which there is ſo much good Senſe. From whence can it proceed that Perſons, who are raiſed to dignities, can every Year ſend ſuch large Sums and rich Preſents to their Relations? If it proceeds from their Frugality, and from abridging their Expences, I ſhall be far from blaming them: But if it is the Fruit of their Extortions, what Difference is there betwixt theſe *Mandarins* and common Robbers? And if they have Dexterity enough to ſcreen them from the ſeverity of the Laws, how can they endure themſelves, and not bluſh with Confuſion?"

When the Dynaſty of the *Han* reigned; a young Girl, whoſe Name was *Shin*, at ſixteen Years of Age married a Man, who, ſoon after his Marriage, was obliged to go to the War. When he was juſt departing, I know not, ſaid he to his Wife, if ever I ſhall return from this Expedition: I leave a very aged Mother, and I have no Brethren who can take Care of her: Can I rely upon you, that if I die, you will charge yourſelf with this Duty? The young Lady agreed to this with all her Heart, and her Huſband went to the Campaign without any Uneaſineſs. A little time after, News came of his Death, and the young Widow performed her Promiſe, by taking a particular Care of her Mother in Law: She ſpun, and wrought at Stuffs every Day, that ſhe might earn whereupon to ſubſiſt her. When her three Years of Mourning were expired, her Relations deſigned to give her another Huſband: But ſhe abſolutely rejected that Propoſal; and informing them of the Promiſe ſhe had made to her Huſband, ſhe told them that ſhe would rather embrace Death than a ſecond Marriage. So reſolute an Anſwer ſtopped the Mouths of her Relations: And being thus become Miſtreſs of her own Fortune, ſhe lived eight and twenty Years with her Mother in Law, and gave her all the Aſſiſtance ſhe could have expected from the beſt of Sons: The Mother in Law dying when ſhe was upwards of eighty Years of Age, the Daughter ſold all her Houſes, Lands, and Poſſeſſions, that ſhe might give her a magnificent Funeral, and purchaſe for her an honourable Burying-Place. This generous Action, had ſuch an Impreſſion upon the Governor of the Cities of *Whay ngan* and *Yang chew*, that he gave an Account of it to the Emperor in a Memorial which he preſented upon that Head: And his Majeſty to reward the Piety of the generous Lady, cauſed 4240 Ounces of Silver to be given her, and exempted her from all Taxes during the reſt of her Life.

Generous Behaviour of a Daughter to her Mother in Law.

Under the Reign of the Dynaſty of the *Tang*, the Siſter of the firſt Miniſter of the Empire, whoſe Name was *Ky cye*, was dangerouſly ſick: While her Brother was warming a Drink for her, his Beard took Fire: His Siſter, touch'd with this Accident, Ha! Brother, ſaid ſhe, have we not a great Number of Servants? why will you put yourſelf to that Trouble? I know that, anſwer'd he, but both you and I are old, and perhaps I ſhall never have Occaſion again to perform to you theſe little Pieces of Service.

Example of fraternal Affection.

Pau

Pau hyau ſo being Governor of the City *King ſau*, which is now called *Syen ngan*, a Man of the loweſt Rank, came to him. I formerly had, ſaid he to the Governor, a Friend who ſent me a hundred Ounces of Silver: He is now dead, and I want to pay back that Sum to his Son, but he abſolutely refuſes to receive it: I beg you would cauſe him to repair hither, and order him to take what is his Due: In the mean time, the Debtor depoſited the Money in the Hands of the Governor. The ſuppoſed Creditor appeared by the Orders of the Governor, and proteſted that his Father never had ſent a hundred Ounces of Silver to any one. The *Mandarin*, not being able to clear up the Truth, inclined ſometimes to give the Money to the one, ſometimes to the other, but neither of them would receive it; both refuſing it, as not being their Right. Upon which, the Doctor *Liew yang* cried out, Who will now ſay, that there are no longer any Men of Probity? Or who will now pretend that it is impoſſible to imitate the Emperors *Yau* and *Shun*? If any one advances ſuch a Paradox, I will go no farther than this Inſtance to confute him.

Sû quang, who had been Preceptor to the apparent Heir of the Crown, preſented a Petition to the Emperor *Swen ti*, in which, having laid before him, that he was in a very advanced Age, he begg'd Leave to retire to his Houſe: The Emperor granted his Requeſt, and preſented him with a large Sum of Money: The Prince his Pupil, made him a conſiderable Preſent likewiſe; and the good old Man returning to his Country, ordered, that his Table ſhould be always well ſerved, that he might entertain his Neighbours and ancient Friends, aſking from Time to Time of his Steward, how much Money he had yet left; and ordering him to purchaſe every Thing that was beſt in its Kind.

This Expence alarmed his Children, who went to their Father's Friends, that they might engage them to make Repreſentations to him upon that Head. We hoped, ſaid they to the Friends, that when our Father had arrived at Honours and Riches, he would have endeavoured to eſtabliſh his Family upon a ſolid Foundation, and to have left us a large Eſtate. Yet you ſee what expence he is at in Entertainments and Feaſts; Would he not employ his Money much better in purchaſing Lands and Houſes? The Friends promiſed to talk with the old Man; and having found a favourable Opportunity, let fall ſome Inſinuations to him, with regard to the Reaſons of his Children's Complaint.

I am ſurprized at my Children, anſwered he: I believe they think that I am a Dollard, or that I have forgot what I owe to my Poſterity. Let them know, that I will leave them in Lands and Houſes, what will be more than ſufficient for their Mantainance, if they know how to manage it? But do not let them flatter themſelves, that by increaſing their Fortune, I will contribute to feed their Indolence. I have always heard it ſaid, that to beſtow Riches on a wiſe Man, is the means of enervating and weakening his Virtue: and that to beſtow them upon a Fool, is the way to encreaſe his Vices. In one Word, the Money which I expend, was beſtowed upon me by the Emperor, for the Comfort and Recreation of my old Age; Is it not therefore juſt, that I ſhould uſe it according to his Intention; and that I ſhould divert myſelf with my Relations and Friends, that I may the more gayly ſpend the ſhort Remainder of my Life?

Remarkable love of Chaſtity in two young Women.

Tang few had two Daughters, the one nineteen, and the other ſixteen Years of Age; both of them poſſeſſed of great Beauty, but of greater Virtue; tho' neither of them had any other, than a common Country Education. A Troop of Robbers, who at that time infeſted the Empire, broke all of a ſudden into the Village where the two Girls lived: Upon which, they concealed themſelves in the Cavities of the Mountains, that they might eſcape their Inſults and Cruelties. They were ſoon diſcovered by the Robbers, who were dragging them along as Victims appointed to ſatisfy their brutal Paſſions. Having walked with them for ſome time, they came to the Brink of a Precipice. It is much better, ſaid the elder Siſter to the younger, to loſe our Life than our Honour; and immediately jumping down the Precipice ſhe expired upon the Spot. The younger Siſter, almoſt at the ſame inſtant, followed her, but did not die by the Fall; having only both her Legs broken. The Robbers frightned by this Sight, held on their Way, without enquiring any farther. The Governor of the next City informed the Emperor of what had happened, and his Majeſty, to eterniſe the Memory of ſo noble an Action, beſtowed a magnificent Encomium upon the Virtue of the two young Women, and exempted their Family, and the Village in which they lived, from all Taxes, for ever.

Leau yung loſt his Parents when he was a Child: But he had three Brothers, with whom he was very intimate; they all lived together in the ſame Houſe, and their Fortune was common to them all. It happened, that all the four Brothers married; and their Wives ſoon broke the Harmony: They could not bear with one another, and they were every Moment diſputing and quarrelling; at laſt, they demanded a Diviſion of the Fortune, and a Separation of the Families.

An Inſtance of Affection in Brethren.

Leau yung was ſenſibly afflicted at this Demand: And the better to prove how much his Heart was touched: He aſſembled his Brethren, and their Wives in his Apartment: He then ſhut the Door, and taking a Staff, he ſtruck himſelf ſeverely upon the Head: Ah! Unhappy *Leau yung*, cried he, what does it now avail thee to have watched continually over your Actions, to have applyed thy ſelf to the ſtudy of Virtue, and to have meditated inceſſantly upon the Doctrine of the ancient Sages? You flattered yourſelf, that you might one Day by your Example, reform the Manners of the Empire, and yet you are not able to eſtabliſh Peace in your own Family.

The

This Sight made a lively Impreſſion upon his Brethren and their Wives: They threw themſelves at his Feet, and diſſolving into Tears, promiſed to reform their Conduct. In effect, there was no more Noiſe heard: A good Underſtanding was re-eſtabliſhed in the Family, and a cordial Union amongſt them all ſucceeded.

PARAGRAPH III. *Examples of the* Care *with which we ought to* watch *over* Ourſelves

THE Mandarin *Ti-â-lun* was one Day aſked, If, ſince he had firſt endeavoured to attain to Virtue, he had ever ſucceeded ſo far, as to diveſt himſelf of Affections for particular Perſons? I perceive, anſwered he, that I have not, and my Reaſons for thinking ſo are as follow: Sometime ago, a Perſon offered me a Horſe that was ſo ſwift and ſo ſprightly, that he would travel a thouſand Furlongs in a Day: Tho' I refuſed this Preſent from one, who perhaps had ſome ſelfiſh Views in offering it, yet, when ever any body was propoſed for filling up a vacant Poſt, that Perſon's Name came always in my Mind. Likewiſe, when my Son has any ſlight Indiſpoſition, tho' I know that his Life is no way endangered, yet I cannot help paſſing whole Nights without Sleep, in an unaccountable Uneaſineſs; which inſtructs me, that my Heart is not yet free of all Affections that are not perfectly regular.

Inſtance of Patience in a Mandarin,

The Mandarin *Lyeu quon* was ſo much Maſter of himſelf, that the moſt extraordinary, and the moſt unforſeen Events, never affected the Peace and Tranquillity of his Soul. His Wife, one Time, undertook to put him in a Paſſion, and gave her Maid Orders for that effect, which was punctually executed as follows. One Day, when he was preparing to go to Court, and had dreſs'd himſelf in his moſt magnificent Habits, the ſame Maid threw down a Kettle which entirely ſpoilt his Mandarin's Robes, and hindered him from appearing before the King that Day. The Mandarin, without altering his Countenance, was ſatisfied with ſaying to the Girl, in his ordinary calm Manner, *Have you ſcalded your Hand, Child?* and then he retired to his Apartment.

and of Uncorruptedneſs.

The Mandarin *Yang ſhin*, made ſuch Encomiums upon one of the Literati, whoſe Name was *Vang myé*, that the Emperor intruſted him with the Government of the City of *Shang*. One Day, as *Yang ſhin* was paſſing by that City, the ſame Governor immediately came to pay him his Compliments; and offered him at the ſame Time a hundred and ſixty Ounces of Silver. *Yang ſhin* giving him a ſevere Look, When I formerly knew you, ſaid he, I took you for a wiſe Man, and, accordingly I recommended you to the Emperor: How happens it that you don't know me? Let me perſuade you, anſwers the Governor, to accept of this ſmall Mark of my Acknowledgment: It is now dark, and no body can know any thing of the Matter. How! replies the Mandarin, no body know any thing of the Matter! Does not *Tyen* know it? Do not heavenly Intelligences know it? Do not I know it? Do not you yourſelf know it? How then can you ſay that no body knows any thing of the Matter? Theſe Words covered the Governor with Shame, and he retired in Confuſion.

Particulars of the Hiſtory of *Chung in*.

Chung in, was three Times General of the Troops of the Empire. In this high Station, he never valued himſelf upon having fine Horſes, and being bedaubed with Perfumes. All his leiſure Moments, were employed in Reading: He laid no Streſs on the vain Preſages that are ſometimes ſpread abroad, and was very cautious how he informed the Emperor of them. He deteſted all Sectaries, eſpecially thoſe of *Fo* and *Tau*. When his Soldiers fell into any Fault, he was rigid: When he was relieving the Poor and the Orphans, liberal. His Granaries were always full of Rice, in order to ſupply the Wants of the People in a time of Famine: He carefully kept up public Inns; and was magnificent in his Entertainments. In ſhort, when he underſtood that there were, in the Place where he was at the Time, any Girls of an honourable Family, but poor, and without Relations, he took it upon himſelf to provide for them: He then found out Huſbands for them of an equal Quality with themſelves, and furniſhed them handſomly with Marriage Cloaths.

In the Viſits which the Doctor *Lyew* paid to his Friends, he ſometimes ſpent more than an Hour in diſcourſing with them, without in the leaſt bowing his Body, and all this while keeping his Breaſt and Shoulders immoveable, nor was he ſeen to move either his Hands or his Feet: And ſuch was his Modeſty, that he appeared to be a ſpeaking Statue.

Li ven tſing (A) caus'd a Houſe to be built for himſelf near the Gate of the imperial Palace: One of his Friends told him, that the Veſtible was not large enough, and that a Man on Horſeback could ſcarcely turn himſelf in it: This Houſe, anſwered he with a ſmile, will one Day belong to my Children, and the Veſtible is large enough for the Ceremonies that will be performed at my Funeral.

(A) Orig. *Li uen tcing*.

THE

IMPERIAL COLLECTION,

CONTAINING

The Edicts, Declarations, Ordinances, *and* Inſtructions *of the Emperors of the different* Dynaſties.

The Remonſtrances *and* Diſcourſes *of their moſt able* Miniſters *upon good or bad* Government, *&c.*

Together with ſeveral other Pieces, collected by the Emperor Kang hi.

To which are ſubjoined, Short Reflections *written with the* Red-Pencil; *that is to ſay, by his own* Hand.

ADVERTISEMENT.

THE admirable Polity, and fine Order obſerved in the *Chineſe* Empire, are owing to the Maxims contained in thoſe ancient and valuable Books, of which I have given the Reader a Summary.

If it is demanded, whether this State, in ſo long a Tract of Time, under ſo many different Monarchs, and amidſt ſuch a Variety of Revolutions, is not impaired in its Vigour, and degenerated from the Wiſdom and Strictneſs of theſe Inſtitutions? The beſt Anſwer to this will be gathered from the *Chineſe* themſelves, by peruſing the Hiſtory of their different *Dynaſties*, in the Collection made by the Orders, and under the Inſpection of the late Emperor *Kang hi*, of which I give a faithful Tranſlation done by *P. Hervieu*, an ancient Miſſionary in that Empire.

This Collection contains, 1. The Edicts, Ordinances, Declarations, and Inſtructions, of ſeveral Emperors, ſent to Kings, or Tributary Princes; either upon the Subject of good or bad Government, or the Care they ought to take in their Choice of Miniſters; or to recommend to the People the filial Duties, and an Application to Agriculture; and to Magiſtrates, Diſintereſtedneſs, and the Love of the People; or to ſtop the Progreſs of Luxury, and other Abuſes in their Government. 2. The Diſcourſes of the moſt able Miniſters, ſometimes upon the public Calamities, and the means of relieving the People; ſometimes upon the Arts and Difficulties of Governing, upon the Management of War, the Advancement of Learning, and the Qualifications of a Miniſter: Or elſe, againſt the Corruptions introduced into the ancient Doctrine by different Sects, and eſpecially that of the Idol *Fo*, upon the Falſeneſs of Auguries, and againſt thoſe who propagate them, *&c.* At the End of almoſt every one of theſe, you meet with ſhort Reflections made by the late Emperor *Kang hi*, and written *with the red Pencil*, that is, *with his own Hand.*

I ſhall add to theſe, Extracts from a Collection drawn up under the Dynaſty of the *Ming*, which immediately preceded the preſent one; treating of the Duties of Sovereigns, Miniſters of State, and Generals of Armies, and the Choice to be made of them; of Politics, of Hereditary Princes, of Remonſtrances made to the Emperors by their Miniſters; of good Government; of the Daughters of Emperors; of ſuch as abuſe their Princes Favour; with Diſcourſes by the moſt able Miniſters, upon different Heads relating to the State.

I ſhall ſubjoin another Extract from a *Chineſe* Book, intitled, *The illuſtrious Women*, by which it may be ſeen, that under all the different Reigns, the Ladies of this Empire have formed their own Conduct, and regulated that of their Families, upon theſe very Maxims.

This kind of Tradition inconteſtably proves, that the fundamental Principles of the *Chineſe* Conſtitution have been always obſerved; and hence we may conclude, that it is by no means ſurprizing, if ſo large an Empire has ſubſiſted ſo long, and ſtill continues in its full Luſtre.

Edicts, Declarations, Ordinances, *and* Inſtructions *of the Emperors*, &c.

Some Time after Tſin ſhi whang, *King of* Tſin, *was made Emperor, there was a Deſign to remove all who were not Natives of* Tſin *from their Employments.* Li tſe, *who was a Native of the Kingdom of* Tſû, *and who had been very inſtrumental in promoting* Tſin ſhi whang *to the Imperial Throne, made the following Remonſtrance to the Emperor in favour of Strangers.*

GREAT Prince! As there is a Report that an Order is entered the ſupreme Tribunals, *by which* all Strangers are removed from their Poſts: Permit me to make *a moſt humble* Remonſtrance upon this Head. One of your Anceſtors followed a different Conduct. Zealous to ſearch for Merit where ever it was; he had no regard to the Diſtinctions of Climate. That Part of the Weſt, called (*) *Yong*, furniſhed him with (†) *Yeu yu*; he had *Pe li hi* from

(*) The Name of a Country.

(†) A Man's Name.

from *Wan* in the East, and finding the means of drawing to his Court, *Tsû shû*, *Pi hû* and *Kong sun chi*, all Foreigners, he gave them Employments; and their Services were of such use to him, that having subdued twenty petty States, he finished his glorious Reign by the Conquest of *Si yong*.

Hyau kong, during his Reign, saw a prodigious Change in the Kingdom of *Tsin*. The Manners of his People were reformed, his Kingdom grew more populous, Himself more powerful, and his Subjects more happy and contented. The Princes his Neighbours loved and respected him; and the Troops of *Tsû* and *Whey*, who durst attack him, were defeated, while he enlarged the Bounds of his Kingdom above a hundred Leagues. To whom did this Prince owe his Successes? Was it not to the Councils of *Shang yang* his first Minister? And was not this Minister a Stranger?

Whey vang with equal success, made use of the Abilities of *Chang i*, a Stranger too, to annex to his Crown those Conquests which you well know, and of which your Majesty at this Day reaps the Advantages.

Could *Chau vang*, if unaided by the Councils of *Tan hi*, have destroyed *Yang hew*, expelled *Hû yang*, confirmed his Family in Possession of the Throne, rooted up Faction, and reduced the Princes his Neighbours to depend upon him for the common Supports of Life? In short, could he have raised *Tsin* to the Reputation of an Empire, in all Respects excepting the Name? It was the Councils of Strangers, that influenced all the Actions of these four Princes of your August House.

Permit me now to ask your Majesty, What Harm has your State ever suffered from the Strangers you have employed? On the contrary, Is it not certain, that had the Princes I mention excluded Strangers from their Councils, as your Majesty is now advised to do; their State would never have been so powerful; nor had the Name of *Tsin* been so celebrated. Besides, when I consider the several Things in Use about your Majesty's Person, I see Mount *Quen* furnish you with precious Stones, *Swi* and *Ho* with Jewels, and *Lung* with Diamonds. The Arms you wear, the Horse you ride, even your Ensigns and your Drums, are either composed of foreign Materials, or embellished with foreign Ornaments. Why then do you make use of them?

If not to be a Native of *Tsin*, is sufficient to shut a Man out of all Employments, however great his Merit and Fidelity may be, to act consistent with this Maxim, you ought to throw out of your Palace, your Diamonds, your Moveables of Ivory, and your other Jewels. You would then banish from your Court, the Beauties of *Chin* and *Wey*. If it is an established Rule, that nothing foreign ought to find a Place in the Court; why do they present you every Day with those Ornaments of Pearls and the like, which adorn the Heads of your Queens? Why don't the Gentlemen, who are so violent Enemies to whatever is foreign, begin their Reformation, by banishing from your Court its greatest Ornaments, and oblige your Majesty to send back to *Chau*, even the Queen your Consort. In short, the *Chinese* Music consists only in two or three Instruments, one of Earthen-Ware, and one of Bone, which, both together, make but a very sorry Harmony; and would it be reasonable to desire your Majesty, to prefer their doleful Sounds to the sprightly Music of *Chin* and *Wey*? No, sure! Since then, Sir, in Affairs of Pleasure, you are presented with, and freely use the best of every Kind, let it come from what Country it will; must you be debarred of that Liberty in your Choice of Men? Must you reject without Enquiry, and without Distinction, every Man who was not born in this Country? Such a Conduct would shew that you prefer your Diversions to the Happiness of your Subjects.

It is not by these Means, that *Tsin* sees her self Mistress of so many other Countries: The large Rivers and Seas receive, without Distinction, all the Brooks that fall into them. Hence it is, that their Deepness is unfathomable: A Prince who is seriously resolved to accomplish himself in good Qualities and Virtues, ought to act thus. Such formerly were our (*) five *Ti*, and our three *Vang*. They regarded only a Man's Wisdom and Virtue, without enquiring into his Country. And it was by this, and the Assistance of (†) *Quey shin*, that they at last had no Enemy to struggle with. At present, to dismiss by a Decree, so considerable a Number of your Officers distinguished by their Merits, of which your Neighbours will make their Advantage, and to exclude for ever from all Employments, every one, who is not a Native of (‡) *Tsin*, is, as the Proverb says, *to furnish Arms to a Robber*, is to give Advantages to your Enemies, in Prejudice of your own Subjects; to weaken yourself at Home, and to raise up Enemies against your self abroad; to imagine, that the Sentence which is entered, is either necessary or useful, is, in my Opinion, to impose upon your own Understanding.

The Emperor Kang hi's *Remark.*] In former Times, whoever had Wisdom and Abilities was esteemed. Princes courted these Sort of Men with Presents and Employments, if they would accept of them, into their Service; so far were they from rejecting or banishing them, only because they were Foreigners. To make the best use of good Qualities wherever they are found, is a wise Maxim. *Li tsë*, Author of this Piece, was at the Bottom a bad Man: But there is no Reason for that, to despise the Good he advises.

On Occasion of an Eclipse *in the Days of the* Han, *the Emperor* Ven ti *ordered the following* Declaration *to be Published.*

I Have heard it said, that (||) *Tyen* always gives to the People he creates, Princes to nourish and govern them. If these Princes are worthless Men, and bad Governors, *Tyen*, to bring them to their Duty, either punishes or threatens them with Calamities.

(*) *Ti*, Emperor, Lord, Master, Sovereign. *Vang* King. These three *Vang*, as they are commonly stil'd, have been in the Number of their Emperors. As for the five *Ti*, it is not agreed who the Persons are, to whom this expression relates.

(†) The *Quey shin*. Nothing in the Text marks a Plurality.

(‡) *Eng* is said to have advised *Tsin shi whang*, to cause the Books of *China* to be Burned.

(||) Heaven, or the Lord of Heaven.

In

In this 11*th* Moon, (*) there has been an Eclipſe of the Sun; what a Warning is this for me? On the one Hand, I reflect that upon my weak Perſon is devolved the Care of ſupporting my Family; of keeping the People, the Officers, the Princes, and the Kings that are under me in their Duty; and in ſhort, of making my Empire happy. On the other Hand, when I conſider, that, tho' charged with ſuch a Burthen, I have but two or three Perſons, at moſt, who help me to ſupport it; I am ſenſible of my own Inſufficiency: Above, the Stars loſe their Light; below, my Subjects are preſſed with Want; in all theſe I read my own Defect of Virtue.

Aſſoon as this Declaration is publiſhed, let it be the Buſineſs of my People with the utmoſt Attention, to examine into my Conduct, and inform me of my Faults; and let this laſt Employment be entruſted with Perſons of Underſtanding, of Integrity, and Reſolution, ſought out for that Purpoſe, and who ſhall be preſented to me. For my Part, I recommend to all in Offices under me, to apply themſelves, more than ever, to a conſciencious Diſcharge of their Duty, eſpecially by retrenching all unneceſſary Expences to the People. I will ſet them an Example, by recalling from my Frontiers all my Forces, except ſuch as are abſolutely neceſſary for their Defence.

The Emperor Kang hi's *Remark.*] In the (†) *Shi king* we read, *All inviſible as he is, he ſtill is at Hand,* ſo that there is no time in which it is permitted us to relax in our Duty to *Shang ti*; but when an Eclipſe of the Sun happens, which is as it were a Warning from (‡) *Tyen*, we ought then to redouble our Diligence and Cares to appeaſe him.

One of the Gloſſes ſpeaks thus;] This is the firſt time that any of our Emperors, on occaſion of public Calamities, or extraordinary *Phenomena* have deſired to be told of their Faults. But ſince the Days of *Ven ti*, there are many other Inſtances.

Another Declaration *of the ſame Emperor* Ven ti *repealing a Law againſt Criticiſing the Form of* Government.

IN the Days of our ancient Emperors, there was expoſed on the one Side of the Court a Sheet, upon which any one might write, and propoſe any Amendments for the good of the State; and on the other Side of the ſame Court, there was a Board fixed, upon which might be marked what ever was conceived to be blameable in the Adminiſtration.

This was in order to facilitate Remonſtrances, and procure good Advice to the Prince. At preſent, I find among our Laws, one which makes it criminal to ſpeak ill of the Government: This Law is the Means not only of depriving us of the Advantages we might receive from the Correſpondence of wiſe Men, who are at a Diſtance from us; but even of ſtopping the Mouths of the Officers about our own Court. How ſhall a Prince ever after this, be made ſenſible of his Faults. This Law is ſubject to another Inconveniency; which is this: Under pretence that the People have already made public and ſolemn Proteſtations of their Fidelity, Submiſſion, and Reſpect, to the Prince, if any one amongſt them ſeems in the leaſt to depart from theſe Proteſtations, they are liable to be proſecuted as Rebels: It puts it in the Power of Magiſtrates arbitrarily, to conſtrue the moſt indifferent Diſcourſes into Sedition againſt the Government. Thus, ſimple ignorant People may be accuſed of Treaſon without any Thoughts of committing it, and convicted of a Capital Crime. No! I can never ſuffer the Continuance of ſuch a Law, ſo let it be abrogated.

The Emperor Kang hi's *Remark.*] *Tſin ſhi whang* made a great many Laws, ſuch as this; *Kau tſu*, Founder of the Dynaſty of the *Han*, had abrogated a great Number of the ſame. The Law ſpoken of here, was only abrogated under (*) *Ven ti*, which was too late.

Another Declaration *of the ſame Emperor* Ven ti, *importing an Order to deliberate upon the Repeal of another Law, by which, the Relations of a Criminal were involved in his Puniſhment.*

LAWS being the Rules of Government, ought, if poſſible, to be faultleſs. Their Ends are, not only to puniſh Vice, but to protect Innocence. Yet I find among our Laws one ſtill in force, by which, when a Man is criminal, his Father, his Mother, his Wife, and Children, are involved in his Puniſhment, and the leaſt Puniſhment they have to dread, is Slavery. This Law is by no means to my Liking. It is a common and a true Saying, that Laws when perfectly juſt, are the ſureſt Means of keeping the People in their Duty. When Puniſhment falls only upon the guilty Head, all the World approves of the Judge. The firſt Duty of a Magiſtrate is to guide the People, like a good Shepherd, and to prevent their going aſtray. If our Magiſtrates have not ſucceeded in this, and have ſtill Laws to judge by, not entirely conſiſtent with the ſtricteſt Equity, theſe Laws, tho' originally deſigned for the Good of the People, turn to their Prejudice, and favour of Cruelty. Such ſeems to me the Law I have mentioned; of which I cannot ſee the good Tendency. Let it be maturely delibcrated, whether it is not neceſſary to repeal it.

The Emperors Kang hi's *Remark.*] Theſe wiſe Princes, the ancient Emperors, often deſcended from the Majeſty of their Throne, to bewail and to weep over the Guilty. How unreaſonable was

(*) It may be likewiſe tranſlated *there was*. This Text, does not determine the Time.

(†) *Shi* ſignifies Verſes, Odes. *King* ſignifies Rule. This is one of the antient Books, which in the *Chineſe* opinion are the great Rule. *Shang* ſignifies Supreme, *Ti* Emperor Maſter, Lord.

(‡) This Expreſſion is not tranſlated, the Reader is left at liberty to ſettle the meaning of it, by conſidering the Connection of the Paſſages.

(*) There was only a ſhort Reign betwixt them.

was it to include, in the Puniſhment of a Malefactor, his Father, his Mother, his Wife, and Children. *Ven ti* wanted to have this Law aboliſhed; whence we may conclude that he was a good Prince.

Another Declaration *of the ſame Emperor, importing, a* Remiſſion *of the half of his Revenue in Grain, for the Encouragement of* Agriculture.

THEY who have the Government of People in their Hands, ought to inſpire them with all poſſible Concern for what ever is neceſſary to the Good of the State: Such, without Doubt, is Agriculture.

For this Reaſon, I have been inculcating this important Point, theſe ten Years. Yet I cannot obſerve that they have enough laboured the new Grounds, or that there is greater Abundance of Grain. On the contrary, with Grief, I ſee Famine painted upon the Faces of the poorer People. Surely, either the ſubordinate Officers and Magiſtrates have not had a juſt Regard to my Ordinances on this Head, or, they are improper to fill the Rank they poſſeſs. Alas! If the Magiſtrates, who are immediate Witneſſes of the People's Miſery, are regardleſs of it, what effectual Remedy can I apply for their Relief? This muſt be thought of. In the mean Time, I remit Half of my Revenue in Grain for the current Year.

The Emperor Kang hi's *Remark.*] Nothing is more juſt in itſelf than this Declaration; and it is admirably well expreſſed: Even to this Day, it is affecting, and what muſt it have been when it was firſt publiſhed?

There are in the ſame Book, a great many other Declarations of the Emperor *Ven ti*, of the ſame Nature with this laſt, which proves him (ſays *Kang hi*) to have been a Prince of vaſt OEconomy.

Another Declaration *of the Emperor* Ven ti, *importing, an Order to deliberate upon changing* Mutilations *into other Puniſhments.*

I HAVE heard it ſaid, that in the Times of (*) *Shun*, the Execution of an Effigies, was ſufficient to keep the People within their Duty. Happy Government! At this Time, for Crimes not Capital, we have three Sorts of (†) Mutilations very real and very ſevere. And yet there are every Day terrible Crimes committed. To what is this owing? Is it to my being deſtitute of the Virtues and Qualifications required to inſtruct my People aright? Yes, ſure it is! The Faults my Subjects commit, and the Neceſſity there is of puniſhing them accordingly, are to me the greateſt Subjects of Confuſion. The *Shi king*, animating a Prince to the right Government of his Subjects, ſays, *that he ought to be to them as a Father and a Mother*; yet, if any of my Subjects commits a Fault, even thro' Ignorance, he is immediately puniſhed; and the Puniſhment is ſuch, as diſables him ever to repair it by a better Conduct. This pierces my Heart. What a Torture muſt it be to the poor Sufferers, when they commit a Fault, if they are ſo mulitated as to be, for ever after, incurable? But how ſevere does ſuch a Law ſhew the Prince to be? Is this being a Father and a Mother to his People? Then let the Abrogation of this Law, come immediately under Deliberation: I ordain, that theſe Mutilations be changed into other Puniſhments; And it is likewiſe my Pleaſure, that thoſe who have been chaſtiſed more or leſs, according to the Nature of their Faults, be, after a certain Time, readmitted to the ſame Privileges with the reſt of my Subjects.

The Emperor Kang hi's *Remark.*] It may be ſaid, that the abrogating theſe Laws, will give greater Encouragement to Offenders, to act unpuniſh'd; and by this means increaſe their Numbers; but at the ſame Time, it ſhould be conſidered that thoſe Mutilations, and the Diſgraces that attend them, deprive the Sufferers of almoſt all the Means of repairing their paſt Conduct. (§) To change theſe Puniſhments for others, ſuch as whipping with Rods, will ſave a great many poor Wretches.

Another Declaration *of the ſame Emperor* Ven ti, *on account of the Prayers and Supplications offer'd in his behalf by many Officers who were negligent of their Duty.*

I AM now arrived at the 14*th* Year of my Reign; the longer it continues, the more I am ſenſible of, and confounded at, my own Want of Abilities; tho' I have not hitherto failed to diſcharge, every Year, the preſcribed Ceremonies both to *Shang ti* and my Anceſtors, I am ſenſible, that in theſe Ceremonies, none of our antient and wiſe Kings had any Eye to their private Intereſt, or petitioned for what is term'd *Happineſs*. So far were they from this, that they ſet all Conſiderations either of Blood or Intereſt aſide, in order to raiſe an able worthy Man, tho' no ways related to them; and preferred the wiſe Advice of another to their own natural Inclinations. Nothing is more beautiful and wiſe, than ſo diſintereſted a Conduct in great Princes!

At preſent, I underſtand, that many Officers outdo one another, in their Prayers for good Fortune; the good Fortune of what? not of my People, but of my Perſon: This is what I cannot reliſh. If I approved that Officers, indolent in their Duty, and unattentive to the Well-

(*) An Emperor famous for Wiſdom.

(†) *Viz.* Branding upon the Face with a hot Iron, cutting the Noſe, cutting off one of the Feet.

(§) There is no ſuch Thing now as cutting off the Noſe, or Feet, for a Crime Sometimes, for certain Thefts, they apply a hot Iron to one of the Cheeks. But they have a ready Method of effacing the Marks.

fare of my People, ſhould be entirely employed in the perſonal good Fortune of a Prince, who has ſo little Virtue as I have, it would be a conſiderable Addition to my Failings. I therefore *ordain*, that my Officers, inſtead of theſe pompous Petitions for me, ſhould give all poſſible Application to a conſcientious Diſcharge of their Duties.

The Emperor Kang hi's *Remark.*] It is the Virtue of an Offering, not the Contents, that renders it agreeable. When, in good Earneſt, we ſeek for Virtue, the Gifts of (*) *Tyen* come of Courſe. How ridiculous was it for the Officers of the Empire to imagine, that, by only repeating ſome Forms of Prayer, they could procure Happineſs to their Prince? *Ven ti* was certainly in the right to condemn ſuch an Abuſe.

Tſing te yew, one of the famous Literati under the Dynaſty of the *Song*, remarks of this Declaration: That if there were any Defects in the State, *Ven ti* attributes them all to himſelf; and with regard to Happineſs, he diſdained all that was not in common with his Subjects. In this, he was a true Imitator, and a worthy Succeſſor, of our ancient Princes.

Another Declaration *of the ſame Emperor* Ven ti, *importing, that Men of approved* Virtue *and* Merit *might be ſought for, and preſented to him.*

THE great *Yû* was at extraordinary Pains, to procure virtuous and able Perſons to aſſiſt him in governing wiſely. The Orders he publiſhed for this Effect, were not only publiſhed within the Bounds of the Empire, but were known a great Way beyond them; and we may ſay, they were unknown only to Countries, inacceſſible to Ships, to Chariots, and to Men. Every one, both far and near, eſteemed it both a Pleaſure and a Duty to communicate to him their Knowledge; by theſe Means, this great Prince was never ſeen to take one wrong Step, and became the Founder of a long and a flouriſhing Dynaſty.

Kau ti, in later Times, has taken the ſame Precautions in founding our Dynaſty. After he had delivered the Empire from its Calamities, his firſt Care was, as much as he could, to furniſh himſelf with Men of Merit. All ſuch he put in Poſts, and recommended nothing ſo ſtrongly to them, as to help him to govern aright. Aided by the powerful Protection of *Tyen*, and the Fortune of his Family, and peaceably poſſeſſing his large Kingdom, he extended the Effects of his Goodneſs even to neighbouring People. (†) From him, you know it, the Empire devolves on me. You know likewiſe (for I have often told you ſo myſelf,) that I have neither Virtue nor Qualifications ſufficient for the Weight of Government.

This engages me to publiſh the preſent Declaration; to enjoyn all who are in Poſts in my Empire, from the Prince, to the ſimple Magiſtrate, to enquire carefully after Perſons of Merit for my Service. Such, for inſtance, as know the World perfectly well; others who have a thorow Underſtanding of all Affairs relating to the State; but above all, ſuch as have Reſolution and Honeſty enough, to inform me freely of what they think amiſs in my Conduct. I require a good Number of all theſe to ſupply my Defects. In the mean Time, ſuch of you as are in the Rank of (§) *Ta fû*, muſt aid me in this, as far as you can. All that is eſſential to be examined, are the following Points. 1. My daily and my perſonal Faults. 2. The Defects of the preſent Adminiſtration. 3. The Injuſtice of Magiſtrates. 4. The Neceſſities of the People. Explain yourſelf upon theſe Heads, in a Memorial drawn up on purpoſe. I will read it, and, in ſo doing, perceive whether your Zeal for my Service extends ſo far as it ought; and I will not think it real, if, from the Beginning to the End of that Memorial, you do not ſpeak with Freedom, and without ſparing even my Perſon. Take Care, *Ta fû*; it is no Trifle ye are about, but an Affair of the greateſt Conſequence; and endeavour worthily to acquit your ſelves of what I give you in Charge.

The Emperor Kang hi's *Remark.*] This is the firſt Declaration an Emperor ever publiſhed, in order to procure able Counſellors. The Shortneſs and Aptneſs of the Stile in this Piece, are in the ancient Taſte.

Another Declaration *of the ſame Emperor* Ven ti, *upon the Peace concluded with* Tan yu *a Tartar Prince, towards the North of* China.

FOR many Years paſt, my Subjects have ſuffered a good deal, and my Neighbours and Allies, yet more. The Irruptions of the *Hyong nû* have been frequent. I am ſenſible they have coſt many Lives on both Sides, and have Reaſon to believe that much of the Miſchief has been concealed from my Knowledge. I cannot ſee my People ſuffer ſo long without being ſenſibly affected, and the more ſo, becauſe I have always looked upon myſelf as the Author of it; for, if I had more Wiſdom and Virtue, theſe Misfortues would have been prevented. In this continual Diſtreſs, I have been Day and Night, meditating on the means to procure a laſting Peace, both at Home and abroad. To this alone, tend the frequent Motions of my Ambaſſadors. I have omitted nothing to make (‖) *Tan yu* ſenſible of my real Intentions, which are equally calculated for the good of his Subjects and mine. *Tan yu* at laſt comprehends them, and acknowledging their Juſtice, deſires to contribute to the common Good of both. We therefore have agreed, mutually to forget what is paſt, and to live in Friendſhip for the Good of the World. In this Year I can ſay, I have acquitted myſelf of the firſt Duty a Prince owes, which is to eſtabliſh Peace in his Family.

(*) Heaven.
(†) He addreſſes his Diſcourſe to the great Officers of his Court.
(§) An important Poſt, in the Empire.
(‖) *Tan yu* was a Relation of *Ven ti*'s.

Declaration

Declaration *of* King ti, *Succeſſor of* Ven ti, *enjoining* Compaſſion *in judicial Proceedings againſt* Criminals.

LAWS and Puniſhments are neceſſary, in order to prevent or ſtop Miſchiefs; but at the ſame Time, it ought to be remembred, that they who are once put to Death, can never be brought again to Life. Now it often happens, that corrupt Judges ſacrifice an innocent Perſon, to, either, their own, or another Man's Paſſion; and thus, barter away the Lives of Men. It even happens, that ſome, tho' diſintereſted in Appearances, yet ſeek at the Bottom, to acquire a Character, at the Expences of another, by giving the ſpecious Names of Vigilance and Juſtice to the vileſt Subterfuges, and the moſt unwarrantable Severities; thus, deſtroying many of their fellow Subjects, and even ſome Officers of Diſtinction. This occaſions to me great Uneaſineſs, Grief, and Compaſſion: But, on the other Hand, as Puniſhments are neceſſary, and Laws muſt ordain them, what I think myſelf obliged to ordain, that theſe Abuſes may be as much prevented as poſſible, is this. When, in the ſtrict Senſe of the Law, a Man is capitally convicted, if there are any Circumſtances by which the Public favours the Criminal, let this be regarded, and a Mitigation of the Sentence take Place.

The Emperor Kang hi's *Remark.*] This Edict is well expreſſed; the Emperor *King ti* was a clear ſighted, and an intelligent Prince, which appears ſtill more by his Tenderneſs and Clemency.

Another Declaration *of the Emperor* King ti, *recommending to the People* Agriculture, *and to Magiſtrates* Vigilance *and* Uprightneſs.

TO what end ſerve ſo many Sculptures, and ſuch a Profuſion of empty Ornaments? They are not only unneceſſary, but miſchievous, by taking up a great Number of Hands, who might be employed in Agriculture. Why too, ſo many Embroideries and Bawbles, which now amuſe our Women, formerly more uſefully employed in the Manufactures of wearable Stuffs and Cloths? By the Men's purſuing other Arts than Agriculture, the Lands are become deſart, and by the Women's leaving for Trifles, our profitable Manufactures, whole Families are deſtitute of Cloathing. It ſeldom happens, but that People, who want Food and Rayment, run into all manner of Evil. I, every Year, cultivate the Earth with my own Hands, and the Empreſs my Conſort, rears Silk-Worms. It is with the Labours of our own Hands, that we furniſh out Part of the Ceremonies paid to our Anceſtors. We think it our Duty to act thus, that thereby, we may give a good Example, and animate our Subjects to Agriculture, and procure Plenty in the Empire. With the ſame View, I refuſe Preſents, I ſuppreſs unneceſſary Offices, and retrench every thing elſe as much as poſſible, that the Taxes may be proportionably diminiſhed. There is Nothing, Nothing! I have ſo much at Heart, as the Improvement of Agriculture. If it once flouriſhed, Plenty would follow of Courſe, and Reſerves might be laid up againſt the Times of Scarcity. Then ſhould we no longer dread thoſe Days, when Famine prompted the Strong to ſpoil the Weak, and Troops of Robbers deprived poor Families of the Neceſſaries of Life. If Agriculture flouriſhed, we ſhould no more behold the Young cut off by miſery, and violent Deaths, in the Bloom of Life; and every one would have enough to make his Life glide gently on to the Brink of old Age. Inſtead of this, we now feel a Year of pinching Want; what occaſions this Calamity? Do I ſuffer myſelf to be impoſed upon by Hypocriſy and Fraud in in the Diſtribution of Offices? Are the Magiſtrates remiſs in adminiſtrating Juſtice? Have the Officers of the Tribunals, under Pretext of collecting my Revenue, oppreſt my Subjects? In fine, are there any, who trampling upon the moſt eſſential Laws, and whoſe Buſineſs it is to ſuppreſs Robbers, yet ſecretly ſhare in their Rapines? We ſtrictly charge all the principal Officers of our Provinces, that they will, more than ever, watch over the Conduct of their inferior Officers, and inform our Miniſters of the Culpable. And for this Effect, we ordain, That this our preſent Declaration be publiſhed throughout all our Dominions, that every one may be inſtructed in our Intentions.

The Emperor Kang hi's *Remark.*] This Declaration comes directly to the Point, and there is not a Word in it but what has this Tendency. What this Prince remarks of inferior Officers, ſhews, he was acquainted with the moſt private Hardſhips of his People.

Declarations *of the Emperor* Ven ti, *recommending to his Subjects, that they would give him Advice in his* Adminiſtration, *that they would inſtruct him in certain Points, and ſpeak to him with* Freedom.

BEING raiſed as I am, by a ſingular (*) good Fortune to the Throne of my Anceſtors, that I may tranſmit it to my Poſterity; and charged with the Government of a great Empire, that I may encreaſe its Splendor, I am no leſs full of Gratitude for the Honours done me, than ſenſible of the Weight of Power. Day and Night ſince my Acceſſion, have I inceſſantly applied myſelf, yet, I have Grounds to fear that many Things have eſcaped my Vigilance; and that I have committed many Faults. For which Reaſon, I have recommended to all the (†) *Chu lyew*, and to all others in the Empire, to find out Perſons capable to inſtruct and aſſiſt me in the great Art of Governing.

(*) This alludes to his being preferred to the Succeſſion by his Father, before his elder Brother.

(†) Tributary Princes.

You

You then (‡) *Ta fû* (a Rank which I ſee you with Pleaſure worthily poſſeſs) you I ſay, who are at the Head of thoſe hitherto preſented to me, read this with Attention. The Point upon which I demand your Advice is this. I hear that under our 5 *Ti* and our 3 *Vang*, the Empire enjoyed a charming Tranquillity; and yet, that in Order to preſerve it, they made Uſe only of ſome very ſimple Regulations, and a few pieces of Muſic. Since the Death of theſe Princes, the Form of their Bells, their Drums, and other Inſtruments, have been tranſmitted to us. But their Government has met with a different Fate: It has fallen by little and little to Ruin. Under (*) *Kye*, *Chew*, and others like them, there did not remain almoſt a Veſtige of it.

What ſurprizes me moſt is, that in the Space of 500 Years betwixt the time of *Ven vang*, to the laſt Reigns of the Dynaſty of *Chew*, there have been ſeveral good Princes and worthy Miniſters, who have oppoſed the Corruption of the Age, and full of Eſteem for the ancient Government, have endeavoured to re-eſtabliſh it, but in vain. Things went from bad to worſe. Is this to be attributed to the fault of Men alone? Ought we not rather to ſay, that Things happened thus by the ſupream Decree of (†) *Tyen*? From whence proceeded the Proſperity, of our three firſt Dynaſties? And what was the firſt Cauſe of their Decay and Ruin?

I have heard many, both of the naturally Wiſe and Virtuous, of thoſe who are born dull, and thoſe who are viciouſly enclined, make a Diſtinction of *long Life* and *untimely Death*. Both the one and the other, ſay they, is to be attributed to Nature and Fate. This I have a Thouſand Times heard, but am far from being ſatisfied on that Head. While I expect ſome Satisfaction from you in this Point, I ſhall inform you of what I have chiefly at Heart: I require, that every one voluntarily, and without Conſtraint, ſhould do his Duty, and that the Vicious may be reſtrained and reclaimed, by the moſt gentle Laws, and the mildeſt Puniſhments. In ſhort, that my Subjects being united may live in Contentment, and that the Government may be faultleſs. I want to have again the ſeaſonable Returns of Dews and Rains, that render the Fields fertile, and the Trees abounding in Fruits. That no terrible Phenomena may be ſeen in the Stars, and that the Seaſons may again be regular. In fine, I want, aided with the powerful Aſſiſtances of *Tyen*, and the conſtant Protection of *Quey ſhin*, to make my Empire every Day more flouriſhing, my People more happy, my Neighbours, and, if poſſible, all the World, to ſhare in that Happineſs.

You ſee *Ta fû*, what I wiſh for. From you I expect great Aſſiſtance in theſe Points: From you who are ſo thoroughly acquainted with the moſt remote Antiquity, with the Government of our wiſeſt Princes, and with the Springs upon which the good or bad Fortune of Empires depend. But what I chiefly recommend to you is, that you proceed regularly, and not upon too many Articles at once, diſcuſſing firſt one Subject, then another; thus advancing by Degrees, till you are perfectly well informed, of all that is moſt eſſential and of greateſt Uſe in every Point. Whatever Faults you diſcover in the Officers of my Empire, whether they lie in the want of Virtue, Diſintereſtedneſs, Zeal, or Application, let me be informed of them, without omitting any Thing. As for what relates to my own Perſon, ſpeak it out boldly; for that End uſe no Artifice, or Diſguiſe, and dread no troubleſome Conſequences. Apply yourſelves inceſſantly to draw up a Memorial on theſe Heads; which, when done, I ſhall read.

In Purſuance of the above Declaration, Chwen ti hong ſhu *drew up a* Memorial *for the* Emperor, (*an Extract of which I ſhall give below*) *with which,* Ven ti *was ſo well pleaſed, that in order to procure another, made the following* Declaration.

IT is ſaid of (‡) *Shun*, that when walking peaceably about, with his Arms folded, he was giving the Enjoyment of perfect Peace to the Empire. It is ſaid, on the contrary, of (‖) *Ven vang*, that in order to keep every Thing in Order, he put himſelf to prodigious Pains; the Care of his People employed him ſo much, that many Times, the Sun was ſet, before he had broken his Faſt. Whence did this proceed? Why did the one Prince toil ſo much, and the other ſo little? Was it on Account of their different Maxims? I know not, if I am miſtaken, but I think I have diſcovered the Reaſon of ſo remarkable a Difference. In the Times of *Shun*, all the native Simplicity of the firſt Ages ſtill prevailed. In the Time of *Veng vang*, Pomp and Luxury had got Footing. In Effect, we find by our ancient Books, that about the Beginning of the Dynaſty of the *Chew*, were introduced large Chariots, richly adorned and painted, glittering Arms which were ſometimes adorned with precious Stones. Then were introduced Conſorts of Muſic, and magnificent Balls; but no ſuch Things were known in the Reign of *Shun*: The Maxims of his Days, were, that if any one had a fine Stone without any Blemiſh, to engrave a Figure upon it, was not to embelliſh, but to ſpoil it: Under the *Chew*, a contrary Maxim prevailed, which was, that Virtue muſt be aided, and ſupported with a little Embelliſhment.

In Times more diſtant from one another, the Difference was ſtill as great; ſevere Laws were then inſtituted to keep Men in their Duty, and Mutilations were frequent. Theſe Laws were aboliſh'd under the *Chew*; and under *Kang vang* Criminals were ſo few, that the Priſons remained empty, during the Space of forty Years. Puniſhments came again in Uſe under the *Tſin*; then a horrible Maſſacre enſued, but it never diminiſhed the Number of Offences. An infinite Number then periſhed. One cannot reflect on it without Horror and Compaſſion: But alas!

(‡) A Degree of Honour, to which he had elevated *Chwen ti hong ſhu*, the moſt eſteem'd of the wiſe Men that were preſented to him.

(*) Names of very bad Princes. (†) Heaven.

(‡) A famous Prince.

(‖) Another famous Prince among the firſt of the Dynaſty of the *Chew*.

Alas! It is by calling it continually to Mind, and by comparing what paſſed under the Emperors my Predeceſſors, that I endeavour to improve, ſo as to ſupport the Dignity of my Crown, and to procure the Happineſs of my People.

I aim chiefly at promoting Agriculture, and filling Offices only with worthy Men. To ſet my Subjects a good Example, (§) I labour the Ground with my own Hands. I honour thoſe who diſtinguiſh themſelves in this Labour, and frequently ſend Emiſſaries into the Country to find them out. I inform myſelf with great Care of the Poor, the Orphans, and the Helpleſs; In ſhort, I am inceſſantly contriving to render my Reign glorious, by making my People virtuous and content. Notwithſtanding of all this, I cannot ſay, that I have been ſucceſsful. The Seaſons are irregular, the Air is tainted, Diſeaſes abound, Numbers of People die, and my Subjects ſuffer a great deal. I know not to what I ſhould attribute all theſe Misfortunes, unleſs to this, that in ſpite of all my good Intentions, ſome Corruption reigns among thoſe I have put in Offices. It is in order to examine this ſo intricate and neceſſary Point, that I have brought to my Court many knowing Men, whom I have ſearched for in all Parts.

To you then, *my Lords*, to *all* and *every one* of you, this Declaration is addreſſed. We ſtrictly charge you, carefully to examine into the Defects of the Government. In thoſe Points that differ perhaps from wiſe Antiquity, examine, if the Difference is grounded on Reaſon, or Negligence. Lay open to us your Thoughts: Diſcloſe the Ways and Means you think proper to procure Redreſs of the growing Evils, and do it in an exact Memorial; in the drawing up of which, we expreſsly charge you to take Care of two Things. 1. That you ſhall not confine yourſelves to talk to me in fine Language; but reſtrict yourſelf to what is practicable. 2. That neither Reſpect nor Fear ſhall hinder you from ſpeaking with Freedom; for ſuch is our Will.

In the Book, from which theſe Pieces were taken, are ſeveral other Declarations of the Emperor *Vû ti* upon the ſame Subject, with the two foregoing. *Kang hi* ſays of one of them, *This Piece alone, ſhews that a polite fine Diction obtained in the Time of* Vu ti. I ſhall not be poſitive that theſe are the Emperor's Words. One thing is certain, that an Author, named *Ching te liew*, is cited immediately after, who ſays: "That the Declarations of *Vû ti* are too laboured. "They have, continues he, Taſte and Stile, but are at the ſame Time vague and empty: I love "thoſe of (‖) *Vû ti* much better; the Language is more ſimple, but not leſs beautiful; and at the "Bottom, they come more directly to the Point in whatever is real and ſolid." I find in the ſame Book, other Declarations and Ordinances of the ſame Emperor *Vû ti*, either containing, Acquittances of what were his Dues, or Orders to ſupply the Old and the Poor out of his Treaſury. Upon which, the Emperor *Kang hi* ſays; *Vû ti* in all theſe imitated his Father *King ti*, and his Grand-father *Ven ti*, but not in their OEconomy. He exhauſted his Treaſures by a thouſand Expences; and towards the end of his Reign found himſelf in very bad Circumſtances.

Chau ti, *youngeſt Son to* Vu-ti, *ſucceeded him: In this Book I only find two Pieces of his, whereof the firſt is very ſhort. The occaſion of its being written is as follows.* Han fu *and four others, were preſented to him as Perſons of diſtinguiſhed Merit, exemplary Virtue, and great Capacity; but at the ſame time, he was given to underſtand that they wanted to live retired, and not to concern themſelves with Affairs; from which they hoped his Majeſty would excuſe them. Upon this* Chau ti *publiſhed the following* Order.

I HAVE an equal Love and Eſteem for *Han fû* and his Friends. Qualified as they are for great Employments, I am willing to ſpare them the Fatigues. I therefore conſent that, being free of all Cares, they be only employed in advancing, by their Diſcourſes and Examples, every one in his own Country, the Practice of all the Virtues, eſpecially filial Piety. As a Teſtimony of my Eſteem for them, I ordain my Officers, who are upon the Spot at the beginning of every Year, to make a Preſent to each of them, at my Expences. (*) If any Misfortunes happen to them, I order a (†) Coverlet to be furniſhed to them, and ſuitable Habits at my Coſt likewiſe; and that the funeral Honours paid them, be ſuch as are due to a Perſon of the ſecond Rank.

Emperor Kang hi's *Remark.*] For a Prince thus to deprive himſelf of a good Miniſter, is, in Effect, to gain him. Their Diſcourſes and their Examples form a great many able and virtuous Men.

Tang wang, *King of* Yen, *tho' of the* Blood Royal, *entered into a Party againſt the Emperor* Chau ti, *who thereupon ſent him the following* Letter *ſealed with his own Seal.*

KAU TI, from whom we have both of us the Honour to deſcend, when he came to the Crown, gave to all the Princes of his Blood Appanages, in order to ſtrengthen his Family. Since his Days, the (‡) *Lyû* having endeavoured to undermine us; all the *Lye û* remained firmly united againſt them as common Enemies. They had P rince *Kyang* and others on their Side. The *Lyû* were extirpated, and our Family, in the Perſon of *Ven ti*, kept Poſſeſſion of the Throne.

(§) An ancient Cuſtom.

(‖) Some of them are inſerted above.

(*) The meaning is, If they ſhall die, but the *Chineſe* ſhun that Expreſſion.

(†) Becauſe in *China* the Coffin is dreſt up almoſt like a Bed, and the dead Body, when put into it, is habited very well.

(‡) A Family, that by means of an Empreſs Conſort aſpired to the Crown.

The Families of *Fan*, the *Ki*, the *Tſau*, the *Quan*, to which *Kau ti* was ſo much indebted for their Fidelity and Services, after being conſiderably encreaſed, found themſelves in a ſhort time as it were, blended with others of all Ranks and Conditions. Numbers of them contentedly laboured the Ground, and ſuffered a great deal without repining; and a few, from Regard to the Figure they once made, were raiſed, but none above the Rank of *Hew*. This you know, and, at the ſame Time, are not ignorant, that our Family met with a different Treatment. Without once appearing in the Field, or doing the leaſt Service, they were admitted into, as it were, a Partnerſhip of the Empire: They had a Territory aſſigned them, they were honoured with the Title of *Vang*, or King, and were furniſhed with conſiderable Sums. Such was the Conduct of *Kau ti* to thoſe of his own Blood; and theſe Favours have been perpetuated ſo ever ſince his Time, that the Succeſſion has continued from Father to Son; and where the elder Son was dead, it devolved upon the younger; ſo that it is to your Blood that you owe all you are. And it is againſt that very Blood, which now ennobles you, that inſtead of the Affection you owe to me as the Chief of your Family, you are caballing againſt me, with People who don't in the leaſt value you. You are forming, or at leaſt ſupporting, a rebellious Party. If it is granted to the dead to be conſcious of what paſſes here below, with what Face dare you appear at the *Myau* of your Anceſtors, when you perform the uſual Honours to their Memories?

The Emperor Kang hi's *Remark.*] The Grave, the Solid, and the Tender are ſo intermixed in this Letter, that they ſupport and illuſtrate one another. Beſides, the Style is well connected, and has a great deal of the Pathetic.

A Gloſs.] *Tan*, when he received this Letter, opened it, read it, and ſtrangled himſelf upon the Spot.

Declaration *of the Emperor* Suen ti, *importing an* Order, *that Perſons might be preſented to him, who were diſtinguiſhed for* filial Piety.

CONSCIOUS as I am, of my own Inabilities and Inſufficiency, I endeavour to ſupply my other Defects by a conſtant Attention to the Neceſſities of my Government, in which I employ myſelf Day and Night. The juſt Fear I have of diſgracing my Anceſtors, makes me call in to my Aſſiſtance, Perſons diſtinguiſhed for their Character and Merit. Notwithſtanding of all this, and other Methods I take, I have yet failed of Succeſs in the Reformation of Manners. Reflecting to Day on what Tradition informs us of; That filial Piety is the Baſis of all other Virtues; I ordain, that from every Government, one diſtinguiſhed for this Virtue be preſented me: I want to honour and promote all ſuch according to their Capacities.

The Emperor Kang hi's *Remark.*] The *Han* ſucceeding immediately to the *Tſin*, that is to ſay, to Times of Trouble and Corruption, nothing was more needful than the Suppreſſion of Immorality and the promoting of Virtue; thus we ſee that ſince *Ven ti*'s Days, *Vou ti* and others have made this their main Study.

Another Edict *of the Emperor* Suen ti, *importing an* Exemption *from all Attendance on publick Services, to thoſe who had loſt their* Father *or* Mother.

ONE good Method to retain Subjects in a quiet Submiſſion is, to inſpire them with a Love of the filial Duties. But it happens now adays, that without Regard to ſuch as have loſt their Father or Mother, they are employed as other People in public Services; ſo that a diſconſolate Son cannot peaceably pay his laſt Duties to his Parents. If he has the leaſt Spark of Piety, this Violence muſt pierce his Heart. I am touched with Compaſſion at ſuch a Caſe, and ordain, that henceforth, he who loſes his Father or Mother, his Grand-father or Grand-mother, ſuch a one ſhall be exempted from Attendance on public Services, to the intent that he may provide a decent Funeral for them, and freely acquit himſelf of all the Duties of a good Son.

The ſame Emperor (*Suen ti*) publiſhed a Declaration, by which he for the future diſpenſed with a Son's accuſing a Parent, or a Wife her Huſband, but made it Capital for a Father or a Huſband, to conceal certain Crimes of his Son or of his Wife. Upon which the Emperor *Kang hi* remarks, that this Diſtinction is founded upon good Reaſons.

Yu, *younger Brother of* Yuen ti (*both Sons of* Suen ti, *tho' by a different Mother*) *was, when young, made* Vang, *or* King *of* Tong ping. *When he grew up, he committed ſome Extravagancies which diſobliged his Mother, who on her Part exaſperated him worſe.* Yuen ti *gave his Brother ſome Advice, and then wrote to his Mother in the following Terms.*

I The *Emperor*, charge all my Eunuchs upon Duty, that they forward this Letter to the Queen, Mother of the *Vang*, or King, of *Tong ping*.

Some Things, *Madam*, have come to my Ears, which makes me beg Leave to ſuggeſt to you, that the Happineſs of Families united within themſelves by the ſtricteſt Tyes of Blood, conſiſts in Unanimity; and their Deſtruction is occaſioned by nothing ſo much, as Diſcord. It is ſaid, that the King of *Tong ping*, under the Pretext of the high Rank he holds,

grows

grows in Inſolence in proportion as he advances in Years. That he neglects his Studies, and abuſes his Officers; and, even ſeems, a little to forget the Reſpect he owes to you. Theſe are Faults, but after all, they are Faults that many wiſe Princes have not been entirely free from at his Age. An ancient Maxim ſays, that it becomes Parents to conceal the Failings of their Children. Reflect a little, Madam, upon this Maxim; and on the Relation, in which you and your Son ſtand to one another. Tho' you live and breathe ſeperated from each other, yet the ſame Blood and the ſame Spirits are diffuſed thro' both your Bodies. Can any Tyes be more ſtrict, and ſhould any Trifle have power to break them? In former Times, *Chew kong* in adviſing *Pe kyu*, recommended to him, among other Things, never to break with a Friend, but for very weighty Reaſons. If bare Friendſhip requires a mutual Forgiveneſs of many Injuries, judge by this, Madam, I intreat you, of your preſent Caſe. Beſides, I have ſent a Meſſenger to the (*) *Vang* your Son, and I have given him ſome Advice about his Conduct. He does not excuſe, but acknowledges, his Faults, and repents of them. You, *Madam*, on your Part, take care by a Behaviour full of Indulgence, Tenderneſs, and if there is occaſion for it, of Patience, again to cultivate Harmony with him.

The Emperor Kang hi's *Remark.*] This Advice is very well conceived, and ought to have had its Effects. The Hiſtorian *Pau kû* ſays of *Yuen ti*, that all the Orders which he gave in Writing, were full of a Sweetneſs and Openneſs entirely in the ancient Manner. He is certainly in the right, and this Piece proves very well what he advances.

Declaration *of the Emperor* Ching ti, *Succeſſor to* Yuen ti, *recommending to the* (†) Hew *and other great Men, to take Care to avoid all unneceſſary Expences; and that none be allowed to wear Cloths, or have Equipages,* &c. *above his Rank.*

OUR ancient Princes, in eſtabliſhing the Titles of Honour with ſo much Wiſdom, had an Eye principally to diſtinguiſh the Ranks in the State; but at the ſame Time took Care, that the Chief ſhould be filled with Perſons of the greateſt Virtue. To do the greater Honour to them, theſe Diſtinctions in Chariots and Habits were regulated, that were ſo ſcrupulouſly obſerved by Antiquity. According to the Maxims of theſe great Men, Riches gave none a Right to diſpenſe with the Obſervance of the Laws. This Uſage was a continual Leſſon inculcated thro' the whole Empire, and taught that Virtue was preferable to Riches. People then ſaw many as noble Examples of this, as they ſaw Perſons in a Station ſuperior to their own.

How vaſtly is the Scene now changed? We now behold only Luxury and ridiculous Expences: This Evil encreaſes every Day. The *Kong*, the *King*, the *Hew*, and thoſe who either as my Friends, Relations, or Officers, approach neareſt to my Perſon, inſtead of entering with me into Sentiments of Zeal and Compaſſion upon theſe Extravagancies, authoriſe them by their own Examples. Inſtead of continually watching over their own Conduct as they ought to do, and by duely obſerving the (‡) Rites, ſetting a juſt Pattern for the People, they are employed in nothing, but their own Vanity and Pleaſures. They build large Houſes, lay out vaſt Gardens and Ponds, and harbour about their Perſons a Pack of idle Slaves. They refine every Day upon their Dreſſes, and ſtrive who ſhall have the greateſt number of Bells, Drums, and ſinging Women. To conclude, in their Chariots, their Dreſſes, their Marriages, their Funerals, and every other Article, their Expences are extravagant. Thoſe of the Magiſtrates and People who are rich, follow their Examples; and theſe Exceſſes paſs into a Cuſtom.

While theſe Diſorders laſt, how can Modeſty, Temperance, and wiſe OEconomy flouriſh in the Empire? How, if theſe Virtues are wanting, ſhall we eſcape ſuffering bad times? Is it poſſible that every one ſhall always be above Neceſſity? O! How good Reaſon had the (§) *Shi king* to ſay? "Ye, whoſe Rank and Employments raiſe you above the Level of the common People, watch carefully over your own Conduct: Your Inferiors, who always have you in their View, will be ſure to follow your good or bad Examples."

By theſe Preſents, we enjoin our Miniſters and Magiſtrates to labour for a Reformation of theſe Abuſes. *Black* and *Green*, are the only Colours which all the Commonality ſhould be allowed to wear; and let them not be permitted to uſe any other. We recommend to all the *Hew*, and others who have Acceſs to our Perſon, that they examine this Point, and that they be the firſt to bring about, by their own Example, ſo neceſſary a Reformation.

The Emperor Kang hi's *Remark.*] This Declaration, exactly anſwers the End of eſtabliſhing theſe Diſtinctions: Thoſe who are above others, by poſſeſſing their Ranks agreeably to the Law, ſet to all the Nation a Pattern, of what is called, genteel Frugality: Which, without doubt, is a great Step to the Reformation of a State: For by it, Luxury, that fruitful Source of Calamities, falls to the Ground. And as thoſe who have great Employments, Dignities, and Eſtates, are the moſt apt to forget themſelves on this Head, *Ching ti* went directly to the Point, by addreſſing himſelf to them.

(*) The King.
(†) A Dignity immediately inferior to the *Vang* or King.
(‡) Public Ceremonies practiſed in their Worſhip.
(§) The Name of a Book.

Declaration

Declaration of the Emperor Ngay ti, *for reforming* Muſic.

AT preſent, three great Abuſes prevail among us; Profuſeneſs in Entertainments, and Apparel; an Itch after Numbers of vain Ornaments, and a Paſſion for the tender effeminating Muſic of (||) *Chin* and *Wey*. Prodigality ruins Families in the third Generation: and by it the whole Empire becomes poorer. The Itch for vain Ornaments, occaſions Multitudes of People to attend only very uſeleſs Arts, and to neglect Agriculture; and effeminating tender Muſic inſpires Licentiouſneſs. To pretend, while theſe ſubſiſt, to introduce Plenty and Innocence into a State, is to ſeek a pure limpid Stream from a muddy Fountain. *Confucius* had a great deal of Reaſon to ſay, that the Muſic of *Chin* ſhould be avoided, becauſe it inſpired a Looſneſs of Manners.

By theſe Preſents, we diſcharge our Band of Muſic, and all the Officers attending on it. As for the ordinary Muſic in the Ceremonies of *Tyau*, and the muſical warlike Inſtruments, we do not pretend to alter them; theſe are approv'd of in our (*) *King*, but no Officers are appointed for theſe Purpoſes. *We will* that it be enquired into, to which of the other Officers it will be proper to commit the Management of theſe Matters.

The Emperor Kang hi, *who pigned himſelf upon being a lover of Muſic, makes the following Remark upon this Declaration.*] Muſic has the Virtue to calm the Heart, and for that the wiſe Man loves it. Beſides, in diverting himſelf with it, he may exerciſe himſelf in governing well, by an eaſy and juſt Application of the Government in Muſic. But with Regard to wanton Muſic, that admits of no Compariſon. *Ngay* was in the right, to retrench ſuch a number of needleſs Expences.

A Gloſs.] The Emperor ſaved, by this Reformation, the Penſions and Entertainment of above 440 Perſons.

Diſcourſe of Kya ſhan, *upon good or bad* Government. *Addreſs'd to the Emperor* Ven ti, *formerly called* Hyau wen.

SIR, I have heard it ſaid, that a good Miniſter is he, who having the Honour to ſerve a Prince, employs in his Service all his Abilities; and above all things, teſtifies his Zeal by ſincere Remonſtrances, without diſguiſing any thing, tho' it ſhould coſt him his Head. Poſſeſt of ſuch Diſpoſitions, I now proceed to diſcourſe to you upon Government. I ſhall not go far out of my Road to ſeek for an Example, to illuſtrate the Difference betwixt the *Good* and the *Bad*. The Hiſtory of the *Tſin* who immediately preceeded the *Han*, will furniſh me with ſuch an Inſtance, and I beg your Majeſty to run it over with me, and to give ſome Attention.

In the firſt Ages, Literati of ſmall Fortunes, and poorly habited, were frequently ſeen to advance themſelves to the higheſt Honours, by their Virtue and Wiſdom, and to immortaliſe their Names by their important Services to the State. It was not thus in the Days of the *Tſin*. *Shi whang*, a Prince of that Family, by becoming Maſter of the Empire, thereby became Maſter of its ordinary Revenues; but not ſatisfied with theſe, he loaded the People with new Taxes and Vaſſalages, till his Severity reduced them to ſuch a State of Miſery, that knowing they had nothing worſe to fear, the Mountains were infeſted with Robbers, and the Roads filled with Criminals, whom the Officers of Juſtice were always dragging to Priſons, and to Puniſhments. At laſt, he alienated the Affections of his People ſo much, that they eagerly watched the leaſt Breath of Sedition; and waited only for the Signal, for they were ready to follow any one who ſhould give it, to ſhake off their heavy Yoak.

Chin ſhin gave that Signal: This, great Sir, you know, and you likewiſe know the Conſequences. Beſides, if *Shi whang* ruined the People by Taxes, he likewiſe ruined himſelf by his Expences. In a Journey he made from *Kyen yeng* to *Yong*, he changed his Palaces 300 times, and found every one of them furniſhed, without carrying any of his Moveables from the one to the other; nay, not ſo much as the Drums or Bells (†). Many of the Palaces he dwelt in were ſo prodigiouſly large, that they appeared rather Mountains than Houſes. They were ſometimes built to the Height of ſeveral ſcores of (‡) *Iin*. From North to South they extended a 1000 Paces, and from Eaſt to Weſt, half a League. The Number and Richneſs of his Equipages were anſwerable to the Magnificence of his Buildings. Where did all this Profuſion end? Why! in his Deſcendants, being deprived even of a thatch'd Houſe.

Shi whang cauſed large Roads to be laid out for his Couriers, even to the breadth of fifty Paces, lined with earthen Walls, and planted with Pine-Trees and other Evergreens, which formed one of the moſt agreeable Sights in the World. Where did all this end? His Children of the ſecond Generation, had not a Buſh into which they could creep for Safety.

Shi whang chooſe for his Burying-Place the Mountain *Li*; ſome hundred thouſands of Men were employed upon it for ten Years: They dug a prodigious Ditch of (§) a vaſt Depth; within, there was heaped up precious Stones, and Metals of all Sorts; and the Ornaments on the Outſide, conſiſted of the moſt beautiful Varniſhes, in the moſt vivid Colours, with even the fineſt Pearls

(||) Theſe are the Names of a Country, formerly two petty Kingdoms.

(*) Old Books that regulate theſe Affairs.

(†) *Tſeng te ſiew* ſays, that under the *Han* Dynaſty, *Ky ſhan* was the firſt who gave Advice to the Emperor in Writing; he was encouraged to this by the good Diſpoſitions of *Hyan w* who created him a *Hew*.

(†) *Tang king chwan* ſays upon this Paſſage, *Kya ſhan* had Energy, but his Stile was not correct. This may be owing to his living near troubleſome Times.

(‡) A Meaſure of eighty Feet.

(§) The *Chineſe* ſays, that it penetrated even to three Sources, an Exaggeration aluding to ſome Fable like that of the ancient Poets about Hell. In other Places they mention nine Sources.

Pearls and other Jewels. Round one of the upper Stories ran large Galleries, and behind all, there was raiſed a Mount for Pleaſure, planted with the moſt agreeable Woods. This was a great Expence for the Burying-place of one Man? I ſay of one Man; for his Deſcendants were obliged to beg a few Feet of Earth for that Purpoſe, and could not procure a ſmall Roof of Reeds to cover it.

At laſt, *Shi whang*, like a wild Beaſt, having cruelly torn in Pieces all the *Chu hew*, ſwallowed down, if we may ſo ſpeak, the whole Empire, and trampled upon all the Laws of Humanity and Juſtice. But the Vengeance of (*) *Tyen* ſoon overtook both him and his Family. Theſe are the Matters I have preſumed to ſuggeſt to you, and I beg you would attend to them, and make a good Uſe of them.

It is true, the Subject who is zealous and faithful, is little regarded by his Prince when he ſpeaks without Diſguiſe; and it has often happen'd that he has ruined himſelf, without having it in his Power to ſerve his Prince. But at the ſame Time it is as true, that it is, almoſt always, very difficult for a Sovereign to govern well without ſuch a Monitor, and as the moſt underſtanding Princes have always had a true Zeal for hearing ſincere Advice, the moſt loyal Subjects have not fear'd to expoſe even their Lives, that they might give, to the Prince they ſerved, this Teſtimony of their Duty.

But it is with Princes in this Reſpect as with Soils. The beſt Grain when ſown upon a ſtony Ground, far from multiplying, does not ſo much as grow. On the other Hand, a rich well watered Soil, encreaſes even the worſt Seed committed to it. For Inſtance, under (†) *Kyé* and *Chew*, the Advices of *Quan long*, *Kit ſe* and *Pi kan* three great Men of conſummate Wiſdom, had no other Effect upon them but to haſten them to their Ruin. Under *Ven vang* it was otherwiſe, he not only had Men of Senſe about his Perſon, who cheerfully and ſucceſsfully communicated their Lights to him; but there was not the leaſt Scullion about his Palace, who durſt not ſpeak his Mind freely; and if his Advice was good, it was even followed: The Conſequences were anſwerable, (‡) *Kyé* and (§) *Chew* periſhed with their Families, while that of *Ven vang* flouriſhed.

A good Prince then ought to do the ſame by thoſe who are capable to aſſiſt him, that a good Soil does by the Seeds committed to it; it nouriſhes them, and multiplies them as much as poſſible. Such is the force of Lightning, that there is nothing but what it penetrates: Should a Weight of 1000 (‖) *Kyun* fall from a Height, it would infallibly cruſh whatever was beneath it. And yet theſe Compariſons are weak to ſhew what the Authority of a Sovereign is, with Regard to a Subject. Even, when he opens a Way to Remonſtrances, when he deſires they ſhall be made, when he takes them in good Part, and amends by them; yet ſtill there remains ſome Dread in the Subject, who ſeldom goes ſo far in this Point as he can. What would be the Conſequences, if a Prince, ſelf-opiniated, cruel, headſtrong, and blinded by his Paſſions, ſhould fall with all the Weight of his Authority upon thoſe who adviſed him? Tho' they had all the Wiſdom of *Yau*, and all the Firmneſs of *Mong pwen*, they could not fail of being cruſhed. But then, a Prince of this Character would be ſoon left to himſelf, and then he would commit ſtill greater Faults, yet no Body would dare to adviſe him; till, by an infallible Conſequence, the State would be in very great Danger.

In the firſt Ages, our wiſe Princes were ſeldom without a Man attending them, whoſe Duty and Office it was, to remark their Faults, and to keep an exact Liſt of them. They had beſides, two Officers, one of which was employed to read in Proſe to the Prince, whatever Acts of Government were tranſacting in the whole Empire; and the other, in collecting all the Verſes and Songs which were in Vogue. Not only Miniſters of State and Perſons in Offices, freely gave neceſſary and important Advices in all Affairs as they occurred, but even People in high Ways and in Streets, without any Dread, diſcourſed of what they diſliked in the State. Thus the Prince was perfectly well inſtructed both in his Duties and in his Defects. Can any Thing be more conducive than this, to the Ends of good Government? Not that our Anceſtors were ignorant of the Difference between Subjects and Sovereigns, or of what was owing to the Rank they held: But they were not leſs exact in reſpecting old Age, in furniſhing themſelves with good Miniſters, in raiſing Men of Merit, and, as far as they could, in procuring ſincere Advice. In the Deference they ſhewed to (⊥) old Men, which went ſo far as even to ſerve them with their own Hands, their View was to promote filial Piety in Families. They, as it were, aſſociated in the Government, able Men; becauſe they well knew how apt a Perſon is to be intoxicated with Power, and blinded with Paſſion, when elevated above the Level of Mankind. In ſhort, they opened a large Field for Remonſtrances, becauſe there was nothing they ſo much dreaded, as by being ignorant of their Faults, not to have in their Power to correct them.

(*) Heaven.
(†) Two bad Emperors.
(‡) He of the Dynaſty.
(§) Note that the Name of the Dynaſty, *Chew*, whatever Reſemblance is otherwiſe, is when written and pronounced in the *European* Manner very different, both in the *Chineſe* Writing and Pronunciation, from the Name of that bad Prince.
(‖) *Kyun* was thirty Pounds.
(⊥) There was a Ceremony eſtabliſhed for this.

Did *Shi whang* want great Qualifications? By no Means. After having ſubdued the Empire, and deſtroyed the ſix Kingdoms into which it was divided, he divided it anew, into *Kyun* (*) and *Hyen* (†), which he governed by very worthy Officers. On the Side were he had moſt to fear, he fortified himſelf with a long and a vaſt Wall. He himſelf entered in as minute a Detail of the Affairs of his Empire, as any Man can do into thoſe of a private Family. Notwithſtanding of all this, his Troops were defeated by (‡) *Chin*, and the Empire paſſed to the *Lyew*; becauſe *Shi whang*, who was full of himſelf, liſtned to nothing but his Avarice and his Pride.

Under the Dynaſty *Chew*, the Emperors erected 1800 petty States, every one of which had its Prince, and every Prince his Rights. Yet the Land was ſubject only to the Tax of a ſimple Tithe, and the Perſons of the People only to three Days Average in a Year. The Subjects eaſy and contented, by their Songs celebrated the Mildneſs of the Government, and the Virtue of their Princes, who on their Parts, were furniſhed with a decent Plenty. *Shi whang* Maſter of theſe 1800 States, ſquandered his Revenue and ruined the People, and ſtill not having enough for ſatisfying his Ambition and maintaining his Vanity, he redoubled his Cruelties and Exactions. There was not a Family, nay, not a ſingle Man in the Empire, who did not inwardly look upon him as their moſt cruel Enemy, and ſecretly load him with a thouſand Curſes.

At laſt, *Shi whang*, tho' in the moſt imminent Danger of loſing all, was the only one who was eaſy; having met with ſome precious Stones in a Voyage, he was ſo full of ſelf-conceit, that he cauſed his Exploits to be engraven upon them, and without any Scruple, raiſed himſelf far above *Yau* and *Shun*. The Poſterity of our moſt fortunate Princes, has never been able to maintain themſelves upon the Throne, beyond the twentieth or thirtieth Generation. *Shi whang* promiſed to himſelf, a Succeſſion of 10000 Generations in his Family. He laughed at the ancient Cuſtom, of having Titles of Diſtinction determined after Death; he was reſolved to fix (||) thoſe of himſelf and his Deſcendants before-hand. He called himſelf *Shi whang ti*, as being the firſt Emperor of his Family. He ordered that his Succeſſor ſhould have the Appellation of *Eul ſhi whang ti*, to denote his being the ſecond of the Family, and ſo on for 10000 Generations, or rather, for Eternity. In the mean time *Shi whang* died. There ſucceeded an univerſal Inſurrection of the Empire againſt his Son, who was as worthleſs as himſelf, and in a ſhort time, loſt at once his Empire and Life. In him ended the Dynaſty of *Tſin*.

But let us enquire once more, why *Shi whang ti* did not perceive the melancholy dangerous Situation, to which he had reduced his Affairs? It was becauſe no Perſon about him durſt talk to him; becauſe, intoxicated with Pride, he rigorouſly puniſhed the leaſt Murmur; becauſe any one who pretended to give him a ſincere Advice, was ſure to forfeit his Head: and becauſe he gave to his Miniſters neither Authority nor Credit. He proved by his Misfortune, the Truth of what is advanced by our *Shi king*: "Will a Prince hear? Then he is ſpoken to. Do's he hate "Advice? He receives none; but there is nothing more dangerous for him than ſuch a Silence." *Ven vang* underſtood the Truth of this Maxim, and acted in a different Manner. So the ſame *Shi king* ſays to his Praiſe: "Appear Men of Merit, and boldly diſcloſe yourſelves; you are in "Safety under ſuch a Prince, whoſe greateſt delight is to ſee your Numbers encreaſe."

And indeed, to reap all the Advantage that can be expected from the Councils of Men of Merit, you muſt both love and honour them. Such was the Conduct of our ancient and wiſe Princes towards their Miniſters. They not only rendered them powerful and rich, by beſtowing upon them large Penſions; but they diſtinguiſhed them yet more, by ſingular Marks of their Favour and Regard. Was a Miniſter ſick? the Prince viſited him, without minding how often he did ſo. Did a Miniſter die? The Prince went into ſecond Mourning, and in Perſon performed the (§) *Tyau*, ſeeing him dreſt according to Cuſtom, and put into his Coffin. Till theſe Ceremonies were over, the Prince abſtained from Meat and Wine; denying himſelf Muſic, till after the Funeral; and he was ſo very ſtrict in this, that he did not even uſe it in the Ceremonies performed in Honour of his Anceſtors, if they interfered with thoſe of his Miniſter's Burial.

If our ancient Princes ſo much diſtinguſhed a Miniſter when dead, they likewiſe entertained a vaſt Regard for him when living. Did they pay him a Viſit? it was always according to the Rites, in their Habits of Ceremonies, and with Decency and Gravity. The Miniſter on his Part, exerted himſelf in every Inſtance, in the exact Performance of his Duties, and dreaded Death leſs than the not anſwering the Favours of his Prince. Thus, every thing proſpered, and many after Ages felt the happy Influences of that Reign. At preſent, your Majeſty ſeated on the Throne of your Anceſtors, calling to mind their Actions and their Virtues, ſhows the greateſt Diſpoſitions to imitate them; and by a Reign ſtill happier than theirs, to give a new Glory to your Family, and a new Luſtre to the Crown which you hold of them. It is no doubt, with this View that you ſeek out and honour Men of Merit and Virtue. Your whole Empire applauds your Conduct, and it is every where ſaid, that the ancient Government revives. There is not a Man of Letters in the Empire, who does not aſpire to render himſelf capable to contribute to this. At preſent, you have at your Court a good Number of ſuch Men, of whom you can have great Aſſiſtance in ſo glorious an Undertaking.

(*) Theſe are what are now called *Fu*, or Cities of the firſt Order, which have ſeveral others depending on them.
(†) Cities of the third Order, of which ſeveral were required to make one of the firſt Order.
(‡) An obſcure Fellow, who rebelled againſt *Shi whang*.
(||) *Chi* ſignifies to *Begin*, *Beginning*: *Eul*, the *Second King*.
(§) Name of a Funeral Ceremony.

But

But for my own Share, I can not diſſemble: When I ſee thoſe whom you have moſt diſtinguiſhed enter into all your Pleaſures, to which you are but too much addicted; I am apprehenſive that you (*) reap but too few Advantages, from ſo many Men of Capacity and Merit. Do you on your Part never turn a little indolent? I am afraid you do. But if you do this, tho' in the ſmalleſt Degree, the (‖) *Chu hew* will follow your Example, and the Miniſters and Magiſtrates will do the ſame. Then, what will become of all your good Deſigns? How have you laboured, ſince your Acceſſion to the Throne, for the Happineſs of your People? You have abridged your ſelf in your Table, your Muſic, your Equipages, and your Troops. You have more than once remitted your own Revenues, and the annual Tributes. You have converted into arable Grounds, all your Parks and Gardens. There has been ſeen diſpenſed from your Magazines, 100000 Pieces of Stuff for the Relief of the Poor. You have regulated the Exemptions of Children, in Favour of aged Parents. You preſerve the Dignities of *Nan, Tze*, and the like; every one may advance to them by Degrees; their Appointments are conſiderable, and well paid; and all this, without reckoning the extraordinary Gratifications you beſtow upon your Officers of the firſt Rank, and their Families. In ſhort, your Favours extend even to Criminals: You have ſoftened their Miſeries, allowed them the Comfort of ſeeing their Relations, and in their Favours mitigated the Rigours of the Laws; by theſe Steps, you have not only gained the Hearts of your Subjects, but have procured benign Rains, that have been followed by a plentiful Crop. Fewer Robberies are now ſeen, leſs Miſery is felt; and (†) *Tyen*, to ſecond your good Intentions, has diminiſhed the Number of Criminals, in Proportion as you have ſoftened the Severity of Puniſhments.

I underſtand, that in the Provinces, when the Magiſtrates cauſe your Declarations to be publiſhed, there is not an old Man ſo decrepid with Age, if he can ſupport himſelf upon a Staff, who does not crowd to hear them, and in hearing, ſays to himſelf: " Why can't I live a little " time longer, that I may ſee the Perfection of that happy Change, which the Virtues of ſuch " a Prince muſt produce?" Things being upon this Footing, your Reputation ſo well eſtabliſhed thro' the whole Empire, and your Court furniſhed with ſo many Men of the moſt diſtinguiſhed Merit; inſtead of profiting by them, happily to finiſh what you have ſo ſucceſsfully begun, and ſupporting the Hopes conceived of your Reign, in what does your Majeſty employ ſo many great Men? In meer Amuſements. No! Sir, this is what I cannot reflect upon without extreme Anguiſh of Heart, which my Zeal will not allow me to conceal: Alas! How truly is it ſaid by our *Shi king*; " To begin well, is common, but to end well, is rare."

However, don't imagine, that I propoſe any thing to you that is difficult. All I beg is, that you would apply yourſelf leſs to hunting, that you would revive at certain Times the Ceremonies of (§) *Ming tang*, and cauſe (‡) the *Tay hyo* to be reeſtabliſhed and promoted. You will hence ſoon ſee with Pleaſure, excellent Effects; but as for the Literati of Merit, with whom you have ſo well furniſhed your Court, and whom you have put into the greateſt Employments, Amuſements are not for them; ſo far from engaging them in Diverſions, you ſhould not ſuffer them to follow you in yours. To treat them as you do, is againſt the wiſeſt Maxims, and the moſt conſtant Practice of ſage Antiquity. More ſerious Affairs ought then to take up all their Time. They ought inceſſantly to be improving in Knowledge, and confirming themſelves in Diſintereſtedneſs, Uprightneſs, and other Virtues. Without this, they will ſoften by Degrees, till at laſt, their Character will be quite effaced. What a Shame, and what a Loſs is it, that Men of ſo many good Qualities, ſhould not only be uſeleſs to you, but even have their Morals corrupted at your Court! This gives me a mortal Uneaſineſs. Divert yourſelf in the Morning, but let it be with ſome Officers of a lower Rank; and then return to the others, and treat with them about the Affairs of your Empire. Thus, without renouncing reaſonable Diverſions, you may maintain in full Vigour the two eſſential Points of Government, the Councils and the Rites.

The Emperor Kang hi's *Remark.*] The Compoſition of this Diſcourſe is far from being correct, but it is ſolid at the Bottom. This and other Pieces of that Age, retain a little of the Diſorders that ſo long prevailed in the Empire before the *Han*; but, one can perceive by them, that thoſe Men, who ſaw the State extricated out of their Inconveniencies, did their beſt to hinder it from relapſing into them. The weſtern *Han* owed a good deal to the two *Kya* and *Tong chong ſhu*; they properly were the good Leaven of their Dynaſty.

(*) *Ching te ſyew* ſays: All this Diſcourſe of *Kya ſhan* tends to reclaim *Ven ti*, who was too much addicted to hunting, and took his Counſellours and Miniſters of State along with him to that Diverſion. It would ſeem at firſt, that it was neither neceſſary or prudent to cite the Hiſtory of the *Tſin*, but at its Bottom it was not amiſs; for tho' *Ven ti* was a good Prince, he began to be a little careleſs of his Conduct; Inſtead of holding frequent Councels with his Miniſters, he was for ever engaging them in hunting Matches; one Paſſion brings on another: It is eaſy to imitate what is ill, and *Ven ti* might have ruined himſelf like *Tſin*, which was what *Kya ſhin* feared, and wanted to prevent. In this he was to be praiſed, but in my Opinion he ends ill; for one of our moſt eſſential Maxims is, always to be perfecting ourſelves in Virtue, to be ſtopping up every Avenue of Vice; but *Kya ſhan* when he ends his Diſcourſe, opens a Road of Remiſſneſs for his Prince. He is inconſiſtent with himſelf in this Point, and does not follow the Doctrine of the *I ewn* or Literati.

Theſe are the Words of the *Tſing te ſyew*; and this Doctor is in the Right, for the true *I ewn*, which ſome *Europeans* are pleaſed to call Sect of the Literati, is really the Doctrine common to the whole Empire, and what is contained in the Book, which have been conſtantly acknowledged as *King*. Now according to theſe Books, every body, but the Prince more eſpecially, ought inceſſantly to watch over his Actions and Thoughts, that he may not give the leaſt entrance to Vice. In this Caſe, and with the Aſſiſtance of *Tyen*, theſe Books tells us, that both Prince and People are happy.

(‖) Tributary Princes.

(†) Heaven.

(§) The *Chineſe* Author have a good deal of Rabbiniſm about *Ming tang*, and they are pretty like one another.

(‡) In *Chineſe*, *Tay*, ſignifies moſt High and the firſt. *Hyo* a School or College Study.

KYA CHAN, Author of the preceding Piece, left, behind him, one of his Nephews called *Kya i*, about the Perſon of the ſame Emperor *Ven ti*. When he was twenty Years of Age he was created (*) *Po ſe*, and a ſhort Time after he was raiſed to the Dignity of *Ta fû*: *Ven ti* regarding his Councels ſo much, that moſt of the Orders he gave, and the Regulations he made, were by his Advice. But the Jealouſy of the (†) *Kyang* and the *Quan*, to whom the reigning Family owed the greateſt Obligations, obliged *Ven ti* to part with him; and he appointed him (‡) *Tay fû* to the young *Vang* of *Chang ſha*. He afterwards ſerved in the ſame Station under the *Whang* of *Leang whay*, but that Prince dying young, *Kya i* was ſo ſenſibly grieved, that he fell ſick and died a little after his Pupil, in the 33*d*. Year of his Age. He was not 26 when he preſented to *Ven ti* the Diſcourſe I am to tranſlate; long as it is, the Gloſs ſays, that the Hiſtorian of the *Han* has abridged it in ſeveral Places.

Diſcourſe *or* Memorial *preſented to the Emperor* Ven ti, *by* Kya i.

GREAT Emperor, When I attentively conſider the preſent State of your Empire, I ſee a Thing capable to make me give great Cries: Two other Things fill my Eyes with Tears; and ſix others, make me utter heavy Sighs; without counting a Thouſand other leſs conſiderable Faults, which, tho' they are contrary to Reaſon, and hurtful to good Government, yet it would be impoſſible for me to enumerate. In all the Writings preſented to your Majeſty, every one has the following Words: The Empire has nothing more to fear, Peace is eſtabliſhed, and every Thing is in Order: As for me, I am far from being of this Opinion: When People talk to you at that Rate, it is either from Flattery, or for Want of Underſtanding. For, let us ſuppoſe a Pile of Wood and a Man ſleeping on its Top, while it is ſet on Fire below: Has this Man, tho' the Flame has not reached him, nothing to fear? And is not this a natural Image of the State of your Affairs; Every Thing that is important is neglected, and all the Cares of Government are applied to Matters of little Conſequence. There is in the Adminiſtration, a Conduct that is very irregular, ill ſupported, and without any conſtant Rule; how then can it be ſaid that every thing is in Order? This is what I cannot agree to, tho' I wiſh more than any Man, that it were ſo.

I have ſeriouſly conſidered the Means of reſtoring this good Order in the Empire, and thereby of aſſuring its Tranquility. And for that Reaſon, I preſume in this Diſcourſe to lay them before your Majeſty, begging that you would read it with ſome Attention, and extract from it what you find to be good.

I propoſe nothing to you that can too much fatigue either your Body or Mind. I do not even require that you ſhould deprive yourſelf of Muſic, with which you are ſo much charmed. But what is moſt important, and no ways inconſiſtent with that, is, to keep all the tributary Princes in their Duty, to prevent the raiſing and the marching of your Troops, to cultivate Peace with the (§) *Hyong nû*, to make yourſelf obeyed by all your Subjects, to extend your Care to thoſe who are moſt diſtant from your Court, to endeavour, above all things, to render them good, and to diminiſh, as much as you can, Lawſuits and Villanies.

Theſe are the eſſential and capital Points; if you ſucceed in them, which I believe is very eaſy for you to do, you will render your Empire happy, and deſerve eternal Praiſes. Poſterity, when they ſhall admire the Exploits of the Father, will be charmed with the Virtue of the Son; you will be always looked upon as the Joint Founder of the Dynaſty, and that *Myau* which you have before-hand built, and to which you have given the Inſcription of (‖) *Kû ching*, ſhall afterwards obtain with Juſtice, the glorious Title of (┼) *Tay tſong*; lateſt Poſterity will always join you with your Father in the Honours paid to him, and the Empire will celeberate that filial Piety, by which you ſupport ſo well the Honour of your Family. In the mean Time, your Goodneſs will be praiſed, with which you ſo well provide for the Wants of your Subjects: But above all, your Wiſdom will be admired, that has given a Form to the Government, by which, every ſucceeding Prince, however weak, and however young, may reign peaceably.

This is what I propoſe. If your Majeſty thinks that I aſpire to too high a Perfection in Government; I am perſwaded, that from the Underſtanding and Qualifications you poſſeſs, and with a little Aſſiſtance from able Men, you may with Eaſe, attain to all I propoſe. As I frankly lay my Sentiments before you, it is the utmoſt of my Wiſhes that you may agree to them, and put them in Practice; for I have advanced nothing, but what is founded upon a ſerious Examination of the Hiſtory of paſt Ages; and upon attentively comparing them to all I could extract from the preſent Times; upon this I have been meditating Day and Night: Thus I may be bold to ſay, that were *Shun* and *Yu* to riſe again and give you Advice, it would infallibly be the ſame which I now ſuggeſt.

(*) A Title of Honour.
(†) The Names of two Families.
(‡) Governour.
(§) The *Chineſe* call certain *Tartars* of *China* by this Name.
(‖) *Kû*, ſignifies Antiquity. *Shing*, to perfect.
Ven ti, ſays a Gloſs, cauſed his *Myau* to be built in his own Life time; and placed the Inſcription *Kû ching* upon it, thereby denoting that he apply'd to perfect what his Father had eſtabliſhed.
(┼) *Tay* ſignifies very great. *Tſong* ſignifies the Head of a Family: But the two Words joined here together are a Title of Honour, given more than once to Princes who are looked upon as Joint Founders of a Dynaſty: As *Tay tſû* is given as the Title, of many Founders of Dynaſties. *Tſû tſong* when joined, ſignifies Anceſtors in general.

In the Infancy of a Dynaſty, if a Prince would eſtabliſh it firmly, it is natural for him to be diſtruſtful, and then, he ſometimes takes falſe Alarms, and may be deceived in his Suſpicions. Hence it happens, that ſometimes the Innocent ſuffer; but there is no avoiding this: And in ſuch Circumſtances, in the Beginning of the Dynaſty, the ſafety of the Sovereign, and the good of the State, is inconſiſtent with the Impunity of ſubordinate Powers, when overgrown. Take Care that your younger Brother does not poſſeſs too powerful a State. He may be tempted, if he has not already formed the Deſign, to make himſelf Emperor of the Eaſt, and to rival you. On the Weſt your deceaſed elder Brother's Son, certainly has Deſigns upon *Yong yang*; and ſome even pretend, that they are upon the Point of Execution. As for the *Vang* of *U*, you know what his Forces are, and that he is the moſt powerful of all the *Chu hew*; this *Vang*, I ſay, acts in all Reſpects within his own State, by his own Authority, and in contempt of your Laws. This too, I am certainly informed of. You may judge by this, what a Prince who behaves thus, and has yet only taſted of your Indulgence, will not attempt.

Such is your preſent Situation, a Situation little different from that of thoſe Emperors, whoſe melancholy Hiſtory is wrote in the (*) *Chun tſyw*. 'Tis true, that there are no actual Commotions; but why? Moſt of the *Vang* are yet young, and under the Tuition of Governors and Miniſters, who manage their Affairs. And theſe Governors and Miniſters are Men of your own appointing; or at leaſt, ſincerely devoted to your Family. But in a few Years, when theſe *Vang* are grown up, they will have more Spirit, and be leſs tractable. Then their ancient Officers will each pretend Infirmities, or ſome other Reaſon for retiring from Court. Then ſhall theſe Princes, being as it were emancipated, either give a Looſe to their Inclinations, or follow the Advice of thoſe who have intereſted Views. When this Change happens, and the Time is not far off, if your Brother or Nephew ſhould ſtart their Claims, and break openly from their Allegiance, what Remedy muſt be applied? For my own Share, I ſee none; and I believe that (†) *Yau* and *Shun* themſelves would be puzzled to find out one. A Man who wants to dry himſelf, does not wait for Night, but makes the beſt of the Noon-Day Sun that he can. Why have you that Knife in your Hand if you make no Uſe of it? Two Proverbs are attributed to (‡) *Whang ti*; their Application is very plain. Profit Prince, Profit, by the Power and Time you have. You will then find every thing eaſy; but, if you delay, all will be difficult. The ſmalleſt Inconvenience that can attend ſuch a Delay, is, that you will be reduced to the irkſome Neceſſity of ſhedding the Blood that comes from the ſame Source with your own. But who can anſwer for other Conſequences? And then will not the Times of *Tſin* revive? Rouſe your ſelf, Sir, ſtrike a maſterly Blow, you have Authority, you are Emperor, the Juncture is favourable, but at the ſame time preſſing; Supported by (§) *Tyen*, fear only what is really formidable; Give your Empire Peace and Quiet, by preventing the Danger and diſſipating the Storm that threatens it.

That you may the better comprehend the Importance of this Advice, let us call to Mind ſome Points of Hiſtory, and make ſome Suppoſitions. No Doubt, you remember what Hiſtory tells us of one of the *Vang* of *Tſi*, called *When*. He grew ſo powerful, that nothing leſs would ſerve him, but that the other *Chu hew* ſhould come in a Body and pay him Homage. They reſpected him a good deal more than they did the Emperor. Had you been then Emperor, if you had allowed him quietly to arrive at that degree of Power, what would you then have done? Durſt you have attempted to reduce him? I own I know little; but I know, and dare boldly pronounce, that if you had, your Attempt had been fruitleſs.

But we need not go ſo far back for Inſtances: In later Times, *Shang* reigned in *Tſu*, *Kin pu* in *Whey nan*, *Pung ywe* in *Leang*, *Hun ſin* in *Han*, *Chang ngau* in *Chau*, having for his Miniſters, *Quan kan*, *Lu quan* reigned in *Yen*, and *Chin hi*, tho' no *Vang*, poſſeſſed *Tay*. Now ſuppoſing that theſe ſix or ſeven Princes were ſtill alive; and that each of them was ſo well eſtabliſhed at Home, that his State was in a flouriſhing Condition; and that they had nothing to fear from one another; ſuppoſe all this, would not you who are Emperor be a good deal alarm'd? Sure you would.

After the Deaths of *Shi whang* and his Son *Eul ſhi*, the Empire being in Diſtreſs and without a Maſter, your Father *Kau ti* taking Arms, all thoſe I have named did the ſame. Every one had his own Views and his own Party. But none among them at firſt had any particular Attachment to your Father; yet, by Degrees, they all came over to his Side. It was a great Piece of good Fortune for him, that they were all of them Princes very moderate in their Ambition. But the great Motive of their Reſolution was, that they found a Superiority of Merit in *Kau ti* above Envy, ſo that they were not aſhamed to yield to him. Thus your Father was indebted for his Crown to his own Bravery and Merit. He was no ſooner Maſter of the Empire than he ſhar'd his Conqueſts with theſe Princes, giving to each 20 or 30, and to ſome, 100 (||) *Hyen*. Notwithſtanding all his Merit and Liberalities, within ten Years, there were frequent Rebellions in ſeveral Quarters, and he ſcarce reign'd a Year in Peace. Yet all theſe Princes were ſenſible of his Abilities and Courage, by Experience, and they perſonally held their Dominions of him. If theſe ſix or ſeven Princes reigning over as many different States, ſome larger, others leſs, but every one of them conſiderable, had enjoyed them quietly, would you, had you been then Emperor, have

(*) The Name of a Book aſcribed to *Confucius*.
(†) Two Princes famous for their Wiſdom.
(‡) The Name of an ancient Emperor.
(§) Heaven.
(||) Towns of the third Order, and their Diſtricts, are called *Hyen*.

liv'd undisturbed? Could you have kept their Turbulence within the Bounds of Duty and Submission? I dare again affirm, you could not, had they belonged as much to you, as, for the most Part, they did to the then Emperor.

But I must repeat it again; If you do not speedily take some Course to prevent it, Affairs will come to this Issue. All the *Vang*, who are now your Subjects in Name, will in Effect be no longer so. Each of them proud of his Power which is really too great, will be a petty Emperor within himself, and dispose of every Thing independantly of you, and arrogate to himself the Right to dispose of this or that Dignity as he pleases; of forgiving Crimes, and of pardoning Malefactors tho' worthy of Death; and perhaps some of these *Vang* more bold, or powerful than the rest, will go so far as to use a Chariot covered with Yellow, to the great contempt of the Laws of the Empire, and your Sovereign Authority. Should any one forget himself, to this Degree, what must be done? Will you send him your Orders and Reprimands? He will despise them. Will you summon him to appear at your Court? He won't come? Or granting he comes; will you dare to punish him according to the Rigour of the Law? But thus to punish near Relations, would infallibly set all the rest against you, and produce a Rebellion from most of them. I own, indeed, that there are some (*) *Fong kya*, but, besides that they are rare, to what End will their Boldness serve? No sooner shall they dare to open their Mouth, but some mercenary Cut throat will, by planting a Dagger in their Hearts, render them for ever dumb: Unless then, you immediately pursue other Measures, Things will come to this Pass, that you neither can stop the Rebellion of your Relations, nor protect from their Resentment, those who shall have the Courage to declare for you against them.

No sooner was your Dynasty of *Han* establish'd on the Throne, than the (†) *Lyu*, abusing their too great Power acquired by an Alliance, endeavour'd to destroy it. But I have pointed out the Spring of these former Commotions, which was the Power of the *Lyu*, and have you not the same Reason to be afraid, lest the very same Thing should be attempted against you, which formerly the *Lyu* have against all your Family, and that the Empire should fall into almost the same Troubles as formerly? In such a Case, who could answer for the Event? Notwithstanding your vast Capacity, you would be then in no small Perplexity. But how much more fatal would it be, should it not happen till the Reign of some of your Children endowed with fewer Abilities than you? The Butcher (‡) *Tan* in one Morning dissected twelve Oxen, without his Knife being in the least hacked, how came this? Because he only used it to cut the Flesh, and artfully to seperate the Joints. When he came to the Bones, or any Part that was too hard, he immediately used the Ax: What the Knife was to this Butcher; Clemency, Liberality, and the like Virtues are to the Sovereign: The Laws and his Power are the Ax; and at present, the *Chu hew* seem to be so many Bones and hard Cartilages: At least two of them doubtless are so. Certain Experience shews that most Troubles in the State begin by the too great Power of tributary Princes.

This is plain from History, particularly from one of the Passages I have pointed out. The Revolt began by *Why yu*, when he was the *Vang* of *Tsû* a powerful State. He was followed by *Han sin*. Why? Because the latter was supported by the *Hû*. The Abilities of *Quan kau*, Minister of (§) *Chau*, had rendered that State rich and powerful, so that he was the third who rebelled. *Ching hi*, who rebelled immediately after, had no large Dominions, but excellent Troops. The others rebelled sooner or later, as they were more or less strong. *Li*, *Vang* of *Chang sha* was the only one who never swerv'd from the Respect and Obedience he owed to his Sovereign. But his Dominions contained no more than 25000 Families. It is justly said of him, that tho' he did less than any of the others for the reigning Family, yet it was more obliged to him than any other, because he had never done any Thing against it. And indeed, tho' he might have been emboldned to throw off his Obedience to his Prince, by his being at such a Distance from the imperial Court, yet he continued always faithful and obedient. But was his Fidelity owing purely to his Virtue, or to his having better natural Dispositions than the others? May not one safely conclude, that it was in some Measure owing to his own Weakness; but let us come to Facts.

There were formerly given to *Fan*, *Ki*, *Quan* and *Kyang*, some dozens of Towns, as it were in Pledge, with the Title of *Vang*. These petty Principalities were afterwards aboliſh'd, and it is right not to re-establish them. The Descendants of *Han sin* and *Yw* obtained the Title and Rank of *Chu hew*, which they still possess. There is no great Inconvenience in allowing them to keep this Distinction, if it is not made a Precedent for others; for if you would keep all the *Vang* in Obedience, and destroy the Intrigues of the great Men of the Orders inferior to *Vang*, nothing is more expedient, than to reduce the first Order to the same footing with the *Vang* of *Chang cha*; and to treat the second as formerly *Fan*, *Ki*, *Kyan* and *Quan*, were served. At the same Time would you establish your own Authority, and assure a lasting Peace to the Empire, weaken the Power of every one of these Princes, by making several petty Principalities out of every one of their Territories. The Smalness of their Power will deprive them of the Temptation to rebel. Thus, it will be easy, by treating them gently, to keep them attached to you, and make them as ready to comply with your Will, so far as the Laws of the Empire oblige, as the Fingers are to obey

(*) This was the Name of a Man who being *Yu se*, openly presented an Accusation to the Emperor against *Li ong*, saying he ought to be punished with Death.

(†) The Name of a Family, of which the Empress, Wife of *Kau ti*, founder of the Dynasty of *Han*, was.

(‡) This Citation is taken from *Kew tse* a famous Minister, under *When kong* Founder of the Dynasty called *I Lau*.

(§) The Name of a foreign Nation adjacent to *China*.

obey the Motions of the Hand. Put things in this Situation, and I will anſwer for it, that every one will cry out; "What a maſterly Stroke of Wiſdom is here! The Peace of the Empire is now aſſured for a long time." Begin then by breaking the three Kingdoms of *Tſi*, *Chau*, and *Tſin*, into the ſeveral Principalities, which the Extent of their Dominions comprehends, rendering each almoſt equal to that of *Chang ſha*; ordain that the three *Vang*, who at preſent poſſeſs theſe three Kingdoms, leave each to his eldeſt or youngeſt Son, according to the order of his Birth, one of theſe Principalities, till every one of them has its own Prince: Do the ſame with *Leang yen*, and the other Kingdoms. If it ſhall happen, that the Sons or Grand-ſons of the reigning *Vang* are not ſo numerous, as that each of theſe Principalities, ſo divided, can have its own Prince, then order it ſo, that the Principalities that remain, may go to the other immediate Deſcendants of the Family.

As to certain Principalities lock'd up within ſome of theſe Kingdoms, and poſſeſt by Families who have the Title of *Chu hew*; you muſt diſtinctly mark out their Extent, and make them ſeperate States as the others, with the Rights of Succeſſion, and render it impoſſible that they ſhould ever be annexed to your Empire, but for the Crime of Treaſon. By this, you will endear a great Number to your Perſon, ſince you will ſhew that you ſeek no private Advantage; and by this, the whole Empire, will both applaud your Wiſdom and praiſe your Generoſity. Every Branch of the Eſtates that are divided, will do their utmoſt to preſerve themſelves in the Rank of *Vang*. Their Weakneſs and their Intereſt will naturally induce them to continue in their Obedience; and this will ſpare you the Unpopularity of inflicting any rigorous Puniſhments. No more tragical Events will be ſeen, and your Clemency and Goodneſs will be no leſs praiſed than your Wiſdom and Diſintereſtedneſs. The Laws will then be in Vigour, and your Commands meet with Obedience. No Prince, tho' poſſeſt of a *Li ki* or a *Quan kau* for a Miniſter, will dare to undertake any thing. The factitious Deſigns of *Chay ki* and *Kay chong* (*) will be cruſhed. When the Princes and great Men are ſubjected, their Inferiors eaſily fall in with what is right; and the whole Empire, charmed as I have ſaid, by your Wiſdom, Diſintereſtedneſs, and Clemency, will enter yet more unto its Duty by ſo equitable a Firmneſs. In effect, when things are upon this Footing, not the leaſt Convulſion in the Empire, can follow even upon the Reign of a minor Prince, tho' an Infant and poſthumous.

In ſhort, you will thereby aſſure the Glory and Tranquility of your Kingdom, and make your Name adored by future Ages. All theſe Advantages may be produced by a ſingle Stroke, of which I am perſwaded you ſee the Expediency, and I dare anſwer for the Conſequences. Then what withholds your Arm? Perhaps you think the Evil is yet Light. But allow me to aſk you, Sir, if a Man can be in good Health when his (†) Leg is ſwelled as large as his Body, and his Finger (‡) as big as his Arm. Sure you will own, he cannot; and that you look upon ſuch a Swelling as dangerous. Believe me, Sir, it is a certain Truth, that even a Wound in the little Finger, when neglected and ill managed, too often baffles the ableſt Phyſicians, becomes incurable, and kills the Patient. Such a Swelling is ſtill more to be dreaded, when accompanied with acute Pains in the (§) Feet. This is certainly the Evil that is capable to make one ſend up great Cries.

But what is more monſtrous is, that tho' the Emperor, whoever he is, is without Doubt the Head of the Empire, becauſe he is above the Reſt of the Nation; and the Barbarians on our Borders are the inferior Extremities, and in this Reſpect, the Feet of the Empire: Yet at preſent, the *Hyong nû* commit a thouſand Inſults upon us, and in order to prevent more, the reigning Family furniſhes them every Year with large Sums, either in Money or other Commodities. To exact this kind of Tribute, is the Part of Maſters, to pay it, of Subjects. Thus the Feet is above, and the Head below: Unnatural Reverſe! While this is ſuffered, can it be ſaid that there are in the Empire Officers truly zealous? And yet this is her ſhameful Situation, without one Effort to relieve her. She is likewiſe afflicted with violent Pains in one of her Sides; that which I ſpeak of is the *N. W.* Notwithſtanding the great Expences in keeping on Foot ſuch a vaſt Number of Troops; and notwithſtanding the large Pay of their Officers, the People are in continual Alarms. Theſe who have ever ſo little Strength, are inceſſantly upon the Watch, and Day and Night employed in making Signals by Fires or other Methods. The Troops on the other Hand, are obliged to ſleep with their Armour on their Backs, and their Helmets on their Heads: Theſe are the real Calamities that afflict your Empire. A Phyſician offers you an infallible Remedy for them, and he is not heard. Is not this capable enough to draw Tears from the Eyes? As you poſſeſs the glorious Title of Emperor, is it not ſhameful to render yourſelf in Effect, Tributary? If you continue to put up with the greateſt of all Ignominies, and to ſuffer the preſent Wounds to feſter, in what muſt ſuch a Conduct end? Among all who have the Honour to adviſe your Majeſty, there is not one who does not agree with me, in the Reality of the Evils I have touch'd upon. But when there is any talk of remedying them, they ſee not, they ſay, in what Manner it can be done: For my Share I am of a different Opinion. The whole Nation of *Hyong nû* has not ſo many Inhabitants as one of the great *Hyen* of your Empire. And what ſhame muſt it reflect on thoſe at the Helm of Government, that they have not, with the Forces of ſo vaſt a State, been able to reſiſt the Inſolence of one ſo ſmall. The Inconveniences we ſuffer from the *Hyong nû* are

(*) Theſe were the Men who adviſed the *Vang* of *Whey nan*, to the Rebellion he then projected.

(†) He means the *Vang* of *Whey nan*.

(‡) He means the *Vang* of *Tſi pé*.

(§) He means the *Vang* of *Tſin* and *Tſi*. The one Couſin German of *Ven ti* both Sons of one of his elder Brothers.

are ſo eaſily prevented, that let the Forces of one Prince your Tributary act but ever ſo little according to my Directions, theſe Barbarians ſhall ſoon be reduced. Make but a Trial, and you ſhall ſoon be abſolute Maſter of the fate of (*) *Tan yu*, and pronounce the Doom of the Traytor (‡) *Ywe*, who is at the Head of his Counſels. Allow me, Sir, to tell you that the Inſolence of the *Hyong nú* is owing to your Manner of treating them. Inſtead of hunting down theſe troubleſome Savages, you are chaſing Wild Boars; and inſtead of purſuing theſe revolted Scoundrels, you are following Hares; Thus, for a vain Amuſement, you neglect the moſt dangerous Evil. It is not thus, that the Quiet and Repoſe of a People is attained. It muſt be owing to yourſelf, if you are ſincere in the Matter, that your Authority is formidable, and your Virtues dear to the moſt diſtant People, even beyond the Limits of your Empire; while, at preſent, you are not ſure of being obeyed even within thirty or forty Leagues of Empire. This is the ſecond Thing I mentioned, which muſt draw Tears from the Man who is zealous in your Service. (§) Luxury is now arrived at ſuch a Height, that mean People embroider the Cloaths, and even the Shoes, of the Boys and Girls whom they are obliged to ſell. One can ſee none expoſed in the Slave-market, but ſuch as are glittering with a Profuſion of Ornaments. At preſent, People of ordinary Rank, dreſs their Wives and Slaves in theſe very Things, which formerly adorn'd our Empreſs, and which ſhe carried only to the Temple. Theſe *Axes* and other Figures in Embroidery, formerly ſolely reſerved for the imperial Habits of Ceremony, ſerve now to adorn the Parlour or the Dining-room of a Merchant who has ſcraped together a little Money: Who, in ſeeing theſe Diſorders, would not ſay that the Forces of the Empire are drained? No, they are not in Effect, but they are very near being ſo.

When I ſee Perſons of no Quality furniſh their Houſes in this Manner, while your Majeſty's Habit is only of the coarſeſt Stuffs, and the moſt ordinary Colours: When I ſee the Shoes of a vile Concubine more richly embroidered than the Collar of our Empreſs; this Diſorder chiefly ſets me a crying: But I likewiſe ſee, that it is of ſuch a Nature, that it muſt be ſoon followed by Miſery. In effect, the employing ſo many Men in making Cloaths for one Perſon, is the Cauſe why many can get no Cloaths at all. There are ten who eat the Product, for one who tends the Culture, of the Earth; How then is it poſſible but many ſhould want Food? Beſides, to pretend to maintain Order among a People preſſed by Hunger and Nakedneſs, is to pretend to an Impoſſibility. Behold, what drains and ruins the Empire: Behold, what produces the Robberies and Rebellions that are ready to break out.

Nevertheleſs you are frequently told: *Every Thing goes well, let us leave them as they are:* And they who talk to you in this Manner, are your clear-headed Gentlemen. Yet there cannot be a greater Medly of Cuſtoms imagined: All Ranks are confounded, and there is no longer any Diſtinction betwixt the Grandees and the People. Even the Reſpect due to your ſacred Majeſty is encroatch'd upon, yet they never ceaſe to cry out; *Do not let us ſtir, every thing goes well.* Is there any thing more capable to make a Man ſend up deep Sighs? (||) *Tong yang*, without troubling himſelf about Virtue, was wholly employed in ſuggeſting to his Prince the Means of gaining and amaſſing Money. Thus in the two Years that he was in Office, there was a terrible Corruption of Morals. The Son of a poor Man then only thought upon the means of leaving his Father, that he might become the Son in Law of one who was in better Circumſtances. While a Father and Mother was digging the Ground or handling the Rake, the Son, pampered with the Fruits of their Toils, was acting the Man of Importance, and putting on Airs of Haughtineſs even with regard to them. The young Wife, when giving ſuck to her Child, uſed then inſolently to diſpute with her Huſband: The Step-mother and the Step-daughter were Spies upon one another, and every Moment looked upon one another with the moſt malignant Eyes. Nothing then remained to Men, but Indulgence for their Children, and a Paſſion for Riches: When this is all the Diſtinction, how ſmall is the Difference between Man and Brute?

Notwithſtanding of this, *Shi whang*, purſuing his Project, and taking Advantage of favourable Junctures, invaded ſix Kingdoms, and made himſelf Emperor; he had then nothing more to do, but to take ſuch Meaſures as might eſtabliſh his Family upon the Throne. The true Meaſures for this were Temperance, Modeſty, Gentleneſs, Uprightneſs, Honour, and the Maintenance of the eſtabliſhed Laws. Theſe were all unknown to *Shi whang*: He blindly followed the Road which *Shang yang* had pointed out; and only ſtudied to be rapacious, that he might be profuſe. His Subjects followed his Example; every one made his Paſſion, and the Extent of his own Power, the Rules of his Conduct. Wit and Parts were then only uſed to make Dupes of the ſimple and weak; Bravery and Courage to take advantage of the weak and fearful; and a ſuperiority of Strength was looked upon as a Right to commit an Inſult. In ſhort, the Diſorder was at laſt too great to be longer born.

At this Juncture (†) a Man of a ſuperior Merit appeared; every thing yielded to his Courage, and all ſubmitted to his Virtue: And as before that our Fore-fathers ſaid; The Dynaſty of *Tſin*, ſo they after that ſaid; The Dynaſty of *Han*. But tho' the Days of the *Tſin* are over, yet almoſt all their Vices ſtill remain. Luxury prevails: The Rites are more and more diſregarded, and with them

(*) The Prince of the *Hyig nú*.

(‡) A *Chineſe* Fugitive.

(§) Here begins a Detail of the Things that are capable to make one ſend up great Sighs. According to our Author, there ought to be ſix. But *Tſing king* ſays that three of them are only touched upon in this Diſcourſe, as we have it in the authentick Hiſtory. They are found, ſays he, more at large in Collections made ſince, but theſe deſerve little Credit. The Gaps therefore are left unſupplyed, and remain as in the Body of the Hiſtory.

(||) The Name of the Miniſter of *Tſing*.

(†) The Author points out *Lyew pang* Surnamed *Kau ti*, or *Kau tſú*, the Founder of the Dynaſty of *Han*, the Father of *Yen ti*, to whom he addreſſes himſelf.

them Modeſty and Virtue vaniſh. This Change from bad to worſe increaſes ſenſibly every Month, but more ſo every Year. The Crimes of murdering a Father or a Brother, however ſhocking, are not without their Examples in our Age. As to Theſts and Robberies, they are become ſo barefac'd, that the innermoſt Rooms of the Palace, in your Father's and Brother's Time, were forced open, and rifled of their Furniture. In ſhort, Licentiouſneſs has come to ſuch a Height, that in the Capital of your Empire your (*) Officers are robbed, and have their Throats cut in the Face of the Sun.

While theſe Outrages are committing on the one Hand, one ſees, on the other, a wealthy Villain under the Appearance of Honeſty, furniſhing to the public Stores ſome hundred thouſand Meaſures of Grain, or vaſt ſums of Money, and thereby procuring the higheſt Employments of State. A Diſorder greater than all I have mentioned: Yet it is a very common one, tho' they take care to conceal it from you. While they are buſied in aggravating ſome particular Abuſes, the Age is corrupted, the greateſt Vices obtain, and an unbounded Licentiouſneſs is rooting itſelf in your Empire; and all this is beheld without Concern or Uneaſineſs. One would be apt to conclude by the Inſenſibility of your great Men, with regard to theſe Diſorders, that they either think all things are going right, or that it is none of their Buſineſs to reform them if they are wrong. But upon whom then muſt we rely? Upon the ordinary Magiſtrates and their Underlings? Alas! Theſe are ſo taken up with their Writings and their Regiſters, that they carry their Views no farther. And granting that they had Underſtanding and Virtue enough to ſee, and be touched with, theſe Evils; to reform ſo many Abuſes, to remedy ſo many Diſorders, and to inſpire your Subjects anew with the Love of their Duty and Virtue, is an Undertaking far beyond their Capacity.

Our Dependance then is, That your Majeſty would take a perſonal Concern in reforming all this Degeneracy. But I don't ſee that you are in the leaſt touched with, or alarmed at it. This gives me greater Uneaſineſs ſtill. For, to maintain the ſovereign Authority, to mark out the proper Diſtinctions of different Ranks, and to regulate Families, are the Duties that (†) *Tyen* has devolved upon Emperors, and in which he does not immediately concern himſelf. In theſe ſort of Matters we may ſafely ſay, that not to advance is to retire, and not to put Things on a good footing, is abſolutely to let them fall to the Ground. (‡) *Quan tſe* ſays, that the exact Obſervation of the Rites, Juſtice, Uprightneſs, and Modeſty, are the four Pillars of Government, and that if they fall, the Empire is ſoon ruined.

Perhaps it will be objected, that *Quan tſe* is a poor Author: I ſhall ſuppoſe he is. But it is at the ſame time the more ſhameful for others to be more ignorant than he. The Paſſage I cite is a certain Truth. *Tſin* ſuffered theſe four Pillars to fall, and immediately after he fell himſelf. Within thirteen Years after, his fine Court became a deſart Hillock. Can we now pretend, that theſe four Pillars are in a firm State? No, that would be to flatter ourſelves too groſsly. We ſee thoſe who are hatching the moſt pernicious Projects, already hugging and applauding themſelves. Whiſpers and Surmiſes are buzzing about on all Hands. And why are not Things immediately regulated as they ought to be? Why is not the neceſſary Diſtinction of Power betwixt Sovereign and ſubordinate Authority adjuſted, the Diſtinctions in Ranks ſettled, and the Order in Families regulated? Were this done, all thoſe who form deſtructive Schemes, would loſe the Hopes of ſucceeding. Suſpicion and Jealouſy would ceaſe, and you would thereby give Poſterity an eaſy Plan for their Conduct in Life: In ſhort, by this, the Peace and Happineſs of all your Empire would be ſecured for a long Time. To neglect Affairs of this Conſequence, is the ſame Thing as if one ſhould ſet adrift a Bark in a large and rapid River, without either Oars or Tackling. It muſt go down with the Stream, and the leaſt Breath of Wind that moves the Billows makes it a Wreck. Are we not in the ſame Condition? And is not this a ſufficient Reaſon to make any one ſend up deep Sighs?

The three firſt Dynaſties ſubſiſted for many Generations; that of *Tſin*, which ſucceeded to them, but for two ſhort ones. Surely, if we regard his Qualities and Nature, there is nothing differs ſo much, as *Man* does from *Man*. Whence proceeded it, that the three Families *Hya*, *Shang*, *Chew*, had ſo many long and glorious Reigns, and the Dynaſty of *Tſin*, which was always in Trouble, ended almoſt as ſoon as begun? One, and perhaps the chief Cauſe was this. Of old, if our Emperor had an hereditary Prince, they inveſted him as ſuch with Solemnity. A Man of Diſtinction was nam'd, who conducted him to the (§) *Kyau* in Noon-day, that he might be preſented to *Tyen*. All the great Officers of the Court followed them thither in their Habits of Ceremony, and reſpectfully preſented themſelves before the young Prince, to acknowledge him Heir of the Crown.

Tho' he was thus declared Succeſſor to the Throne, if he paſſed by the Palace of his Father, he immediately alighted from his Horſe, or out of his Chariot. Did he meet with a Palace of any of his Anceſtors in his Journey? he inſtantly quickned his Pace. By all theſe Ceremonies, he was taught what Obedience and Duty he owed to his Parents; and thus they loſt no Time in inſtructing him aright from his Infancy. (||) *Ching vang* could ſcarce walk, when he was put under the Tuition of *Chau kong* in quality of *Tay pau*, of *Chew kong*, in quality of *Tay ſſi*,

(*) A Gloſs ſays, *Ven ti* was a good Prince. Poſterity has much commended him: *Kya i* himſelf knew well that Things did not go ſo ill: But he wanted they ſhould be better than they were, ſo he exaggerated them, that he might thereby the more affect and influence his Prince.

(†) Heaven.

(‡) An ancient Miniſter of the Kingdom of *Tſin*.

(§) A Place appointed for the ſolemn Ceremonies in honour of *Shang ti*, *Shang*, ſignifies *ſupream*, *ti*, Emperor, Lord, Maſter.

(||) An Emperor of the Dynaſty of the *Chew*.

of *Tay kong* in quality of *Tay tſe*. Every one of theſe three Lords had one under him, who never left the Prince. The firſt had the Charge of his Perſon, the ſecond was his Governor, and the third his Preceptor. The Men then choſen to form a young Prince, were recommended by their Virtues, and were equally capable to give their Pupil proper Inſtructions. The Leſſons they gave him were indeed frequent; but their principal Care was, that he ſhould ſpeak to none but thoſe of unblemiſhed Morals, and ſee nothing but what was decent and regular. In ſhort, all the Officers of his Train were eminent for Virtue, Gravity and Knowledge, but at the ſame Time they were ingenious at improving every Opportunity for inſtructing him aright. A Man born and educated in the Country of either *Tſi* or *Tſû*, will infallibly have its Accent; and can a Prince, educated in the Manner I have deſcribed, fail of taking a virtuous Bent? *Confucius* rightly obſerves that Education is, as it were, a ſecond Nature; and we naturally do that to which we are habituated.

When the hereditary Prince was become marriageable, he was made to paſs ſucceſſively thro' ſix Sorts of Apartments, which were ſo many Schools. In the firſt, which was to the Eaſt, he was inſtructed in the Rites, one by one; and above all, in the Duties he owed to his Relations, either by Blood or Alliance. He was there taught to prefer the neareſt of Kin, to thoſe more remote, when all other Circumſtances were equal; to treat every one with Goodneſs, and to keep them united, every one in his proper Sphere. He then paſſed to the School of the *South*, where he was taught to make the proper Diſtinctions of Ages, and to inſpire the younger with Reſpect for the elder; to eſtabliſh Principles of Honour and Honeſty among all, and thus, to root out the Seeds of Diſſenſions and Law-Suits. Then he went to the School of the *Weſt*; where he was inſtructed in the Choice a Sovereign ought to make of the Officers, whom he puts in Poſts: And the conſtant Maxims inculcated here, were to prefer Wiſdom to all other Qualifications, to pay more particular Honour to ſuch as had diſtinguiſh'd themſelves by their Virtue; and to put none into great Poſts, but Men of great Abilities and uncommon Merit, Men capable both to ſee and to promote whatever was for the Good of the Empire. From the School of the *Weſt*, he paſſed to that of the *North*, where he learned the Diſtinctions of Stations, and the Regard a Sovereign ought to have, for ſuch as are, by their great Employments and eminent Dignities, raiſed above the Level of Mankind, in order to preſerve thereby the neceſſary Subordination of Ranks in a State, and to oblige every one to keep his own. Having paſſed through theſe four Schools, the Prince arrived at a fifth which was of a higher Order. There, under the moſt able Maſters he had Inſtructions of greater Depth and Extent. After every Leſſon, he retired with his *Tay fû* [or Governor] who cauſed him to give him an Account of it. If he had miſtaken Things, the *Tay fû* put him right, and ſometimes even chaſtiſed him. But his chief Care was, to inculcate in his Mind, and give him a clear Notion of, the moſt important Points. Thus, his Head and his Heart were improved at once; he became both able and virtuous, and he was qualified for Empire.

Did he begin to form himſelf? In place of the Officers I have named, he had others of leſs Authority, but no leſs Vigilance, who examined all his Actions. He had an Hiſtorian who was placed near him, on Purpoſe to take Notes of his Actions for the Day; another Perſon obſerved him during Meals, and told him immediately when ever any Indecency eſcaped him. In ſhort, he had a Flag ſet up in public, whereon any one might fix what he judged proper to be propoſed; on the other Side there was a blank Table, where he might write what he had a mind to propoſe ſhould be corrected. But if any one had an urgent Remonſtrance to make, he had no more ado but to beat a Drum, and he was inſtantly heard. All this was advantageous to the Public, without being diſagreable to the Prince; who, as he was educated from his Infancy in the Schools of Wiſdom and Virtue, had nothing in him to reprehend, that could occaſion to him either Grief or Shame. As he was, without Ceremony, inſtructed in the moſt wholeſome and the moſt ſafe Maxims, he naturally took every thing in good Part.

Beſides, the Ceremonies inſtituted on particular Seaſons and Days; and which were never diſpenſed with by the Emperors under the three famous Dynaſties, were of great Uſe both to the Prince and his Subjects. Some of them both taught and inſpired Reſpect to the Sovereign, others, Obedience and Piety to Parents, and others, the Rules of Gravity and Decency. The moſt minute Obſervance had its allegorical Meaning; for Inſtance, it was uſual for the Prince not to ſee an Animal dead which he had been accuſtomed to ſee when living, nor to taſte of any Creature whoſe Groans he had heard when under the Knife of the Butcher; for this Reaſon, he never went near the Kitchens. The End of all this was, to encourage in the Prince and all about him, Sentiments of Goodneſs, Humanity and Compaſſion. If it is aſked, why every one of our three famous Dynaſties continued ſo long? I anſwer, from obſerving all theſe Meaſures, but more eſpecially the right Education of the Heir to the Throne.

The Reverſe happen'd under the *Tſin*, Politeneſs and Modeſty were Virtues ſcarce known. The Man moſt reſpected, was he who yeilded to no-body, who was moſt liberal of his injurious Language, and moſt groſly affronted the firſt who came in his Way. Thus, neither the Rites nor Virtue, but the fear of Puniſhment was the Prop of Government: So that *Chau kau*, Governor to (*) *Hû hay*, entertained him with nothing but this Maxim. To Day, Heads were cut off, to Morrow, whole Families were maſſacred. What was the Event? *Hû hay*, to Day, mounted the Throne, and to Morrow, killed one of his Subjects with his own Hand. The moſt reſpectful and juſt Complaints paſſed for ſeditious Murmurs, the moſt important Advices were treated as trifling,

(*) This was the Name of the Son, whom *Shi whang* appointed for his Succeſſor; being the ſame who was afterwards called *Eul ſhi*.

trifling, and the Prince ſaw the Head of a Man ſtruck off with the ſame Indifference as that of a Poppy. Muſt all this be attributed only to the Nature of the Prince? By no Means, the greateſt Part of it was owing to his bad Education. Of two common Proverbs, one ſays, "If you have no Experience in an Affair yourſelf, follow thoſe that have ſucceeded in it:" The other: "When the firſt Cart overturns, he who drives the ſecond is upon his Guard."

Our three famous Dynaſties flouriſhed long; we know by what Means, we have nothing to do but to imitate theſe Means. The Dynaſty of the *Tſin* was ſoon cut off; we know the crooked Paths they kept, and the Traces of their Steps are mark'd out to us, ſo let us ſhun them. To march in the Steps of the *Tſin*, is to periſh like them. I have ſaid, and ſay it again, that upon the Education of the hereditary Prince, depends the Fate of his Empire. But upon what does the Succeſs of this Education depend? Upon two eſſential Points; Firſt, that he be early inſtructed. Secondly, that it be by Men equal to the Office. When a Prince is inſtructed in Time, before he receives any Prejudices, good Impreſſions have all their Force upon his Heart. There remains nothing more then but to put Men about him, who can conduct themſelves wiſely and dexterouſly. On the other Hand, if this is delay'd, and if his Heart has got a wrong Byaſs, you may place worthy Men about him; who may follow him, attend him, and ſee his Faults, but rarely can they ſucceed ſo far as to correct them. The People of *U* and *Yuë* are born with the ſame Inclinations, and in their Infancy reſemble one another even in their Accents; but when they grow up, the Antipathy betwixt them is ſo great, that they can't endure one another. Whence proceeds this but from Education and Cuſtom? I then had Reaſon to ſay, that in order to educate a Prince aright, he muſt be early put into good Hands; when this is done, the Succeſs in a manner is certain, and conſequently, the Empire is happy. For, as the *Shu king* ſays, the Happineſs of all the People depends upon one Man. This is what ought to be thought of, and is what moſt immediately preſſes. (*)

The moſt clear-ſighted Mortals ſee what is paſt, much more diſtinctly than what is to come. But what is the end of our Rites? They are to prevent Diſorders, as Chaſtiſements are to puniſh them. Hence, every one muſt be ſenſible of the Importance, the Neceſſity, and the Effects of Puniſhments. To encourage the Practice of Virtue by Rewards, and to deter from the Purſuit of Vice by Puniſhments, are the two great Springs of Government. Our ancient Sages have made Uſe of them with a matchleſs Firmneſs, Conſtancy and Equity. I am far from rejecting either; but if I here tye myſelf down to the Rites, it is, becauſe they tend to root out the Seeds of Vice before they ſpring up. They inſtruct the People by almoſt inſenſible Degrees, removing Vice, and directing us to Virtue ſo gently, that we ourſelves ſcarce perceive the Motions. This made *Confuçius* ſay; "It is a happy Talent to be able, to determine a Law-Suit aright; there are Men who can do this, and actually do it, but it would be much better, were there no Law-Suits at all." Let us ſearch for the Means.

They who would aid a Prince in governing well, cannot, in my Opinion, do better, than to diſtinguiſh betwixt his real and principal Intereſts, and thoſe which either are not neceſſarily ſo, or ſo only in Appearance: and may be neglected without hurting him. Upon this, more than any Thing elſe, depends a Prince's good or bad Succeſs. What he chiefly ought to underſtand is, that great Alterations either for the better or the worſe, are not made all in one Day, eſpecially in great Empires; that they proceed by little and little from remote Cauſes, and that tho their Seeds are ſown ſeperately, yet their Effects appear all at once. If the ordinary Government depends only upon the Rigour of Laws, and the Severity of the Princes, theſe Numbers of harſh Laws and cruel Puniſhments, will be anſwered by the People with a load of Curſes and Rebellions. If on the other Hand, the Prince regard the Rites and good Example, there will reſult from the People a ſincere Union among themſelves, and hearty Affections for his Perſon. *Shi whang* wiſhed as much as *Ching tang* or *Vû vang*, to do Honour to the Hall of his Anceſtors, by tranſmitting his Crown to lateſt Poſterity. Yet *Tang* and *Vû* founded, each of them, a Dynaſty that laſted for 6 or 700 Years, while that of *Shi whang* endured but for thirteen. The Cauſe of ſo vaſt a Difference was as follows.

The Empire may be compared to a Veſſel beautiful and precious, but brittle. If it is always placed upon a compact, ſure Place, it will continue whole for a long Time; without this Precaution it will be ſoon broken. Goodneſs, Juſtice, the Rites, and Muſic, compoſed a firm and compact Baſis, upon which *Tang* and *Vû* eſtabliſhed their Empire. Thus, their Dynaſties continued for many Ages, and their Memories is, and ever will be, dear to us and our Poſterity. As for *Shi whang*, he eſtabliſhed his Authority ſolely upon Terror and Puniſhments, neither Virtue or Beneficence having the leaſt ſhare therein: Hence ſoon followed the Murmurs and Imprecations of his Subjects who hated him, as being their greateſt Enemy; and he in Perſon had well nigh fallen a Sacrifice to ſo general a Hatred. His Son could not eſcape this Fate, and at once loſt his Life and Empire. This Event is ſo late, that it may paſs as one in our Days; ſo that I can produce no more intereſting Proof to confirm what I have advanced.

A Sovereign may be compared to a Hall, the Officers of his Kingdom to the Steps of the Stairs that lead to it, and the People to the Ground, upon which theſe Steps ſtand. If the Hall is ſo raiſed above the Ground, that there are betwixt them, for Inſtance, nine handſome Steps in good Repair, the Look of it is grand; it has a good Effect, and we mount to it with Reſpect.

If,

(*) Perhaps *Kya i*, to finiſh one of the Subjects of his groaning, took occaſion here to mention ſome Circumſtances relating to this Prince, whoſe Education was neglected, which the Hiſtorian has curtailed. However that may be, he enters on another Subject.

If, on the other Hand, it is almoſt on a Level with the Ground it ſtands on, and has a few pitiful Steps to lead to it; we naturally deſpiſe it, and enter the Hall without any Ceremony. The Application of this is eaſy, and our ancient Emperors underſtood it well. For which Reaſon they eſtabliſhed that beautiful Variety of different Orders. Neareſt their Perſons they had the *Kong*, the *King*, and the *Ta fû*: (*) Thro' different Parts of the Empire were diſperſed the *Kong*, the *Hew*, the *Pê*, the *Tſe*, the *Nan*, without counting the Officers of the different Cities, and a great Number of Subalterns.

The Sovereign, raiſed above all theſe Orders, appeared ſo grand and venerable, that all the Officers who approached him, being under the Shelter of his Majeſty, were ſecure from all Inſults. The Vulgar have a Proverb: *Tho' I killed the Rat, I had a Regard for the Veſſel.* This Expreſſion, tho' homely, may be applied here. 'Tis the Reſpect due to the Perſon of the Prince, that makes even the Horſe he rides on, nay, the Straw his Horſe eats, reſpected. Our antient *Rituals* prohibited any one from looking into the Mouth of this Horſe; and there was a Puniſhment determined, for any one that trod upon the Straw he was to uſe. And to this Day, whoever is ſitting, when the Table or the Baton of the Prince paſſes by, inſtantly riſes; they who are on foot compoſe themſelves reſpectfully: If any one either in a Chariot or on Horſe-back, meet the Chariot of the Prince, tho' empty, he immediately alights to the Ground. Can it then be wondered at, that our ancient Laws ſubjected, to the corporal Puniſhments they preſcribed, only ſuch as were of an Order inferior to the *Ta fû?* Doubtleſs our wiſe Legiſlators thought it in ſome Meaſure inconſiſtent with the Reſpect they owed the Prince, to ſubject to theſe Laws any one who by his Rank approached his Perſon; and always believed that as the Prince raiſed none to diſtinguiſhed Ranks, but Men of true Merit, it would have been abſurd to have employed any ſuch Means to keep them in their Duty.

And indeed we don't find in Antiquity, that a wiſe Prince puniſhed any one with Death. Matters are a good deal changed in that Reſpect; they whom our ancient Emperors called by way of Diſtinction, when they ſpoke to them, (†) *Pê fû, Pê kyew*, are liable to be capitally puniſhed; even they, whom to this Day, our Emperors, when they meet them, honour with a Civility, are not exempted. The *Kong*, the *Hew*, and the *Vang* themſelves, are ſubject to the moſt infamous Puniſhments, as well as the meaneſt People. Their Viſages are branded, their Noſes ſlit, their Hair cut off, they are whipt, expoſed in open Roads, and are ſometimes cut in Pieces. Nay, I muſt ſay more, it is no rare Thing to ſee Officers of the higheſt Rank ſuffer the moſt ignonimous of all Puniſhments, by having their Heads cut off. To puſh things to ſuch Extremities, to pay ſo little Regard to the higheſt Diſtinctions, beſides that they are the means to make the Poſſeſſors of them take vile Inclinations, is going againſt the Proverb, and paying no Reſpect to the Veſſel.

Another Proverb ſays, That let the Shoes be never ſo well made, they won't make a Pillow, and however neat the Cap may be, it won't mend the Shoes. Formerly, was an Officer broke for Corruption? His Fault was mitigated to the World, and it was only ſaid, *that he had not duly attended the Rites.* Was he broke for Debauchery? The Harſhneſs of that Expreſſion was ſoftned, and it was ſaid, (‡) *that the Curtains about him were too thin.* If he was broke for Weakneſs or Incapacity to diſcharge his Duty, it was ſaid, *that his ſubaltern Officers obeyed him ill.* When an Officer then was declar'd culpable, if the Fault was not of a high Nature, he immediately reſign'd his Employment, and Matters went no farther. If his Crime was capital, as ſoon as the Prince had pronounced it to be ſuch, the Officer turned towards the (§) North, made the ordinary Obeiſances, firſt condemned, and then actually put, himſelf to Death. So much did Antiquity reſpect *Greatneſs* even when *Guilty.* But muſt they then eſcape? By no means; let them be caſheered, let them be puniſh'd, nay, put to Death, if they deſerve it. But to ſeize them, to baſtonade them, to bind them with Ropes, to deliver them up like the meaneſt private Perſons to the vileſt Officer of Juſtice; can be Spectacles profitable neither to the Small nor Great.

It is pernicious to the People, from whoſe minds it eraſes that excellent Maxim; *Reſpect thoſe who are over you, and who by their Rank are venerable.* It is pernicious to the Great, in whom it damps thoſe heroic Sentiments which their high Stations inſpire. It is pernicious to the Prince, as naturally tending to weaken the Zeal of thoſe upon whom principally depend both his Glory and Safety. For this Reaſon, the Rites have always recommended to a Prince, that he ſhould treat his Miniſters and other great Officers with Civility. Otherwiſe, the People will forget the Duty they owe to their Superiors; the Effects of which Neglect may be in Time felt by the Prince himſelf. The great Men will forget themſelves, and ſeeing themſelves outwardly degraded, will degrade themſelves, if we may ſo uſe the Expreſſion, inwardly too. No more will they entertain any Sentiments of Honour; but acquit themſelves ſuperficially of their Duty, and catch at every Occaſion of plundering, ſelling, enriching themſelves with, and neglecting the public Good. If their Prince is diſtreſs'd upon any occaſion, they will take but little Concern, nay, perhaps aid the oppoſite Party underhand, and rejoice at his Difficulties; when they ſee the State and the Prince both in Danger, their firſt and only Care is to provide for their own Safety.

(*) Perhaps the Hiſtorian has here likewiſe cut off ſome Circumſtances; at leaſt what follows, has no Connexion with what goes before; *Kya i* in the Thread of this Diſcourſe, ſpeaks of the Regard a Prince ought to have for his Miniſters, and other great Officers.

(†) *My grand Uncle*, as *European* Princes ſay, *my Couſin*, to Perſons of a certain Rank.

(‡) Contrary to the *Chineſe* Cuſtom, it being ſcandalous there for Men and Women to be ſeen together in Common.

(§) The Emperor ſat with his Back to the North, and his Face to the South.

Yu yang was a great Officer under *Chong hin.* When *Chi pê* had defeated and killed *Chong hin,* he offered an Employment to *Yu yang*, who accepted of it. *Chau* a little after overcame and put to Death *Chi pê*, upon which *Yu yang* appeared inconſolable, and did all he could to place the Son of *Chi pê* upon his Fathers Throne: Hiſtory ſays, he made five different Attempts for that purpoſe, but all without Succeſs. One aſked of *Yu yang* his Motives for a Conduct ſo different from his former, with Regard to the two Princes he had ſerved. *Chong hin,* anſwered he, uſed me almoſt like the moſt vulgar of his Subjects, tho' I was under him a great Officer; ſo I took but a vulgar Concern in his Fate. *Chi pê* treated me according to the Rank I held in his Kingdom, and my Grief for him is proportioned to his Reſpect for me.

And indeed, if an Officer, for whom a Prince ſhews a due Regard, is not zealous in that Prince's Service, he muſt be a Brute. When Affairs are on a right footing betwixt a Prince and an Officer, the latter forgets even the Intereſts of his own Family to ſerve thoſe of the State. If an occaſion happens that he may be a great Gainer, or muſt be a conſiderable Loſer, he neglects all Advantages, and hazards every thing rather than to deſert his Duty: In ſhort, he ſacrifices himſelf without Reſerve to the Service of his Prince. But theſe Dangers are rare, when the Prince treats his great Men with the Regard preſcribed by the Rites; for then there are no Differences among the Princes of the Blood, who after they have lived in Friendſhip, have the Satisfaction to die in Peace, and to be buried *with their Fathers.* There are no rebellious Wars among the tributary Princes, each lives and dies in Quiet at Home. Good Miniſters ſeek for no Pretences to retire from Buſineſs, which, to their laſt Breath, it is their Pleaſure and Duty to diſcharge. The Officers of War do the ſame, and willingly die on a Breach, or in the Frontiers of the Empire. This is meant by the Expreſſion; *A wiſe and an accompliſhed Prince is ſafe in Ramparts of Gold.* A Compariſon that ſhews the Relation betwixt him and his Grandees. Such were the happy Effects of their Union, betwixt our ancient Princes and their great Officers; but alas! Since their Days, this Maxim is much neglected, this good Cuſtom is aboliſhed. Is not this deplorable?

The Emperor Kang hi's *Remark.*] *Kya i*, like an able Miniſter, ſaw the means of preventing the leaſt Troubles, reforming Abuſes, and regulating Manners. No Time, no Station of Life eſcaped him. His Underſtanding like a flaming Torch lighted him thro' all. What an Unhappineſs was it for a *Quan* and a *Kyang* to baniſh ſo great a Man, and to loſe the Benefit of his vaſt Capacity?

Another Diſcourſe *of* Kya i, *to induce the Emperor* Ven ti, *to lay up Stores of* Corn *and* Money.

(*) *QUAN tſe* ſpeaking of the People, ſaid, that they might be inſtructed and formed to good Morals, when there was wherewithal to feed them. But no Antiquity, even the moſt remote can produce an Inſtance, nor is there any to this Day, of a People continuing long faithful in their Duty, when they wanted the Neceſſaries of Life. It was an old ſaying, that a Man who did not labour the Ground was in danger to want Bread. A Woman who neglects to work at Stuffs, may be ſoon without Cloaths. The Neceſſaries of Life are not all to be had at all Times. If they are not frugally managed, they muſt run ſhort. Such were the Maxims of Antiquity; Maxims which they practiſed, and whereof the exact Obſervance formed the Baſis of their Government. Thus they never wanted Neceſſaries.

At preſent, Agriculture is neglected. Vaſt Numbers of People live upon the Fruits of the Earth, which very few cultivate. This is equal to a Famine. On the other Hand, Debauchery and Luxury increaſe; this is the ſame as if Troops of Robbers plundered the Empire. When Robbery and Famine prevail at once in a State, for what can one anſwer? Forty Years ago, the Dynaſty of the *Han* began. They did not lay up the leaſt Reſerve, either publick or private. This awakens Compaſſion when one conſiders it. If Rain was ever wanting to fall juſt at the Time it was expected, the People were inſtantly alarmed. Was there a ſcarce Year? One bartered away his Degrees, another diſpoſed of his Children. This is no unuſual Thing. When a State is upon the Brink of Ruin, can the Father or the Maſter of it be without Dread? That Years of Famine may come, is to be expected. *Yu* and *Tang* have themſelves paſſed thro' theſe ſhocking Proofs. Let us ſuppoſe, that by Misfortune, 2 or 300 Leagues of a Country proves barren. How ſhall this be remedied? At the ſame Time, ſuppoſe our Frontiers are invaded, and we are obliged to ſend large Armies to their Defence, how are our Troops to be maintained? There is War and Famine at once, and the Empire impoveriſhed without having any Reſource.

It commonly happens in theſe Caſes, that the daring and the ſtrong take advantage of the Opportunity to aſſemble, to plunder, and to rob where ever they can. While the weaker are for ſome Time ſupported by the Price they get for their Children, and then they periſh miſerably. Theſe are not vain Terrors; you know they are not. You are but half Maſter of the Extremities of your Empire, which want but an Opportunity to revolt. If ſo a cruel Piece of News were brought you all of a ſudden, how would you behave? Would it be then time to deliberate? Believe me, there is nothing of ſo great Conſequence, as to lay up in Time good Magazines of Proviſions: This will, as it were, ſecure your Empire. When the Treaſury is full, and Proviſions abound, every thing is calm; and the State is equally able to make a Defence, or to puſh a Conqueſt.

(*) A Gloſs ſays, that the erecting of the Granaries which the Emperor had in every City in *China*, was owing to this Diſcourſe.

The firſt Step to this is, effectually to labour for the Re-eſtabliſhment of Agriculture. Do all you can, that your Subjects may each live upon the Fruits of his own Culture. There are every where infinite Numbers of idle and vagabond People: And how many others improperly apply themſelves to Employments uſeleſs in Society? Diſpatch all ſuch to cultivate the Lands which lie barren to the South. This is the beſt and the moſt profitable Employment. Nay, if it be neceſſary, don't ſpare even Force. Thus, you will have in all Parts, wherewithal to lay up Reſerves of Proviſions; and by procuring Plenty, you can aſſure the Repoſe of all your Empire, whereas, now it is in a dangerous and a melancholy Situation. This is what afflicts me. My preſuming to give you this Advice, proceeds only from my Zeal for the Glory and Welfare of your State.

The Emperor Kang hi's *Remark.*] The Fundamentals of Government conſiſt in inſtructing and feeding the People. When we behold with what Vehemence and Zeal, *Kya i*, in thoſe Days, ſought to promote the publick Good, we can't help ſaying; This is a Man whom we may juſtly call a proper Counſellor for a Prince.

A Gloſs.] In Conſequence of this Diſcourſe, *Ven ti* publiſhed Declarations to animate the People to Agriculture; and revived the ancient Rite of cultivating the Earth with his own Hands, to give them an Example.

Chang, *ſirnamed* Li vang, *was the laſt of the Children of* Kau ti, *Founder of the Dynaſty of the* Han. *When his elder Brother* Ven ti *became Emperor, he made him King of* Whay nan. *The new King afterwards committed many Faults, and* Ven ti, *who was naturally mild, took no notice of them, till wearied out by his repeating them, he ordered a* Tſyang kyun (*), *who was at the ſame time a* Hew, *to write the following* Reprimand *to the* Vang *of* Whay nan. *Tho' the* Tſyang kyun *wrote with his own Hand, it was in Terms, which ſhewed that it was by the Emperor's Orders.*

GREAT King. I have heard often of your Reſolution, your Juſtice, your Continence, Honour, and other good Qualifications; that is to ſay, that (†) *Tyen* treating you as one of its Favourites, has crowned you with its Gifts, and given you Qualifications to form you for a (‡) *Shing*; this is what you ought carefully to attend to: But it would ſeem by your Conduct that you do not, ſince you are ungrateful for the Gifts of *Tyen*. Our preſent Emperor no ſooner mounted the Throne, but he made you the *Vang* of *Whay nan* from a *Hew*. You thought yourſelf ſo little deſerving of that Honour, that it was with Difficulty you accepted it. However, he inveſted you with the Kingdom, which on his Part was a ſingular Favour. Since that Time, you have never appeared at his Court; you only once made a Step to aſk Permiſſion for that purpoſe, but far from demanding it in the regulated Forms, and with the Reſpect due to a Sovereign; you did not even exactly obſerve the Regard due from a younger to an elder Brother.

Beſides, you have of our own Authority, and as it were to ſhew its Extent, put to Death a Perſon of the Rank of *Chu hew*. Our Emperor is unwilling to enquire into it, but this is an extraordinary Indulgence. The Emperor by our Laws, has the ſole Right of filling up the great Employments in every Kingdom; yet you, rejecting a Miniſter regularly nominated by him, preſumptuouſly demanded that you might be admitted to appoint another. Our Emperor was willing to diſpenſe with the Law, and to indulge you in this. Could there be greater Condeſcendance. You next attempted, as it were, to degrade the *Chu hew* in your Territories. You inſiſted upon their keeping Guard in Linnen Habits at *Ching ting* the Burying-place of your (||) Mother. This the Emperor would not permit, but it was as it were degrading yourſelf, when you was thus deprived of the Homage of the *Hew*; ſo that in this, he ſhewed a Regard to your Dignity. This is a freſh Obligation you lie under to him.

Reaſon would teach, that you ought to exert yourſelf in anſwering the Goodneſs of the Emperor, by an exact Obſervance of all your Duties: On the contrary, by the Licentiouſneſs both of your Words and Actions, you give him freſh Matter of Offence, and ruin your own Character throughout the Empire. This indeed is judging very ill. All that your Family or your ſelf now poſſeſs, comes originally from your Father *Kau ti*. He many Times endured the Inclemencies of Air, expoſing himſelf to the Dangers of Battles and Sieges, where he was covered with glorious Wounds. Why did he ſuffer this? It was to eſtabliſh his Family. Inſtead of applying yourſelf ſeriouſly to imitate ſo worthy a Father, inſtead of performing the *Tſi* and other Ceremonies, which may revive in your Mind the Ideas of his Virtues and Exploits; you are forming an extravagant Project of degrading the *Hew*, who are dependant on you, to the Rank of the common People. To degenerate thus into Pride and Avarice, is not to perform the Part of a worthy Son. Not to be able to maintain things upon the ſame Footing on which you received them from your Father, is to betray a want of Capacity and Wiſdom. To make a Point of guarding the Sepulchre of your Mother, and to neglect that of your Father, is to ſhew a Reſpect for the one and not for the other, and thus to overthrow all good Order. In your repeated Violations of the Emperor your Maſters Orders, where is your Submiſſion and Obedience? In your Neglect of Duty to your elder Brother, where is your Obſervance of the Rites? In your inflicting on your

(*) The higheſt Degree of the Officers of War.
(†) Heaven.
(‡) A Man of the firſt Order.
(||) She was not Mother to *Ven ti*.

your greateſt Officers infamous Puniſhments, where is your Clemency? In ſhewing the greateſt Contempt for the *Vang* and the *Hew*, that you may honour and raiſe a worthleſs young Debauchee, whoſe only Merit is his Sword, where is your Underſtanding? In ſhort, in neglecting all Study, in ſlighting all Council, in running blindly into every Suggeſtion of your Paſſion, and Caprice, where is your Conduct? Great Prince, beware! The Way you tempt is dangerous, and may lead you to your Ruin, nay, if I may ſo ſay, you degrade your ſelf from the Dignity of *Vang*.

Inſtead of ſtaying at your own Court, there with Majeſty to receive the Honours due to your Dignity, you flutter about, and piqueing yourſelf upon equalling *Mong pwen*, you affect to act the Bully; how indecent is that? I repeat it once more, all your Steps are ſo dangerous, that if you take not Care in Time, I dare pronounce, that (*) *Kau ti* will receive no more Offerings from your Hands. Formerly *Chew kong* put to Death *Quan ſhû*, and impriſoned *Tſay ſhû*, in order to ſecure the Dynaſty of the *Chew*. *When kong* Prince of *Tſi*, put to Death his own Brother for Rebellion. *Tſin ſhi whang* put to Death two of his Brothers, and ſent his Mother a great way off, in order to ſecure the Peace of the Empire. *Kin vang*, whom your Father *Kau ti* had made *Vang* of *Tay*, defended that State very ill againſt the *Hyong nû*; and *Kau ti* deprived him of his Charge. The *Vang* of *Tſi pê* took it in his Head to raiſe Troops: Our Emperor did himſelf Juſtice. Such were the former Proceedings at the Court of *Tſi* and *Chew*. We have likewiſe taken a View of what has been tranſacted in our Days, by the *Tſin* and the *Han*. And will you pretend to diſpute with the Emperor, regardleſs of theſe Examples, both ancient and modern? Ridiculous!

If you do not amend, your Quality of being the Emperor's Brother, cannot exempt you from being judged by the Laws. If Things come to that Paſs, you are infallibly ruin'd, and your Officers great and ſmall, eſpecially your Miniſters, muſt be involv'd in your Fate. To loſe in this Manner, at leaſt, your Rank and your State, to become the Object of Compaſſion to thoſe of the meaneſt Stations, to ſee your Officers puniſhed, and draw the Scoffs of a whole Empire upon your own Perſon, in ſhort, to be a Stain to the Memory of your god-like Father, is what muſt be very diſagreeable to your Spirit. Set then about a Change. Write a reſpectful Letter to your Brother, and acknowledge your Fault in theſe Terms: " (†) I had the Unhappineſs to loſe my " Father in my Infancy, the Troubles of the *Lyu* then ſucceeded, and laſted for ſome Time. " Since your Acceſſion to the Throne, that happy Change and your Favours puffed me too much " up: Blinded by Pride, I have committed many conſiderable Faults, which, when I reflect at " preſent upon, fill me at once with the moſt ſenſible Grief, and the beſt grounded Fear. 'Tis " with theſe Sentiments, that humbly proſtrate upon the Earth, without daring to raiſe myſelf. " I wait for the Chaſtiſement I deſerve."

If you behave thus, the Emperor, as he is your Emperor, will allow himſelf to be mollified; and as he is your Brother, will be highly pleaſed at your return to your Duty. Each of you will poſſeſs your high Ranks with a mutual Contentment. This is what I wiſh, and ſure tis of the greateſt Importance to you, that ſeriouſly weighing my Advice, you inſtantly follow the Courſe I ſuggeſt; for if you heſitate long, the Arrow will be diſcharged, and it will be in vain to endeavour to ſtop it..

A Gloſs.] *Li vang* was diſcontented at this Letter, and held on his former Way; ſoon after, he was judged in Form, and baniſhed.

The Advice that Kya i *propoſed under the Emperor* Ven ti, *to diminiſh the Power of the tributary Princes by dividing their Eſtates, was renew'd by* Shau tſo, *under* King ti, *the ſucceeding Emperor. The Matter was brought into the Council, whereupon the* U *and* Tſu *revolted.* King ti *retracted, and ſacrificed* Chau tſo, *as if he had given the Advice. There is nothing in the Diſcourſe of* Chau tſo *on this Occaſion, but what we have already ſeen in that of* Kya i; *ſo I but juſt mention it, and proceed to other Diſcourſes of that Miniſter.*

A Diſcourſe *upon* War, *addreſſed to the Emperor* King ti.

I HAVE heard, that ſince the Acceſſion of the preſent Dynaſty to the Throne, the (‡) *Hû lû* have made many Incurſions into our Frontiers, and always carried off a Booty, either more or leſs conſiderable. In the time of (§) *Kau hew*, in one Irruption they forced ſeveral Cities, ravaged a large Extent of Country, carried off a great Quantity of Cattle, and either killed or made Slaves of many of the Emperor's Subjects. They returned ſome time after by the ſame Quarter; we oppoſed them with ſome Troops, but we were defeated; and a good many of our Officers killed upon the Spot. It is a common ſaying, that " Victory inſpires even Cowards with Courage. And a " defeated Army can ſcarce ſupport itſelf. Since the Days of *Kau hew*, theſe Barbarians entered thrice by *Long ſi*, and came always off with Advantage. At preſent it is otherways; Our Troops that lie on that Side of the Empire, ſuſtained by the Protection of (‖) the *She tſi*, and directed by your wiſe Orders, have revived the Courage of the neighbouring People, and we are in a Condition

(*) He here inſinuates to *Li vang*, that he may come to loſe his Life. What follows proves this to be the Senſe.

(†) The *Chineſe* Expreſſion is equivalent to this: They ſay literally, *your Subject had the Unhappineſs*; and above, for *I have heard* their Expreſſion is, *your Subject has heard*. The *Chineſe*, not excepting the *Vang*, make uſe of this Term when they ſpeak to the Emperor.

(‡) The ſame, who by way of Contempt, are called *Hyong nû*. *Hyong* ſignifying *Wicked, Cruel*; *Nû* a *Slave*.

(§) The Queen Dowager of *Kau ti*.

(‖) This appears to be a tutelar Spirit; but the *Chineſe* are ſo little agreed upon the preciſe Signification of theſe two Letters, that I choſe not to tranſlate them.

dition not only to reſiſt, but to conquer them. There have paſſed already ſeveral Actions, in which we defeated the Barbarians, tho' they had the Advantage in Numbers.

SIR, The Difference of this Succeſs is not owing to the People of *Long ſi*, who of themſelves are not more nor leſs brave than they were, but to the Generals and Officers. A Book entitled *The Art of War* ſays, "That there are no People, however brave, who can be called in-"vincible, but there are Generals, of whom it may be ſaid, that they never were beaten." Nothing is then of greater Importance, either for the Reputation of your Arms, or the Safety of your Frontiers, than the Choice of your General.

Succeſs in War to what owing.

Beſides this Choice, there are three other Things of the utmoſt Importance to the Succeſs of Battle, and to which a good General ought to attend. Firſt, the Ground, which he ought to know perfectly well, in order to be able to make all Advantages of its Situation. Secondly, that his Men become Warlike, by a continual Exerciſe of their Arms. Thirdly, that the Arms, of which there are different Sorts, be all excellent. As to the Ground, if the Country is incumbered with Rocks, Woods or Rivers, or tho' level, if covered with Buſhes, and rank Graſs, he ought to employ his Infantry; ſince a Soldier on Foot is then better worth two others, either on Horſeback or in a Chariot. On the contrary, if he meets with a plain level Field, or a Tract of high lying Ground, without either Woods or Rocks, he ought to employ his Cavalry, for then a Horſeman or a Charioteer is worth ten foot Soldiers. If the Riſings of the Ground are frequent, the Valleys narrow, and ſeperated with a great many Rivers, the beſt Arms are Bows, ſhorter Arms are then of ſmall Uſe; nay, of ſo little, that one good Archer is then worth a hundred Soldiers otherwiſe armed. Where they meet with Thickets and Woods, they muſt have recourſe to their Hatchets, for then one good Hatchet-man is worth more than two Pike-men. In Defiles and Windings, the Sword and Dagger are of uſe: A Man thus armed is then worth ten Archers.

Of the Choice of Ground.

Men.

As to the Men themſelves, the ſubaltern Officers ought to be choſen, and the Soldiers well diſciplined. Otherwiſe they will know nothing of Encampments or Marches, it will be eaſy to diſperſe, and impoſſible to rally them; they will let ſlip every Advantage, and neither have Caution to prevent forſeen, nor Dexterity to extricate themſelves from unforſeen Dangers. They will not know when to obey the Signal, either of the (†) Drum or the Kettle-Drum; and a hundred ſuch raw undiſciplined Men are not worth two.

and Arms.

As to their Armour, if offenſive, it muſt be ſound, handſome, and ſharp. If defenſive, it muſt be ſtrong and thick. You may as well expoſe a Man naked to the Waiſt, as allow him to carry a bad Cuiraſs: A Bow that wants force, is not ſo good as a Dagger. An Arrow that does not fly ſtreight, is as bad as none. And if it does fly, what is the uſe of it if it has not Force to pierce? A Man had as good be without Steel, as to have it blunt and bad. If a General does not watch over this, and if his Soldiers are but ill armed, five Men are not ſo good as one. The Book I have cited goes on. "To lead on an Army ill provided with Arms, is to carry Men to be butchered. "A Prince who puts a General at the Head of wretched Troops that are to fight, in Effect, deli-"vers them up to the Enemy. And the General, who neglects thoſe Points we have touched "upon, is a Traytor to his Prince: In ſhort, a Prince who makes an ill Choice of a General, aban-"dons his Dominions to his Enemy. Their Maxims are very juſt, and ought to be weighed."

Maxims of different States.

'Tis farther ſaid, and juſtly too, that as there is a Difference betwixt great and little, between ſtrong and weak, between what is difficult and dangerous, and what is eaſy and favourable, a Man muſt underſtand and attend to all theſe Circumſtances, before he can determine aright how he is to act. Different States ought to have, and generally have, different Manners. The Maxims of a ſmall Kingdom are to yeild to a greater, that it may procure Peace. The common Maxim of little States is, whenever Occaſion ſerves, to unite againſt a greater Power. The Maxim of our Empire is, always to oppoſe Barbarians againſt Barbarians.

Advantages of the *Hû lû* over the *Chineſe*.

The *Hû lû*, with whom we have now to do, have three Advantages which we want. Their Country is full of Mountains and Ditches, to which their Horſes are accuſtomed, and in which neither our Horſes nor Chariots can enter, far leſs, act. Theſe People are accuſtomed to make irregular Incurſions from their Youth, and while they are galloping over Mountains and Plains, know how to ſhoot very exactly from their Bows. As neither our Horſes or Chariots can come at them, how can our poor foot Soldiers make Head againſt them? Beſides the *Hû lû* fear neither Wind nor Rain, Hunger nor Thirſt. They are much fitter for Fatigue, and more hardened to Labour than our People. But when we engage them in a plain open Field, we have great Advantages. The Evolutions of our Cavalry and Chariots put them in Diſorder. Our large Bows do Execution at a great Diſtance; their's make no Impreſſion upon us. When we come even to handy Blows, our Men armed with good Cuiraſſes, keeping ſtill their Ranks, with either their Swords or their Pikes in their Hands, and ſuſtained by our Archers, ſoon rout the Barbarians. When our Men ſkirmiſh or fight ever ſo little at a Diſtance, the defenſive Arms of theſe Barbarians being made of nothing but Skins or Wood, are ſoon broke to Pieces. If both Sides diſmount and engage Hand to Hand, fighting only with ſhort Arms, theſe *Hû lû* reſiſt us ſtill leſs. As they are accuſtomed only to fight on Horſeback, they have not Reſolution enough to maintain a Diſpute on Foot.

and of the *Chineſe* over them.

By this Reckoning, we have ſeven Advantages over theſe Barbarians, for three that they have over us. If we add to this, that we can eaſily bring ten Men into the Field for their one; the Victory appears ſtill more certain. However we may always ſay with great Truth, that Arms are fatal Inſtruments,

(†) A Gloſs ſays, That the Signal for Battle was given by Drums; and for a Retreat, by Kettle-Drums.

Inſtruments, and War is a dangerous Trade. The greateſt and the ſtrongeſt may there, in an inſtant, be levelled with the meaneſt and the weakeſt; and it ſometimes happens, that by too determined a Reſolution to conquer, a Defeat becomes total and irretrievable. Then Repentance is too late. To tread warily, and to leave nothing to Fortune, is always a good Maxim. There are ſome of theſe Strangers that voluntarily ſubmit to our Laws; of theſe may be form'd a Body of ſeveral Thouſands. They are a Race as hardy and as laborious as the *Hû lû:* They have all their Manners and all their Qualities; and in my Opinion, may be of great Uſe. We ought to provide them well in Arms both offenſive and defenſive, and put at their Head one of our beſt Officers; who is beforehand a little acquainted with their Manners, and who knows how to gain them: We ought to recommend to this General, to employ thoſe Troops, only in Defiles and Paſſes, and to make Uſe of others in open Fields. This in my Opinion is the Way to hazard nothing. Tradition informs us, that an underſtanding Prince makes his Advantage of every thing, even of a Fool's Words. What am I, but a Man without Wiſdom, and without Merit? However I don't deſpair, but that your Majeſty's Wiſdom will find ſomething in this Diſcourſe that may be of Uſe.

Another Diſcourſe *of the ſame* Shan tſo, *to the ſame* Emperor, *upon the Manner of ſecuring the* Frontiers *of the* Empire.

I FIND that under the Dynaſty of the *Tſin*, *Shi whang* from the North, attacked *Hû mê* (†) and *Yang ywê* in the South: He took Arms, not to guard his Frontiers and ſecure his Subjects, but to gratify an unbounded Pride and an unſatiable Avarice: Thus before he ſaw his ambitious Deſigns take effect, he threw the whole Empire into Diſorder. It is a true Saying, That to make War upon an Enemy with whoſe Strength or Weakneſs we are unacquainted, is to hazard all. *Shi whang* found this true by Experience. The Country of the *Hû mê* is very cold, the Bark of the Trees there are about three Inches thick. The Men ſubſiſt themſelves upon the Fleſh of Creatures half raw, and drink nothing but Milk; the Skins of the Beaſts are hairy and thick, and the Skins of the Men are as hard in Proportion, and as well formed to endure exceſſive Colds. *Yang ywê* on the contrary, is a Country where is almoſt no Winter, and where the Heats are long and violent, but don't much affect the Inhabitants who are accuſtomed to them. The Troops of *Shi whang* could not bear the Rigour of theſe Climates. They who carried them their Proviſions periſhed upon the Road; and no body went to ſuch a Country, but with as much Unwillingneſs, as if they had been going to receive a Puniſhment.

In effect, they who were condemned to this Service were, 1ſt, Officers who had been faulty; 2*d*, Thoſe who had married in order to be free from the Authority of their Fathers; and laſtly, They who had been branded with Infamy, whoſe Father and Mother had been People who act by Violence, and, contrary to their own Inclinations, are by no means to be depended upon. The Method of Rewards is much better; where there is a Proſpect either of Preferment or Spoil, the Soldiers and common People will ruſh upon the Fire, and expoſe themſelves to the greateſt Dangers. But in theſe Expeditions of *Shi whang*, both Soldiers and Subjects had a thouſand Dangers to encounter, and no Reward to expect. Thus every one foreſaw the impending Misfortunes of the Dynaſty of the *Tſin*. No ſooner had *Ching ſhin* given the Signal and taken the Field, after poſſeſſing himſelf of *Ta tſe*, but the People flocked to him from all Sides, as the Waters of a River follow their natural Courſe. Thus ended the Expeditions, to which Ambition, Pride and Avarice prompted *Shi whang*.

It is not ſurprizing that the *Hû* attempt frequent Incurſions into our Frontiers. The Reaſon is this; They are a People not indebted to the Culture of their Grounds, either for Food or Rayment. Fleſh and Milk furniſh them with the former, and the Skins of Beaſts with the latter. They have neither Towns nor cultivated Fields, nor ſettled Habitations, but wander up and down like Savages. Do they find in a Spot Paſturage and Water for their Herbs? There they ſtop. Are they in want of Graſs? They decamp and ſeek it where it is to be found. In ſhort, to come and to go coſts them nothing. It is their ordinary Employment. Let us then ſuppoſe, that this Nation when hunting, ſhould make an Irruption into our Frontiers in ſeveral Places: The Princes of *Yen*, of *Tay*, of *Shang kyun* and *Long ſi*, who are upon the Boundaries of theſe Lands, have ſo few Subjects to oppoſe them, that if your Majeſty does not ſend Troops thither, the People in theſe Quarters muſt be expoſed; and if not ſupported, Fear may induce them to ſubmit to the Enemy. To ſend Troops, is attended with another Inconveniency: A few will not anſwer the Deſign; and a large Army takes a conſiderable time to be drawn together. Nay, when it comes into the Field, the *Hû* are retired too far to attack them. Conſtantly to keep up a large Body of Troops there, is a vaſt Expence. To diſband them, is inviting the *Hû* to renew their Incurſions. Theſe are the Inconveniences that have long ſubſiſted, and attend the Empire upon that Quarter.

In order to obviate them, nothing ſeems to be more expedient, than to eſtabliſh new Colonies all along our Frontiers, to encourage Families to ſettle there, by giving them the Property of Lands. For this effect, Fortreſſes ought to be built, ſurrounded with good Walls, and furniſhed with (*) Stones and other Arms. Every one ought to have a reaſonable Extent of Land, and to be placed as near the Paſſes upon the Frontiers, as Conveniency will allow of: And each Diſtrict,

(†) The Names of Countries.

(*) The *Chineſe* ſays *Pau*, which ſignifies *a Machine for throwing Stones*: But how it was made, or how it threw the *Stones* no body knows. Ever ſince they have had Cannons in *China*, they likewiſe call them *Pau*; but there is this Difference betwixt the two *Chineſe* Characters, that the firſt is *Ta ſhe*, and the ſecond *Ho pau*. Now *She* ſignifies a Stone, *Ho* Fire. *Pau* ſignifies *Wrapped up*, to *wrap up*, &c.

trict, where at leaſt a thouſand Families ought to be ſettled, ſhould be diſtinctly marked out by Rivers and other Boundaries. For this Effect, Houſes muſt be firſt built, and Proviſions made for whatever is neceſſary for Agriculture; then let ſuch as are convicted of certain Crimes, and ſuch as have by ſome Act of Grace eſcaped their deſerved Puniſhments, be ſent thither. As there will not be ſufficient to People the Country, certain Criminals may have Power to ranſom themſelves, by ſending certain Numbers of Slaves both Men and Women, who ſhall go thither. Honour may likewiſe be decreed, for ſuch as ſhall contribute voluntarily a certain Number. In ſhort, if all this is not ſufficient for the Purpoſe, certain Honours and Rewards muſt be propoſed to ſuch as will willingly go; and Magiſtrates muſt be ordered, to furniſh ſuch as are unmarried with the Means of maintaining Wives, without which, it will be difficult to fix them there.

Not only every Family muſt be furniſhed with what is neceſſary for Agriculture, but Laws muſt be eſtabliſhed that are advantageous for the Society in general. For Example; if the Enemy ſhall make any Inroads upon our Lands, and any of them be taken Priſoners, the Magiſtrates ſhall be obliged immediately to pay a reaſonable and a fixed Price for the Property of half the Slaves thus taken, which Property ſhall devolve to thoſe who have taken them. Thus theſe People, partly from a Proſpect of Advantage, partly from their own mutual Defence, as Allies and Relations, will become hardened, and ready to fall upon the *Hû*, if they ſhall rebel. As they will be accuſtomed to the Climate from their Youth, and acquainted with whatever relates to theſe Barbarians, they will the leſs fear them, and be more able either to reſtrain or conquer them, than any Troops ſent thither for that Purpoſe. Thus you will ſhun the Inconveniences that attended *Shi whang*, and muſt attend every Prince that ſends out his Armies upon ſuch an Expedition. You will ſecure your Frontiers by procuring them real Advantages, which will encreaſe in progreſs of Time; and theſe Eſtabliſhments when made, will leave a grateful Remembrance of your Virtues and Glories to future Ages.

The Emperor *having agreed to this Advice,* Shau tſo *drew up the following* Memorial, *which he preſented to his Majeſty.*

GREAT Prince. I hear with Joy, that your Majeſty is determined to ſecure your Frontiers by eſtabliſhing Colonies, which for the future will ſave a vaſt deal of Expence and Trouble. You cannot give your People a more ſolid Proof of your Goodneſs, than by thus cutting off all Occaſions of future Inconveniencies. There is no more now to be done, but that your Officers ſecond your Majeſty's good Intentions; and like wiſe and diſtinguiſhed Men, manage the Inclinations, and win ſo upon the Affections of the People who are firſt tranſplanted, that they ſhall have no occaſion to regret the leaving their native Country. In this Caſe, I dare aſſure you, that there will be no want of Coloniſts; and that in a ſhort time, all the poorer Sort of People will encourage one another, and aſſemble themſelves to go thither.

Beſides theſe Colonies will anſwer two Purpoſes: The one is the Cultivation of deſart Countries; the other, the Security of the Frontiers. With Reſpect to the firſt Point, what is to be obſerved according to the Method of the Ancients, is as follows: Before any City is built, or any Diſtrict regulated, Care muſt be taken to pitch upon a healthy Place where the Waters are good, and where the Soil, by the Beauty of its Trees and the Quantity of its good Vegetables, is promiſing and inviting. When ſuch a Spot is fixed upon, then the City may be built, and its Dependances on all Quarters marked out: The good and arable Lands muſt be divided, and each one's Poſſeſſion bounded by hedges of Communication. Every Houſe ought at leaſt, to have one Parlour, and two convenient Chambers in good repair, ſecured with ſufficient Doors, and tolerably well furniſhed; ſo that theſe new Inhabitants finding there whatever is neceſſary, may the more eaſily forget their ancient Dwellings, and more cheerfully improve their new Settlements. Each of theſe Cities ought to be provided with Phyſicians and (*) *U*'s; the one to take care of the Sick; the other of Burials and funeral Ceremonies. Marriages muſt be promoted, and the Cuſtoms of mutual Rejoicings and Condolences, attended with mutual Aſſiſtances, encouraged; Burying-Places muſt be aſſigned them; in ſhort, nothing muſt be wanting that is requiſite to their fixed and laſting Settlement.

With Reſpect to the ſecond Point, which is the Security of the Frontiers; what I have farther learned of the Ancients to be neceſſary on this Head, is as follows. That all the Families of the Diſtrict be divided into fives. That every five Families be under one Head. And that every fifty Families be incorporated in a *Li*, which is to be under a Chief of greater Diſtinction than the former. That four *Li* thus formed may make a *Lyew*, which ſhall be under an Officer. In ſhort, that ten *Lyew* may compoſe an *I*, which is to have a Commandant, who ſhall be ſuperior to all the other Officers. That the Officers be Men who are well acquainted with the Country, and the moſt proper to make themſelves popular. That every ſubaltern Officer ſhall have regulated Times, when thoſe under him are to perform their Exerciſes, to which all the younger People muſt duly repair. That every Officer ſhall be at the Head of his reſpective Troops when they march againſt an Enemy. That the People of one Diſtrict ſhall not be allowed to ſettle in another, but that being accuſtomed one with another, they may live in Harmony together. Thus, if an Alarm ſhould ſpread at Night, they will the better know one another's Voices in order to their mutual Aſſiſtance. In the Day-time, during the Heat of Combat, they will more eaſily diſtinguiſh each other; and tho' at a Diſtance, will more readily expoſe themſelves even to Death for

(*) It is plain, that this Expreſſion has not the Signification of a Sorceror or Magician, which it has elſewhere.

for their common Safety. That to all theſe Regulations, Rewards be appointed for the Brave, and Puniſhments for the Cowardly: Thus in a ſhort Time, we may hope to ſee Soldiers, who will never turn their Backs upon an Enemy.

Under the Empire of the ſaid King ti, *the King of* U *reſolved to attack the King of* Lyang. *As he had no lawful Reaſon for ſo unjuſt a Proceeding,* Mey ching *endeavoured all he could to diſſwade him, and for that end drew up the following* Diſcourſe.

SIR; It is a common and a true Saying, that if a Prince is accompliſhed, every thing ſucceeds well with him. If he is inconſiſtent with himſelf in any Point, a ſingle Slip will make him miſcarry; and that Miſcarriage often brings him to the Brink of Ruin. *Shun*, notwithſtanding he was afterwards Emperor, did not poſſeſs a (*) Foot of Ground. *Yu*, whoſe Juriſdiction did not extend over ten Families, ſaw himſelf Maſter of the whole Empire, and of, I don't know how many other Princes. *Ching tang* and *Vû vang* were born Princes, yet neither of them was poſſeſſed of ten Leagues of Ground. Each of theſe in his Life-time became Emperor, and Founder of an illuſtrious Dynaſty. What was the Secret of their Succeſs? In a few Words it was this; Being careful to do nothing that could make them bluſh before *Tyen* (†), or that could hurt them in the Affections of the People, they always followed the Dictates of that right Reaſon they had received from *Tyen*, and looked upon themſelves as the common Fathers of their Country. Their Subjects on their Part, anſwer'd this Conduct with ſuitable Sentiments of Affection. There were none in Poſts during their Time, who were afraid of ruining themſelves, for making a plain and frank Declaration of whatever they thought conducive to the Public Well-fare. Thus, theſe great Princes met with Succeſs in their Life-time, and with Fame and Veneration after their Deaths.

I wiſh I were able to diſcover the Bottom of my Heart, and to ſhew the Zeal from which I ſpeak. I know of how ſmall Importance I am, and how much Reaſon I have to fear you will ſlight my Council. However, I beg you will give ſome Attention, or rather awaken the Sentiments engraved upon your own Heart on this Occaſion. Suppoſe there were a Rock equally high and rugged, at whoſe Foot there lay an unfathomable Abyſs. Suppoſe that a Man loaded with a vaſt Weight, were placed upon the Extremity of this Rock in ſuch a Manner, that half hanging, half ſtanding, both he and his Load were prevented from falling entirely, only by a (‡) ſmall weak Thread. What Man in ſuch a Situation, ſeeing on the one Hand that his Fall was hindered by next to nothing, and on the other, that if he did fall he muſt infallibly periſh; who I ſay, would not tremble? And yet, allow me to ſay it, this is very near the Condition you are actually in: But it is only in your own Power to eſcape the Danger. The Enterpriſe into which you are engaged, is infinitely (§) difficult and dangerous. Give it up, and in the Twinkling of an Eye, you may be aſſured of a (‖) permanent Proſperity. To be able to paſs the reſt of your Days in Peace, in Joy, and the Poſſeſſion of a powerful State, and yet to engage your Forces in an Enterprize equally painful and fruitleſs, allow me to ſay, is what I cannot comprehend the Meaning of.

Some People there are whom their own Shadows frighten, and to ſhun the Sight of it, are always fooliſhly turning and returning. But would they peaceably remain in a Shade, the Phantom would diſappear, and they would be eaſy. The beſt Method for a Man who is afraid to be over-heard, is to hold his Peace. The Man who is afraid his Project ſhould be known, had beſt abandon it. Is boiling Water upon a large Fire? To blow upon that Water with one's Mouth, to allay the Boiling would be fruitleſs; the only Way would be to take away the Fuel; any other Method would be (⸸) ridiculous. The Happineſs of Prince and People both, depends upon certain Foundations, which ought to be well eſtabliſhed. Their Unhappineſs likewiſe has it Seeds, but the wiſe Man cruſhes its Growth. To ſucceed in this, the moſt minute Beginnings muſt be watched. For that which appears but an inconſiderble Matter at firſt, in a ſhort time, becomes important and weighty. The Water which diſtils from the Mountain *Tay*, in a long Courſe makes itſelf a Paſſage thro' the Stone, which one would think had been wrought by a Chiſſel. A Cord frequently drawn up and down thro' a Plank in the ſame Place, becomes at laſt two Pieces, tho' it is longer a doing than if it had been cut by Steel. In ſhort, that Tree, which, tho' now ten Foot in Circumference, was raiſed from a very ſmall Seedling, when tender and young, was every way flexible, and might have been eaſily plucked up. But how vaſtly different is it now from what it then was? (‡) Evil is of the ſame Nature. Think upon this, my Prince, I conjure you, think upon it ſeriouſly. Do not begin to abandon, nor change the wholeſome Maxims of your Anceſtors; Such a Conduct never goes unpuniſhed.

The Emperor Kang hi's *Remark.*] When this Remonſtrance was preſented, the Deſign of *Vang* had not yet taken Air; and very few People were acquainted with it: For this Reaſon, *Mey ching*, thro' all this Piece, ſpeaks in too general, and ſometimes in dark Terms. But *Vang* underſtood him.

(*) The *Chineſe* Expreſſions: He had not ſo much Ground as could ſerve him for erecting a Stile, or driving a Stake.

(†) Heaven

(‡) The *Chineſe* ſays, a Hair.

(§) The *Chineſe* Expreſſion is: There is as much Danger as an Egg is in, to be cruſhed by a heavy Weight, and as much Difficulty, as there would be in ſcaleing Heaven.

(‖) Orig. As firm as the Mountain *Tay*.

(⸸) The *Chineſe* is; It would be as it were to run with Faggots, in order to quench a Fire.

(‡) *A Gloſs.*] *Vang* had no Regard to this Remonſtrance; he made War and periſhed.

We

We have already ſeen the Declaration *which the Emperor* Vu ti *made, by which he demanded of the wiſe Men preſented to him, eſpecially of* Tong chong ſhu, *proper Advice about* Government *and other Points. The* Anſwers *of* Chong ſhu *were ſo long, that I ſhall only give ſome Paſſages.*

Extracts of the Anſwers *of* Chong ſhu, *to the Emperor* Vu ti.

YOUR Majeſty, in your Declaration, was graciouſly pleaſed to command, that ſome Information may be given you about what is called *the order of* (*) *Tyen*, (Heaven) and about the (†) Nature and Affections of Man. This is a Taſk to which I own myſelf very unequal. All I can do, in Conſequence of your Commands, is to inform your Majeſty, that, after a ſerious Examination of paſt Events, particularly of thoſe in which we are inſtructed by the (‡) *Chun tſyû*; nothing ſeems to me more capable to inſpire Princes with a filial and reſpectful Awe, than the Method in which *Tyen* uſes to deal with Men. When ever a Dynaſty begins to deviate from the right Ways of Wiſdom and Virtue, *Tyen* commonly ſends them ſome Chaſtiſement in order to reclaim them. If the reigning Prince pays no Regard to ſuch a Warning, it employs Prodigies and extraordinary Appearances to inſpire him with a juſt Dread. If all theſe are ineffectual, and the Prince perſiſts; his utter Ruin is near.

By this Conduct of *Tyen*, it is plain that his Heart is full of Tenderneſs to Princes, and that he means only to reclaim them by Correction. In effect, his Deſign is to aid and ſupport them; and he never abandons them, till their Diſorders proceed to the laſt Extremities. The moſt eſſential Point then for a Prince, is, that he uſe his utmoſt Efforts, Firſt, to receive Inſtruction and Lights in whatever relates to his own Duties. Secondly, to make ſo good Uſe of them, that he may daily advance in Merit and Virtue. Thus, and no otherways may a right Change be wrought, and happy Conſequences expected. "Do not relax in your Endeavours Day nor Night," ſays the *Shi king*; "Uſe your utmoſt Efforts," ſays the *Shu king*: Would not all this ſeem to ſay, that there is a Neceſſity to put a Violence upon one's Self in theſe Caſes?

The Dynaſty *Chew* was wretchedly torn in Pieces, under the Reign of *Yew vang* and *Li vang*. But when there aroſe a Prince, who inceſſantly called to Mind the Virtues of his Anceſtors, and animated himſelf by their Example, to ſupport the Glory of that Empire he had received from their Hands, who applied himſelf as well to remedy the Abuſes, as to ſupply the Defects of Government; (§) *Shang tyen* aſſiſted him, and furniſhed him with able Miniſters. Hence he always ſucceeded. Under him the good Government of the firſt *Chew* revived. He was a Subject of the Poets in his own Time, and after his Death, his Memory was celebrated; as it continues to be to this Day, by Elogies.

Such is the ordinary Effect of a ſincere Attachment for Virtue, and of that continual Application recommended by the *Shu king*. What this Emperor obtained by theſe Means, another might have obtained in the ſame Manner: For tho' Honour commonly attends Virtue; yet, properly ſpeaking, it is not Virtue that raiſes the Man, ſays *Confuçius*, on the contrary, it is the Man, that can give a value to the Virtue. The Peace or Diſquiet of States, their Ruin or their Glory depends upon Princes. When any one of them loſes his Empire, this Event is not to be attributed to the Order of *Tyen*, who deprives them of their Power to maintain themſelves on the Throne, but to their own Imprudence and Diſorders: I know, that it is very truly ſaid, that the Foundation of a Monarchy is a thing beyond the Forces of one Man to compaſs, that it is a Boon from *Tyen*, perhaps the greateſt he makes to Mankind, and that the Conſent of the Univerſality of the People to own one Man as their common Parent, and the happy Omens that attend ſuch a Conſent, are, as it were, the great Seal of Heaven in his Favour. But beſides that, even this, in ſome Sort, is only the Conſequence of Virtue, which, as *Confuçius* ſays, does not long remain by itſelf; beſides this, I ſay, we never ſpeak thus, but where we treat of the Foundation of a Dynaſty.

After having ſet the good Princes *Yau* and *Shun*, their Government, their Virtues, in Contraſt with the bad Princes *Kyé* and *Chew*, and the unhappy Conſequences of their Vices, *Tong chong ſhu* concludes in theſe Words:

"So true it is, that the Manners of People depend on thoſe who are over them, as the Clay upon the Wheel depends upon the Potter who forms it, and as the Metal in the Crucible depends upon the Founder, who throws it into what Mold he pleaſes."

He then ſhews how the Corruption of Manners, tho' before very great, grew ſtill more exceſſive under *Shi whang*. And then he goes on,

"The beſt Carver in the World, ſays *Confuçius*, cannot work upon a Piece of rotten Wood; and it would be loſing ones Pains to prop an earthen Wall already old, and which threatens to fall every Moment. In ſuch a Situation did the *Han*, who ſucceeded the *Tſin*, find the Empire. For this Reaſon, in Spite of the greateſt Qualities and good Intentions of our Emperors, ſince the Beginning

(*) The *Chineſe* ſays, *Tyen Ming*.

(†) The *Chineſe* Expreſſion is; *Sing*, *Tſing*, which perhaps muſt be tranſlated Reaſon and the Paſſions. This is often the Senſe of theſe Words. If is enough to mention this here for we commonly uſe the moſt general Signification in the Tranſlation.

(‡) Name of a Book, ſaid to be written by *Confucius*.

(§) *Shang*, ſignifies Supreme, *Tyen* the ſame as elſewhere: The Reader may make his own Obſervation upon the Meaning of this Paſſage.

ing of the Dynasty, they have not obtained all the good Effects which were to be wish'd for. It would seem that the greater Care they took to deserve Success, the less they met with. They made Laws, but all the Effect of them was to augment the Number of Criminals. They gave Orders, which only served for new Occasions of Frauds: This is as if one should try to stop the bubbling of boiling Water, by throwing other boiling Water upon it. Allow me, that in order to explain my Thoughts, how so great an Evil may be remedied, to use the Comparison of a *Kin* (*). Sometimes the Keys are so disordered, that it is in vain to endeavour to tune them, by touching them here or there. The shortest way is to change the Strings, and new mount the Instrument. If a *Kin* is not new mounted when it has Occasion, the most able Musician in the World, will not be able to give it its right Melody.

'Tis thus of Government. Why has not the Success till this time never answered the good Intentions and Cares of the *Han?* Because they working always upon the Ground-Work of the Government of the *Tsin*, had no other Aim but to avoid their Excesses. The Government of the Ancients must be recurred to; above all, you must begin with a hearty Endeavour for the Conversion of the People, and for making them in love with Virtue. For Want of beginning here, all the Means they employed during the seventy Years they reigned, were unsuccessful. Try this, Great Sir, and endeavour to procure to your People, the Instruction of which they stand in need. By your Regulations, and by your Example, inspire them with an Esteem for Virtue. Lay a greater Stress upon this, than upon Proclamations, Sentences and Punishments. You will see the Reformation of Abuses, and the Prosperity of your Government, advance in Proportion with the Pains you take. Success and Plenty will follow those Calamities that are now too frequent.

The *Shi king* says; "Procure the real good of your People, let not the least Individual escape your Care: *Tyen* (Heaven) will crown you with Blessings." It thus speaks to those who govern, and informs them, that it is thus, they can draw down the Rewards of Heaven. But what must the Princes do more? They must honour and practise the five (†) Virtues. It is by making them flourish, that a Prince deserves the Assistance of *Tyen*, the Protection of the *Quey shin*; and that he puts himself in a Condition, to make the happy Effects of his Government, felt to the utmost Bounds of his Empire.

SECOND DISCOURSE.

IN the second Discourse, which is only a Consequence of the former; he suggests to *Vû ti*, to re-establish the (‡) great College, or the great School, in order to furnish the Empire with good Masters, capable to instruct and to form his Subjects to Virtue. He bemoans the small Number which were then in the Empire. He not only suggests that the great College should be re-established in order to encrease their Number, but that none should be put into Places of Trust, except Men of Merit, and no Regard ought to be had to the Sons of great Officers, who had nothing to recommend them but their Riches, or at most, the Services of their Fathers. He blames the advancing such to Employments, as had nothing to plead but the Merit of a Parent, and desires that they should advance only by Degrees.

'Twas not thus, continues he, in former Ages; Then, every different Genius had a suitable Employment allotted; a Capacity that were but midling, was always employed in midling Affairs. Was there a Person whose Merit was extraordinary, they made no Scruple to advance him all of a sudden to the most exalted Station. Thus, a Man by having the Means of exerting his Genius, he was of great Use to the Public. At present, it is otherways. A Man of the most distinguished Merit, remains a long time in the lowest Obscurity: And a Person whose Talents are but ordinary, jumps at once into Employments far above his Comprehension.

THIRD DISCOURSE.

IN this third Discourse, *Tong chong shu*, after excusing himself for having so ill digested the Matters he had treated of in the foregoing Discourse, returns to the main Point, which regards the Instruction and Reformation of the People. He Expresses himself thus:

Anciently, says he, besides that all the Officers in the Empire made it their principal Study: There were other Officers established on purpose to watch over it. In this consisted the Basis of their Government: And nothing was so much at Heart, as to inculcate on the People both by Instruction and Example, a sincere Love for Virtue. By these Means sometimes it happened, that there was not one Criminal found throughout the whole Empire. But of late, this excellent Method has been disused. The People thus neglected, have abandoned Justice, and blindly follow their Lusts, without the Dread of any Laws to restrain them. There are now such a vast Number of Criminals, that every Year they may be counted by (§) *Wan*. If one attend ever so little to this vast Difference, one cannot help concluding, that the ancient Method must be absolutely followed: And this the (‖) *Chun tsyû* makes us fully sensible of, when it censures every thing that deviates from wise Antiquity. All that is required of, and commanded to Men by *Tyen*, is comprized under this Word *Ming* (+). To fulfill all that this Expression signifies, is the

(*) An Instrument of Music much esteemed in *China*.

(†) Viz. *In*, Charity; *I*, Justice; *Li*, the Observation of the Rites; *Chi*, Prudence; *Sing*, Fidelity.

(‡) In *Chinese*, called *Tay hyo*. *Tay*, signifies great, very great, the greatest in all Respects. *Hyo*, signifies to Study; Study, or a Place of Study, and acquired Science.

(§) Ten Thousand. (‖) A Book written by *Confucius*.

(+) *Ming*, signifies Order, Command, superior Wisdom.

Height of human Perfection. The Powers or the Faculties which every one brings into the World with him at his Birth, are all comprehended under the Term (*) *Sing:* But, our Nature, in order to bring it to the Perfection of which it is capable, muſt be aided by Inſtruction. All the Paſſions natural to Man are comprehended under the Word (†) *Tſing*. But theſe Paſſions muſt have Rules to hinder them from running into Exceſs. The eſſential Duties of a good Prince, and his firſt Cares are, reſpectfully to enter into the Views of *Tyen* his Superior, and conform himſelf to its Orders: To procure to his People the Inſtruction which is neceſſary to give their Nature the Perfection of which it is capable. In ſhort, to make Laws, to eſtabliſh the Diſtinction of Ranks and other Regulations, which may beſt anſwer the End of preventing or ſtopping the Unruline ſs of Paſſions. Is there a Prince who omits none of theſe Duties? His Throne is firm, and his Government eſtabliſhed upon a ſolid Foundation.

Man has received from *Tyen* his *Ming*, but it is different from other Beings, even Animals. From this (‡) *Ming*, ſpring in a Family, the Duties of Father to Son, of Son to Father, &c. In a State, thoſe betwixt Prince and Subject, and the Difference and Reſpect due to old Age. Thence proceed the Union, Friendſhip, Politeneſs, and the other ſubordinate Links of Society. Theſe are the Characteriſticks of Superiority that *Tyen* has given to Man, above all other created Beings upon Earth. *Tyen* has produced the five Grains, and the ſix Kinds of domeſtic Animals for his Nouriſhment. Silk and Wool, &c. for his Cloathing. It has given him the Faculty of taming for his Uſe, Oxen and Horſes; even Leopards and Tygers may by him be ſhut up into Cages, and brought under Subjection. In Effect, it is owing to a celeſtial Intelligence, that he is raiſed above other Beings. He who underſtands, as he ought, his own Dignity, and the celeſtial Nature he has received, will not debaſe himſelf to the Rank of inferior Creatures, but maintain his own, and diſtinguiſh himſelf from them by the Knowledge he poſſeſſes, and the Regard he pays to Charity, Juſtice, Temperance, the Obſervance of the Rites, and the other Virtues. The Eſteem he entertains for theſe leads him to practiſe them; at laſt, they become ſo agreeably habitual, that his doing of Good and following Reaſon becomes not only a Duty, but a Pleaſure. To him who has attained to this Perfection, is properly given the Name of *Wiſe:* And it is in that Senſe, that *Confucius* ſays, no Man ought to be called *Wiſe*, who forgets his *Ming*, or miſunderſtands his Nature.

Ching ſe ſyew, an Author who lived towards the End of the Dynaſty of the *Song*, ſpeaking of the Diſcourſe from which theſe Paſſages are tranſcribed, ſays: Of all the Literati, who wrote under the weſtern *Han*, *Chong ſhu* appears to me, to be the only one who has altered nothing in the Doctrines of *Confucius* and *Mencius*. Thus he often reminds his Prince of the Maxims and Examples of the ancient Emperors *Yau* and *Shun*.

Nyen ngan, *in a* Diſcourſe *addreſſed to the ſame Emperor, touches upon two Points. Firſt, the* Luxury *that reigned. Secondly, the* War *which was carrying on.*

AT preſent, nothing is to be ſeen all over the Empire, but Luxury and expenſive Follies upon curious and magnificent Equipages, Habits and Houſes. Never was all Refinements upon ſenſual Pleaſures, carried to ſuch an Extravagance. There is no jumble of Colours but what is worn. Every Day produces new Concerts, and Delicacies for the Palate cannot be any farther improved. One would ſay, that there was an univerſal Endeavour in the Empire to give a Looſe to all the Paſſions. The People have got ſuch a Taſte, that there is nothing glaring and affected but what they covet. To allow of theſe fooliſh Extravagancies, is to teach the People to love them, and to follow their own vicious Byaſs. Whatever is fine, ornamented, coſtly, or curious, naturally ſtrikes the Senſes, and eaſily ſeduces. Repaſts ſerve no longer the End of Nouriſhment, but of Gluttony and Debauchery. Muſic, whoſe original Deſign was to calm the Emotions of the Heart, ſerves now to kindle up the moſt ſhameful Paſſions. A ſincere Attachment to the Rites, is now degenerated into Oſtentation, Grimace, and ſuperſtitious Vanities. Diſſimulation and Chicane, have turned Wiſdom out of Doors. I would willingly know if Tricking, Oſtentation, Gallantry, and Intemperance, are good Leſſons for a People? Are theſe the Means of keeping them in their Duty? Surely not; and one needs not be aſtoniſhed that they make a new Progreſs in Crimes every Day of their Lives. What I wiſh for is, that your Zeal for your People and the Good of your State, may ſet you upon remedying theſe Diſorders as ſoon as poſſible.

After he has ſharply expoſed the bad Conſequences of *Shi whang*'s ambitious Expeditions, he makes the Application and goes on.

I hear of nothing at preſent, but military Expeditions. Here Fortreſſes are built, and there the Barbarians are attacked: Such a People has ſubmitted, and we are going to attack ſuch another. The *Hyong nû* are terrified, and we have burnt (§) their *Long tſing*. Theſe Deſigns are applauded by all your Council: For my ſhare, I can eaſily ſee how certain of your Miniſters and Officers may find their Account in all theſe: But is this for the Good of your Empire? I maintain it is not. When you can enjoy a profound Peace, needleſly to involve yourſelf in foreign Wars, to make uſeleſs Conqueſts, and to drain your own State, is not to act as the Father of your People

(*) Nature.

(†) Inclinations, Affections, Paſſions.

(‡) *Ming*, the ſame as above; but here the Author applies *Ming* and *Sing* to the ſame thing. *Viz.* to right Reaſon, according to the Book *Chong yong*, which begins with theſe Words. *Tyen Ming chin wey ſing*. *Tyen ming*, and *Sing*, have the ſame Signification. It is *Ming*, ſay the Commentators, ſo far, as it comes from *Tyen*: and it is *Sing* ſo far, as it conſtitutes Man.

(§) A Gloſs ſays, that this was the Place, where theſe People perform'd their *Tſi* to *Tyen*. [that is, made their Offering. See the Note, p. 312.]

People. From an unbounded Ambition, or merely to gratify yourſelf, to irritate the *Hyong nû*, who are willing to be at Peace with you, is to very ill to provide for the future Repoſe of your Frontiers. Theſe Expeditions, tho' attended with the deſired Succeſs, may really be looked upon as Misfortunes, which will draw with them a long Train of Unhappineſs. The Reſentment of theſe Barbarians will continue. What will your Subjects who are their Neighbours ſuffer hereafter? and how many Alarms muſt your other Subjects feel? Believe me, theſe are not the Means to prolong the Dynaſty of the *Han.*

We ſee on all Hands, the forging of Cuiraſſes, the ſcowring of Swords, the ſharpening of Arrows, and the bending of Bows. Nothing is met on the Roads, but Armies marching, and Waggons loaded with Proviſions; but we meet them with Grief. Whatever may be told you to the contrary, theſe are the Sentiments of all, except a very few of your Subjects. And it appears to me, to be ſo much the better founded, in that the moſt terrible Revolutions have been produced by Wars. Is a Prince ſeen in any Difficulty? then bad Deſigns begin to be hatched. Such a one poſſeſſes in the Heart of your Empire ten Cities, and almoſt a hundred Leagues of Land: Your Houſe is then no longer in Safety: Take Care: *Shi whang* was entirely taken up with his ambitious Projects. A Man of no Conſequence at the Head of Troops, armed with almoſt nothing but Sticks, gave the Signal, which haſtened his Ruin. Now a-days, there are ſome who want neither Credit nor Power, and are much more to be dreaded. Think upon it, Prince; the greateſt Revolutions often depend on inconſiderable Circumſtances.

Frequent Remonſtrances were made to the Emperor Vu ti, *becauſe* Luxury *prevailed in his Reign, and* Agriculture *was neglected. This Prince, one Day addreſſing himſelf to* Tong fang ſo, *ſaid to him; I want to reform my People; ſuggeſt to me the Means, and lay before me the Meaſures you think moſt proper.* Tong fang ſo *anſwered him in Writing, in the following Terms.*

SIR, I might propoſe *Yau, Shun, Yu, Tang, &c.* as Patterns for your Imitation, but their happy Reigns have been long over. Why ſhould we go ſo far back? I will confine myſelf to Times not ſo remote, and to domeſtic Examples. I propoſe to you thoſe of *Ven ti*, whoſe Reign was ſo lately, that ſome of our old Men have had the Happineſs to ſee it. But *Ven ti*, when raiſed to the high Dignity of (*) *Tyen tſe*, and in Poſſeſſion of the vaſt Empire of which you are now Maſter, wore none but rough-ſpun Cloaths without any Ornaments. His Drawers were made of an ill dreſt Skin. An ordinary Belt ſerved him for keeping his Sword. His Arms had nothing in them that were curious; his Seat was a very indifferent Matt; and his Appartments had no Furniture that was either coſtly or glaring. The Ornaments and Riches of his Equipage, conſiſted in Bags full of uſeful Writings, with which he had been preſented; the Embelliſhments of his Perſon were Wiſdom and Virtue, and the Rules of his Conduct, Charity and Juſtice. All the Empire endeavoured to imitate theſe aimable Examples with which they were charmed.

Now a-days, we ſee Things quite different. Your Majeſty is pent up within the vaſt Circumference of a Palace, which of itſelf is a large City; you undertake a prodigious Number of new Buildings, and give each of them fine Names. On the left is the Palace of *Fong whang:* On the right that of *Shing ming:* So that in general, it is a Palace of a thouſand, or rather ten thouſand Gates. In your inner Apartments, your Wives are loaded with Diamonds and other precious Ornaments. Your Horſes are richly harneſſed, and even the Collars of your Dogs are coſtly. In ſhort, you cauſe Wood and Clay to be cloathed in Embroidery: Witneſs theſe theatrical Chariots whoſe Evolutions you love ſo well; every thing there is dazling, rich and curious: On this Side you cauſe to be founded and erected Bells of a hundred thouſand Pound Weight: On the other Side you are making Drums, whoſe Noiſe equals that of Thunder. In ſhort, there is nothing to be ſeen but the Commedies and Dancings of the Daughters of *Ching.* I frankly own to you, Sir, that to behave thus, to carry Luxury to ſuch an Exceſs, and yet to endeavour at the ſame time, to inculcate upon your Subjects Frugality, Modeſty, Temperance and Application to Agriculture, is to aim at an Impoſſibility.

If then, your Majeſty conſults me in good earneſt; if you really deſign to follow my Advice, or at leaſt want to know my Opinion, I would adviſe your Majeſty to bring together all that Trumpery of vain Ornaments; to pile them up in a Square, and then ſet them on Fire, that all the Empire may be witneſs of your Reformation. If you begin thus, you may become a ſecond *Yau*, or another *Shun*. Our *I king* ſays; "There are certain Points ſo eſſential, that when they are perfectly obſerved, the reſt follow a-courſe."

Ching te ſyew ſays of this Piece: *So* was a little teſty, he had his own Way of repreſenting Things: But he was otherways, an upright, ſincere, and an able Man: *Vû ti* employed him a long time.

(*) That is Emperor: I have before explained the Literal Meaning of this Expreſſion.

Under

Under the ſame Emperor Vu ti, Kong ſun hong *his Miniſter of State propoſed that the People ſhould be prohibited the Uſe of the Bow:* Vu ti *ordered that a* Deliberation *ſhould be made on this Head.* U kyew *preſented a Writing to the* Emperor, *in which he gave his Opinion againſt it. The Extract of his* Diſcourſe *is as follows.*

1. SHI WHANG, during his Reign, made ſuch a Prohibition. His true Motive for making it was to prevent the Revolts, of which he had ſome Reaſon to be afraid; it is true, he made a Handle of another Pretext: Some Quarrels happened, in which, ſome on both Sides were killed. He then gave out that it was in Order to prevent theſe Diſorders, that he publiſhed this Prohibition, which was obſerved with Rigour, but did not at all prevent theſe Commotions. All the Difference was, that they then fought Hand to Hand with Spades, or ſuch like Inſtruments of Handy-craft or Agriculture. *Shi whang* was likewiſe unſucceſsful in preventing that which was his true Motive for making this Prohibition. Notwithſtanding of this Order, he was beaten by the Forces of a very inconſiderable Perſon, who were rather armed with Staves then Weapons; and ſoon after he himſelf loſt his Empire. 2. There are at preſent, ſay ſome, a great many Robbers, and this Prohibition will diminiſh their Numbers, or at leaſt render them leſs hurtful: But it will be ſo far from anſwering this End, it will even deſtroy it. The Wicked will break this as well as other Laws, and the Virtuous alone will obſerve it. They will thereby be out of a Condition to give good Advice to the Bad, who will ſoon become more inſolent. 3. The intended Prohibition is againſt the Cuſtom of our ancient Emperors, who were ſo far from depriving their Subjects of the Uſe of the Bow and Arrow, that they recommended to them the Uſe of both, and appointed proper Times for that Exerciſe. We read in the Book of Rites: "When a Son is born into a Family, a Bow and Arrow are hung before the Gate."

Under the Emperor Swen ti, *new* Eſtabliſhments *were made, and the Lands upon the* Frontiers *towards the* Hyong nu, *were cultivated. Upon theſe laſt diſputing the Grounds, there was a Battle. Several* Chineſe *were made Priſoners, and ſoon ſet at liberty. Some were for laying hold upon that Opportunity, and for engaging* Swen ti *to make War.* Whey ſyang, *one of his Miniſters, oppoſed this, and, in order to diſſwade the Emperor from it, made the following* Diſcourſe.

WHEN there are Commotions, or Rebellions in a State, and if they can be quelled only by the Force of Arms; in ſuch a Caſe, War is juſtifiable. When an Enemy unjuſtly invades a Kingdom, makes a great Ravage, and will hearken to no juſt Terms; to take Arms then for the Defence of our Country, is entering into a neceſſary War. When the Difference is about Trifles, when Pride and Jealouſy has a greater ſhare in the Reſentment than Intereſt, it is a War of Anger and Frenzy. When the Deſire of being enriched with its Spoils, is the Motive of invading an Enemy's Country, it is then a War of Avarice. Laſtly, if it is only to acquire Glory, to ſhew a Superiority, or to humble a Rival; it is a War of Vanity and Ambition. In the two firſt Caſes, a People ſeldom ſucceeds, but in the two laſt, never. This is what is commonly ſaid, and this common Opinion of Men is founded upon the ordinary Conduct of *Tyen*. But it is viſible that the *Hyong nû* have no Intention to attack us: They have made no Irruption upon our Territories: They have indeed diſputed a Piece of Ground, upon which our People intended to make a Settlement. The Diſpute grew warm: Some Priſoners were made: But they were afterwards very handſomly ſet at Liberty: So that it is not worth while to take any farther Notice of it.

Nevertheleſs, I underſtand that your great Officers of War preſs you to put them at the Head of Troops, in order to march into the Country of the *Hyong nû*. If your Majeſty conſent to this, what Name will you give this War? In my Opinion it will neither be juſt nor neceſſary. Beſides, your People, eſpecially thoſe on that Quarter, are already ſo miſerable, that the Father and the Son are reduced to make Uſe of the ſame wretched Habit: I know not how many People live upon Roots, and wild Herbs. What will be the Conſequence, if you march thither a numerous Body of Men? Even tho' they may be victorious, their Victory will be more deſtructive than it can be uſeful. It is ſaid, (*) that Wars are followed by bad and barren Years. It is likewiſe ſaid, that this proceeds from the Inclemency of their Seaſons, introduced by the Groans and Sighs of People ruined by the Conſequences of Wars. But if Famine ſucceeds to War, let us ſuppoſe, that it is by a uſeleſs foreign Conqueſt being made; will not that occaſion a vaſt deal of Diſorder at Home? For my ſhare, I believe this is ſo much the more to be dreaded as the Governors of your Provinces, and even the Men who are in the moſt exalted Stations about your own Perſon, are very ill choſen: Becauſe Corruption and Diſorder thereby encreaſe every Day: Becauſe it is no rare thing for a Son to kill his Father, a younger, his elder Brother, and a Wife, her Huſband. This very Year, two hundred and twenty two Crimes of this kind have happened.

Tho' there were no other Diſorders or Troubles to be feared, can this Evil of itſelf be looked upon as Slight? And yet your Officers, without giving themſelves any Trouble, preſs you to bring into the Field an Army, on a very trifling Occaſion, againſt theſe foreign Barbarians. This is

(*) A Gloſs ſays, that this is a Word of *Lau tſe*, who lived in the time of *Confucius*, and whom the Sect *Tau* made their Head.

is not the Thing that preſſes moſt. *Confuçius* underſtanding that one of the *Ki*, when ready to die, diſcovered great Fear, leaſt his Family ſhould ſuffer by the Spite of a certain *Chwen yu*. Why does he not rather dread, ſays the Philoſopher, the Diſorders which he leaves in it? I would willingly ſay as much to them, who adviſe you into a War at preſent. I am far from being of this Opinion: I conjure you at leaſt, before you come to any Reſolution, to deliberate maturely with the *Hew* of *Ping chang*, and *Ping ngen*, and *Lo chang*, and others of their Character. If they incline for War, let it, in Gods Name, be carried on.

On Occaſion of an Eclipſe *of the* Sun *and an* Earthquake, *the Emperor* Ywen ti *publiſhed a* Declaration, *ordering the Defects of the Government to be expoſed; and* Quang hong, *who was then* Po ſe, *preſented the following* Diſcourſe *to the Emperor.*

SIRE! Behold what are the preſent Manners of your Empire. Riches are in great requeſt; Virtue, almoſt in none. Uprightneſs, Modeſty, Temperance, are rare, eſpecially at Court. The moſt natural, and the moſt common Laws are overthrown. Alliance carries it from Blood. Your neareſt Relations are nothing in Compariſon to certain remote Allies: The greateſt Number of your Miniſters and Officers, ſtudy only the Grimace of Complaiſance, and how to enrich themſelves by your Indulgence. Such is the State of Things. And ſuch is the Source of thoſe Calamities that afflict your Empire. This is what you muſt endeavour to remedy; otherways, your (*) Amneſties are uſeleſs.

The Court is commonly the Pattern of the People's Manners. When your great Men, not only live in a mutual good Underſtanding, but even yield to one another on certain Occaſions, Diſputes and Quarrels will very ſoon become rare among their Inferiors. Robberies and Outrages will ſoon ceaſe, by the great Men becoming charitable and liberal. In ſhort, let Juſtice, Temperance, Modeſty, and Humanity obtain at Court; Unanimity will ſoon reign among the People. They will excite one another to follow ſo fair Examples. By theſe Means our wiſeſt Princes, without uſing almoſt any Severity, have made Virtue flouriſh. But if Vice reigns at Court, it diffuſes itſelf thro' the reſt of the Empire ſo eaſily, that if there is among the People the leaſt (†) Coldneſs or Miſunderſtanding, it immediately improves into Diſputes and Quarrels. Haughtineſs among the Great, is always productive of Inſolence among the Small: If great Officers are ſeen to affect an independant Authority, to abuſe the Favour, and make a Traffic unknown to him, of the Authority, of their Prince: In a ſhort Time, nothing will be heard of among the People, but Robberies, Rapines, and Factions. But at preſent *&c.* (‡)

If then Vice reigns throughout the whole Empire, in Spite of both Amneſties and Chaſtiſements: It is not *Tyen* that occaſions it, but the wrong Meaſures that are taken to prevent them. I have found out ſeveral Paſſages of Antiquity to this Purpoſe. A Prince of *Ching* made great Account of ſuch as were ſtrong and hardy. In a ſhort Time, he had a good Number of Subjects, who could each of them ſubdue a Tyger. *Mû kong* Prince of *Tſin*, above all Things eſteemed thoſe who were capable of an inviolable Affection to his Perſon. And there were ſoon ſeveral found, who puſhed their Attachments to him ſo far, as to kill themſelves when he died. A Princeſs of *Tſin* loved the *U*; the People immediately gave into a thouſand Superſtitions. A *Hew* of *Tſin* was a great Oeconomiſt: All his People were the ſame. *Tay vang* was Humanity and Goodneſs itſelf: Thus, there was no ſuch Thing as Revenge heard of amongſt his Subjects: But each eaſily forgave his Neighbour. To judge by theſe Inſtances, will it not fairly follow, that ſuch as the Prince and the Court are, ſuch commonly are his Subjects?

Your Majeſty, whom the Admonitions of Heaven have inſpired with a reſpectful Dread, and whoſe Compaſſion for your Subjects is redoubled, has done well to begin, by reforming your ſelf: You have put a Stop to the uſeleſs and ſumptuous Works begun at *Kan ſwen*. You have abandoned the Expeditions, you deſigned againſt *Chu yay*. How much Joy has your Declaration upon theſe two Points cauſed thro' the whole Empire? Perſevere in theſe fair Paths. Enquire into whatever calls for a Reformation in your Court. When your Family is once well regulated, extend your Cares farther. In what regards Muſic and Poetry, confine yourſelf to the Taſte of *Ya* and (||) *Song*; let it be grave, ſerious, and inſtructive. Shun thoſe of *Ching* and *Wey*. Open a large Door for Remonſtrances: Seek out for Men of Merit: Above all, honour thoſe who are diſintereſted, upright, and ſincere. And baniſh from your Court all Flatterers. Apply your ſelf to the reading of our *King*, examine the Practice of the happieſt Ages. In this Manner, ſtudy whatever is humane and natural in Government, and what produces Union and Peace. In ſhort, endeavour by ſetting them the fair Example of your Virtues, to reform the Ideas and correct the Vices of your Subjects. And at leaſt, let all your Empire ſee, that Wiſdom and Virtue alone, can recommend a Man at your Court.

The Emperor Kang hi's *Remark.*] This Diſcourſe may be called a good one, both for its Senſe and Expreſſion. There is not one Word but has its Meaning.

(*) On occaſion of ſome Singular Event, the Emperors pardon certain Criminals. This Cuſtom ſtill holds, and is called *Ta he*, or the great Pardon.

(†) The *Chineſe* Expreſſion is: Change of Colour.

(‡) He repeats here more at length, what he had ſaid in the Beginning about the Manners of the Court, and then proceeds.

(||) Names of Chapters in the *Shi king*.

There is in the ſame Book another Diſcourſe *of the ſame Author to the foremen-tioned Emperour* Ywen ti. *This Prince had two Faults to correct, the firſt was, He was Irreſolute and beſtowed all his Favours on the Relations of the* Queen, *who abuſed her Truſt. For which reaſon* Quang heng *in the preſent* Diſcourſe, *touches on two Points, that are eſſential to all Perſons, but more eſpecially ſo to a* Prince. *The firſt, is to know his weak Side, and to correct it; the ſecond, to regulate his Family.*

BEFORE he directly enters upon the Subject, he exhorts *Ywen ti* to ſtrengthen himſelf in the laudable Paſſion he had of worthily ſuſtaining the Glory of his Anceſtors, of advancing more and more the proſperous State of the Empire he held from them, and of ſecuring it to his Deſcendants. 'Twas thus, ſays he, that *Ching vang* did; he had always in his Mind the Virtues and Example of *Ven vang* his Grand-father, and of *Vû vang* his Father. His own Reign was full of Happineſs and Glory: But when Encomiums were made upon it, he attributed all his Honour to his Anceſtors, ſaying, that all he did was but following their Views, and imperfectly imitating their Examples Thus, he always deſerved the Favour of *Shang tyen*, and the Aſſiſtance of *Quey ſhin*.

After this Exordium, *Quang heng* explains what he means by a Man's underſtanding his own (*) Nature and correcting it, and in what Manner he ought to be underſtood. Every one, ſays he, ought carefully to examine what he poſſeſſes in too large or too ſcanty a Degree; then to cut of from one Part, in order to add to the other. For Inſtance, Perſons who have naturally a great deal of Wit, or who have acquired a great Compaſs of Knowledge, are liable to be diſtracted amidſt a great variety of Views. They ought to guard againſt this. Thoſe on the contrary, whoſe Experience is ſmall, and whoſe Capacity is but moderate, ought to dread, leaſt a good many things, even of Importance, may eſcape them. Theſe Defects they muſt ſupply as well as they can. Men brave and vigorous ought to be afraid, and guard againſt their being violent. Perſons who are gentle, good, and compaſſionate, ought to guard againſt Weakneſs, Irreſolution, &c.

As to the ſecond Head, he ſays nothing but what I have (†) mentioned before. He only endeavours to make his Prince ſenſible of what Conſequence it is to him, to regulate his Favours in the beſt manner, and not to give much way to particular Inclinations againſt his real Intereſt, and to the Prejudice of his own Blood.

There is in the ſame Book a third Diſcourſe *of* Quang heng's *addreſſed to* Ching ti, *the Son and Succeſſor of* Ywen ti.

THIS Prince had newly mounted the Throne. *Quang heng* in a very ſhort Exordium, praiſes the filial Piety he had ſhewn. After which, he exhorts him to increaſe the good Foundation he already had by his (‡) Application. For this End he principally recommended two Things.

The firſt is, carefully to fortify himſelf againſt a Paſſion for Women. Upon this he ſpeaks of Marriage, as neceſſary to accompliſh the Will of *Tyen*, and of the Preference which ought to be given to the Virtue of one Woman, beſides the other Qualities ſhe may poſſeſs. He cites the Encomiums beſtowed by the *Shi king*, upon the Wife of *Ven vang*, who was of no ſmall Aſſiſtance to him to make Virtue flouriſh. He puts him in Mind by way of Contraſt, of the fatal Conſequences, which the Paſſion of ſome Princes for ſome particular Coucubines was attended with. He invites him to read Hiſtory, to be the more fully convinced that the Ruin of Dynaſties had moſt frequently taken its Riſe from this.

The ſecond Thing which *Quang heng* recommends to the young Emperor *Ching ti*, is, the frequent reading of the *King*, upon which he makes an Encomium. It is, ſays he, a Summary, or an Abridgment of the Words and Actions of the ancient Sages. One cannot enter too deeply into its Meaning: There all the Duties are marked out, both with Regard to *Tyen* and Man: In ſhort, every thing that a Prince ought to do in order to render his Subjects happy. He ends by exhorting him to acquit himſelf worthily of the (||) great Ceremony which he was ſoon to perform: And to give, by that firſt publick Action, an Idea of what was to be expected from him, in the following Part of his Reign.

I was willing to inſert here the Extract of three Diſcourſes *of* Quang Heng, *the two firſt addreſs'd to the Emperor* Ywen ti, *and the third to* Ching ti *his Succeſſor: but I thought I ought not for that reaſon to omit a* Piece *of another Author under* Ywen ti, *his Name was* Kong yu, *on occaſion of a bad Year, addreſs'd this* Emperor, *exhorting him to imitate the* Temperance, Frugality, *and* Modeſty *of the Ancients.*

AMONGST the Ancients, every thing was determined by certain Rules: In the Palace of our Emperors, the Number of Women never exceeded nine, and that of the Horſes, eight. The Walls were handſome and in good repair, but without Ornaments. The Wood was clean

(*) *Quan heng* uſes the Expreſſion *Sing* or *Nature*. But *Ching te ſeou* ſays upon this Paſſage; that by this Expreſſion, is underſtood the *Nature* or *Temper* thatdepends upon Organs and Matter. He does not ſpeak here of that Nature *Sing*, or natural Reaſon, which is alſo named the *Order* or *Law* of *Tyen*.

(†) It was, ſays a Gloſs, the Character of *Ywen ti*.

(‡) The *Chineſe* ſays literally, tho' you have natural Capacity, *Sin*, I wiſh that you would add a Heart, *Shing*. *Sin Shing*.

(||) It was that, of which *Confucius* ſays; The End is to honour the ſupreme Lord, or the ſupreme Emperor *Shang ti*.

clean and ſmooth, but without Sculpture. The ſame Simplicity was obſervable in their Chariots and all their Moveables. The Circumference of their Park was but for a few Leagues, and the Entrance of it free to all Degrees of People. Their Revenue was the Tythe of the Grounds, which was all that ever was paid them. Every Family furniſhed three Days Work of a Man in a Year, and that was all the Average they had. The perſonal Eſtate of the Emperor was a hundred Leagues of Ground: From the reſt he drew the Tythe. Every Family was at its own Eaſe: And theſe fortunate Times are highly celebrated by fine Odes.

In Times more modern, our Anceſtors *Kau tſû*, *Hyau wen*, and *Hyau king*, fell into a pretty cloſe Imitation of Antiquity. Their Women never exceeded Ten, and the Horſes in their Stables a Hundred. The Emperor *Hyau wen*, approached the moſt near to the ancient Simplicity. His Habits were of a coarſe plain Stuff, and his Breeches of ill dreſt Leather. Never did Gold, Silver, or Carvings appear upon his Moveables. Things are much changed ſince. Not only every Emperor has exceeded his Predeceſſor in Expences, but Luxury has crept into all the Orders of the Empire. The Queſtion now is, who ſhall be moſt richly cloathed, moſt finely accoutred, or who ſhall have the handſomeſt Sword, or the fineſt Sabre. In ſhort, every one without any Ceremony, uſes what before was only proper for the Sovereign to wear. Thus ſhould the Emperor appear to give an Audience, or march out for any Ceremony, were it not for ſome other Circumſtances, he could ſcarce be diſtinguiſhed. This indeed is a great Diſorder, and the worſt of it is, that it is not perceived.

Formerly *Chau kong*, Prince of *Lû*, when the Rights of the Emperor were laid before him, that he might be inſpir'd with the Reſpect due to his Sovereign, "How do I act contrary to them," ſays he? He himſelf alone, was blind to his own Conduct. Now a-Days, how many imitate him? The *Ta ſû* encroaches upon the *Chu hew*: The *Chu hew* acts like a petty Emperor, and the Emperor himſelf, a good deal exceeds what Reaſon preſcribes. The Evil is great, and may already paſs as inveterate. But if there is a Remedy, it is you, O Prince, alone that muſt apply it. If there is a Poſſibility to recall former Times? your Example muſt do it. I ſay, if they can be recalled, for according to my ſmall Meaſure of Underſtanding, it appears impoſſible to put things upon the ancient footing. But we ought to come as near them as we can.

As for what regards your Palace as it is at preſent, it is a determin'd Point: You cannot touch it. But you will find, if you pleaſe, enough to retrench from other Things. Formerly, as now, the Kingdom of *Tſi* wrought the Stuffs and Habits for the Court. Three Officers were expreſsly deputed for this, and they ſupplied the reſt: But then theſe Stuffs and Habits, amounted only to ten great Bales. At preſent, theſe Stuffs employ in the ſame Kingdom, Officers and Workmen without Number. This ſingle Article, amounts annually to ſome ſcores of (*) *Wan*. The Moveables of Gold and Silver for the Court, are wrought at *Shû* and *Quang han*. Theſe are computed to amount to five hundred *Wan* in the Year. The Expences of the Overſeers of your Work about the Court, and the Workmen, either employed for your Self or the Queen, amount annually to five thouſand *Wan*: You maintain in your Stables near Ten thouſand Horſes; theſe conſume a great deal of Corn. There goes frequently from your Queen (I have ſeen it my ſelf more than once) Tables, not only rich and well appointed, but even loaded with Veſſels of Gold and Silver. Theſe are Preſents ſhe makes to ſome one or other, and often to People whom it does not become her to treat with ſo much Honour. What will the Amount of your Queens Expences be? I cannot exactly tell; but they muſt be very great. In the mean Time, your People are in Miſery. A great Number of your poor Subjects are dying of Famine. Many Coarſes lie above Ground expoſed to the Dogs; and this too happens, while your Stables are full of Horſes who feed upon Corn, and are ſo plump and wanton, for the moſt Part, that either to take down their Fat or their Mettle, they muſt every Day have a breathing. Ought Things to go thus under a Prince, whom *Tyen*, [Heaven] by placing on the Throne, has appointed as the Father and Mother of his People? Is that *Tyen* then become blind?

Theſe exceſſive Expences began properly under (†) *Vû ti*. He filled his Palace with all the handſome Girls he could gather from all Quarters of his Empire, they amounted to Five thouſand. Under *Chau ti*, who was young and weak, *Ho quang* had all the Authority. This *Ho quang* was ignorant both of Reaſon and Religion. After he had heaped up in the Palace a uſeleſs Maſs of Gold, Silver and Jewels, he made a curious Search after Birds, Fiſhes, Turtles, Oxen, and extraordinary Horſes, Tygers, and even Leopards, with other ſuch wild Beaſts; all to ſupply Ponds and a Menagery, which was in the Inſide of the Palace to divert his Women. An indecent Thing, if ever any was ſo contrary to the Will of *Tyen*, and I even believe, notwithſtanding of what *Ho quang* pretended, contrary to the Orders that *Vû ti* had left him on his Death-bed.

Since that Time, the Evil has increaſed. Under *Swen ti* the moſt Women were entertained. Such a *Chu hew* would have had a hundred, and all the rich Men as many. Within Doors, Numbers of Women had ſcarce any other Employment than to bewail their Fate, and to vent a thouſand Imprecations. Without, appeared a Company of uſeleſs Men. An Officer, for Inſtance, of an ordinary Rank, entertained for his Diverſions, ſome Dozens of Comedians. In the mean Time, the People ſuffered: Multitudes died; and one would have ſaid, that all Endeavours had been uſed to people Tombs, and to diſpeople the World. The Court was the Source of this Evil, but it is now become almoſt general. Every one ſets it up as a kind of a Law for himſelf, that

(*) A *Wan* is 10,000 Ounces of Silver.

(†) This is only to be underſtood with reſpect to the Dynaſty of the *Han*.

that he ſhould follow what had been in Vogue for ſo many Reigns. This is the preſent State of Things, and I cannot think upon it without the moſt ſenſible Grief.

I conjure your Majeſty, to go a little farther back than theſe latter Reigns, to examine with Attention, and to imitate the laudable Frugality of ſome of your Anceſtors, to cut off two Thirds of the Expences of your Court, in Moveables, Habits, and Equipages.

The Number of the Children you may hope for, does not depend upon the Number of your Wives. You may chuſe from among them a Score of the moſt Virtuous, and ſend the reſt off in Search of Huſbands: Forty Horſes are ſufficient for your Stables. Of all the vaſt Parks you now poſſeſs, if you pleaſe, you may reſerve one: Give the reſt to be cultivated by poor People. In a Time of ſuch Miſery and Barrenneſs as the preſent, are not the Retrenchments I propoſe, indiſpenſible Duties? Can you be ſenſible of your People's Sufferings, and not endeavour effectually to remove them? Would that be to anſwer the Deſigns of (*) *Tyen?* That *Tyen*, when he makes (†) Kings, does it for the good of the People. His Deſign, doubtleſs, never was, to place a Man in that Station, that he might divert himſelf as he pleaſed. Don't preſume too much, ſays the *Shi king*, to thoſe who reign, upon what *Tyen* has done in your Favour. You may meet with a troubleſome Reverſe. To diſcharge the Duty of a King, is not ſo eaſy a Matter. (‡) *Shang ti* examines you very ſtrictly. Don't divide your Heart.

A Gloſs.] *Ywen ti* took this Remonſtrance ſo well, that he retrenched his Habits, his Moveables and his Horſes: And forbad that any of the Beaſts in his Menagery to be fed with Fleſh; diſmiſſing all his Comedians; and giving to the People great Part of his Parks.

Under the Emperor Swen ti, *when they were Deliberating about the Means of laying up Proviſions for the Armies on the Frontiers:* Chang chang *propoſed that* Criminals, *with an Exception of ſome Crimes, might have it in their power to* redeem *themſelves by* Furniſhing *a certain Quantity of* Grain: *Upon this* Syau Whang chi, *made the following* Remonſtrance.

THE People at the ſame time, have in their Hearts two Principles very oppoſite, the one of Good, the other of Evil. They have a Stock of Goodneſs and Juſtice, but they have likewiſe, a Fund of Avarice and Intereſt; againſt both which, they ought to be fortified by Inſtructions and by Laws. *Yau*, as great a Prince as he was, during the Courſe of his Reign, never could extirpate from the Hearts of his Subjects all Paſſion and all Intereſt: But he took his Meaſures ſo well, that Paſſion and Injuſtice yeilded to Reaſon and Equity. Under the deſtructive Reign of *Kyé*, Corruption, tho' at the greateſt Height, had never entirely ſtifled in the Hearts of the People, the Principles of Virtue and Equity, but that of Avarice was their Predominant. This is properly the Difference betwixt theſe two Reigns; a Difference, to which thoſe who are intruſted with Rule cannot enough attend.

It is propoſed to your Majeſty, that thoſe convicted of certain Crimes, may be permitted to ranſom themſelves, by furniſhing a Quantity of Corn. This I cannot approve of, for when two Men are equally guilty, why ſhould the one eſcape becauſe he is rich, and the other die becauſe he is poor? Shall the Heinouſneſs of Crimes then no longer be the only Rule of Puniſhment? Shall Poverty and Riches have any Share in it? Are we then henceforward to ſee two Laws eſtabliſhed, where indeed there is but one? This is a Diſorder which muſt infallibly be attended by another. For as ſoon as this Innovation is known, where is the Son, or where is the Brother, that to ranſom the Life of his Father, of his Brother, or any other of his Relations, will not uſe all imaginable Methods to ſave them? Their Hopes of Succeſs will render them blind to Danger: What a Source of new Crimes will this afford? For one Man whoſe Life Money will ſave, there will be ten who will loſe theirs under the Puniſhment. This is, at the ſame Time, to weaken the Love of Virtue and the Force of our Laws. When theſe Baſes of Government are once ruined, I doubt much, if your Miniſters, let them be as able as *Chew kong* and *Chau kong*, can ever re-eſtabliſh them.

In former Days, the Granaries of the Prince were open to the Subject, Did they want? He furniſhed wherewithall to ſupply their preſſing Neceſſities. If they were free of all theſe Neceſſities? He allowed his People to live in Plenty. We read in the *Shi king* theſe Words: *Have Pity upon thoſe poor People who ſuffer. Apply yourſelf to ſuccour them preferably to us.* In this Paſſage the Princes addreſſed *Tyen:* And thus the Poet chuſes to expreſs their Goodneſs and Compaſſion for their People. But we find at the ſame Time, a ſuitable return of Zeal on the People's Part for their Sovereign. The Poet makes them ſpeak thus: Water, *inſtantly* Water; *and render fertile the* Domain *of our* Prince; *then extend that Bleſſing to our* Lands. Tho' our Times fall ſhort of thoſe of the Ancients, the Zeal of your Subjects ſtill ſubſiſts: They are loaded with Duties to ſupply the Exigencies of our Frontiers: A Poll Tax is added to the Tax; your Subjects ſuffer a great deal, and are not inſenſible of their Miſery: Notwithſtanding of which, they make it their Duty to furniſh all the neceſſary Charges. No body remonſtrates againſt theſe; they being, the ordinary Means of providing for the Safety of States. But for the Method that is now propoſed, it is a direct Breach of the Laws: It naturally tends to make ten Men periſh for one, there is no Choice to be made. Your Virtues, Sir, and the Care you have taken for the Inſtruction of your People, have put Things upon ſo good a Footing, that your Government will reflect no Diſhonour upon *Yau* and *Shun*; but you would degenerate, ſhould you follow the Council that has been given you.

The

(*) Heaven. (†) The *Chineſe* ſays *Shing jin.* (‡) The ſupreme Emperor.

The Effect of this Diſcourſe.] *Swen ti* laid this Diſcourſe before *Chang-Chang*, who notwithſtanding perſiſted in his former Opinion, which drew a Reply from *Syau whang chi*, wherein he expoſed at large the Inconveniences that had followed upon a like Experiment. This Reply made the Emperor drop the Project of *Chang-Chang*.

A Remonſtrance *of* Lyew hyang *to the Emperor* Ching ti, *upon the extravagant Expences he had been at, and which he ſtill continued to lay out upon Interment of the Princes of his Houſe.*

SIR; I find in our *I king* this Maxim, which is principally calculated for Princes. "You live happy; do not forget, your Happineſs may ſoon change. You find yourſelf now ſettled on the higheſt Pinacle of Fortune, remember that you may tumble down." This is the way to render the Repoſe you now enjoy in your own Perſon durable, and to tranſmit the high Station you now fill to the Deſcendants of your Family. A wiſe Prince cannot do better than to examine Hiſtory, and attentively to weigh the different Events which are there pointed out, and to trace back and to ſound their Springs, to diſtinguiſh what is worthy of Praiſe or Blame, that he may the better profit by what he reads. By this he will, at leaſt, have one Advantage, that he can readily point out this Truth, ſo proper to inſpire with a reſpectful Dread; That there never was, till this Day, a Family to which *Tyen* has for ever aſſured the Empire.

Confuçius reading the *Shi king*, and coming to a certain Paſſage in the Ode, which is intitled *Ven vang*; "How terrible, cried he, with a Sigh, are the Judgments of *Tyen!* And how great is this Truth; That the firſt Care of a Man ought to be, to leave, as an Inheritance to his Deſcendants, a large ſhare of Virtue!" How true is it, that without it, all other Goods are uſeleſs and tranſitory? If *Tyen* had ordered it otherwiſe, how could Princes have been kept in their Duty? Or how could Subjects have been animated to Virtue? Thus ſpoke *Confuçius*, in bewailing the Lot of the *Wi tſe*, and that of the *Ing*, who were become Subjects of the *Chew*. *Yau* himſelf, that wiſe, that virtuous Prince, could not render his Son capable of the Empire, and choſe another for his Succeſſor. *Yu* and *Tang*, in Spite of all their Cares, could not perpetuate Virtue in their Houſe, and the Empire paſſed to another Family. How many Changes of Dynaſties have happened ſince that Time! *Kau ti*, the Founder of yours, ſeeing himſelf Maſter of the Empire, entertained the Thought of removing his Court to *Lo yang*(A). *Lyew king* repreſented to him, how needleſs that Expence would be. *Kau ti* immediately deſiſted, and fixed his Court at *Quang chong*. There he frequently called to mind the Fates of the Dynaſties of *Chew* and *Tſin*. This firſt, ſaid he, had many great Princes, to whom I cannot, I cannot be compared. It has, however, at laſt degenerated, and is now loſt. The laſt had only two Princes, both without Virtue, ſo it was ſoon at an End. Full of theſe Thoughts, he carefully avoided the Faults of *Tſin*, and applied himſelf, as much as Circumſtances would allow him, to imitate the firſt *Chew*. In ſhort, during his whole Reign, he was extremely attentive, vigilant, and circumſpect. That wiſe Prince underſtood in its full Extent, what I have cited from *Confuçius*.

Hyau wen being at(*) *Pa lin*, in examining the Situation of the Place; finding that on the North Side the Mountain was not very ſteep, appeared very uneaſy and thoughtful: Then addreſſing himſelf to the great Men who were about him, he told them the Reaſons. I am thinking, ſays he, how I may beſt ſecure from Inſults the Tomb of (†) *Kau tſû*; and I am contriving for that Effect a Pile of the largeſt and hardeſt Stone, with the beſt Cement that can be made.

Chang che ſhi anſwered: "If there is nothing in the Tomb to excite Avarice, if it had all the "Thickneſs and Solidity of Mount *Nan*, it is the ſame thing, as if it had many Openings. If "there is nothing in it to prompt Avarice, it is ſecure without a Rampart". And, indeed, what has a Prince to dread after Death? But it is otherwiſe with his Family and the State. Their Proſperity and their Ruin depend upon many Things. This demands our Precaution; the little Expreſſion, *Chang che ſhi*, is full of Meaning: It expreſſes what I would ſay. *Hyau wen* underſtood it well, and left off his intended Expences.

Formerly, ſay our Books, the Corps of the Deceaſed was cloathed in ſtrong thick Habits, and placed in ſome remote Spot built about with Faggots, without any other Security. Afterwards, ſome wiſe Men judged it requiſite to change this Cuſtom, and brought in Uſe the double Coffin. It is ſaid this Change was made under *Whang ti*. This *Whang ti* was himſelf buried under Mount *Kyau*: As *Yau* was upon *Tſi in*. Both their Burials were very frugal, and their Sepulchres no way magnificent. *Shun* was buried at *Tſang û*, without any other Attendants but his two Wives. The Place of *Yu*'s Sepulchre is at *Whey ki*, without ſo much as a Tree growing round it. Where is the Sepulchre of *Ching tang*, and the other Emperors of his Dynaſty? Neither Hiſtory nor Tradition give us any Light into this Point. *Ven vang*, *Vû vang*, and *Chew kong*, have theirs at *Pi*. That of *Mû kong* King of *Tſing* is at *Yong*. That of *Chu li tſe* at *Vû kû*. All their Tombs are very mean, and it was a wiſe Precaution which theſe Princes took in ordering them to be ſo. With reſpect to their Children or their Subjects, 'twas the Effect of Wiſdom and Piety in them, to conform themſelves to the Royal Intentions. *Chew kong* was the younger Brother of the Emperor *Vû vang*. He was intruſted with his Funeral, and defrayed it at a very cheap Rate. *Confuçius* buried his Mother at *Fang*, in an old Tomb only four Foot high; but being much damaged by the Rains, the Diſciples of *Confuçius* not only repaired, but embelliſhed it. Their Maſter underſtanding this, "Alas, cried he, with Tears! Antiquity would not have acted thus."

(A) Now *Ho-nan fû* in the Province of *Ho-nan*.
(*) The Name of the Place, where *Kau ti*'s Burying-Place was.
(†) The ſame with *Kau ti* or *Kau whang ti*, Founder of the Dynaſty of the *Han*, and Father to *Yen ti*, or *Hyau wen*.

Yen lyu ki tſe making a Journey into the Kingdom of *Tſi*, his Son who was with him died on the Road as they returned. He cauſed him to be buried in the Habits of the Seaſon in a Grave not very deep, without any more Mold upon him, than was neceſſary to ſhew that a dead Body had been buried in that Spot. This done, he ſaid, weeping for his Son; "It is the Fate of our "Bodies to return to Duſt. It is an unalterable Decree that Rottenneſs ſhall penetrate every where, whatever Precaution we uſe to prevent it." The Place of his Son's Birth was but 100 Leagues diſtant from that of his Death. His Father cauſed him to be buried in the Spot where he died, without being at the trouble to (*) tranſport him to the burial Place of his Family. *Confuçius* on a Journey, underſtanding what *Yen lyu* had done and ſaid on this Head; He both approved and commended him, as being well verſed in the Rites. *Confuçius* was certainly a dutiful Son; *Yen lyu* an affectionate Father: *Shun* and *Yu* loyal Subjects; and *Chew kong* loved *Vû vang* as his elder Brother, and honoured him as his Emperor. Yet we ſee that all theſe great Men, as if they had acted in Concert with one another, ſhunn'd Magnificence and Expences in Funerals and upon Sepulchres. Was this Motive a mean Parſimony? Doubtleſs not: Who dares to ſuſpect them of that? But beſides other Conſiderations, they had this one, that they thereby leſs expoſed the Bodies of the Dead to the Inſults of the Living.

The King of *Wen* acted quite otherwiſe; he erected to his Father, without much regarding the Rites, a Monument equally ſumptuous and proud. Within ten Years he ſaw it demoliſhed and plundered by the People of *Ywê*; the ſame Thing happened to the five Kings of *Tſin*, in a Sepulchre where their dead Bodies were interred, together with a good deal of Riches. Theſe Riches were ſeen carried off, and the Remains of their Bodies were left in ſo pitiful a Condition, that one cannot think of it without Horror. At laſt *Shi whang*, the King of *Tſin*, becoming Emperor, he choſe for his Sepulchre the Mountain *Li*, whoſe Foundation he cauſed to dig, if we may ſo ſpeak, even to the (†) Center of the Earth. On its Surface he erected a Mauſoleum which might paſs for a (‡) Mountain. It was 500 Feet high, and at leaſt half a League in Circumference. On the Outſide was a vaſt Tomb of Stone, where one might walk as eaſily as in the largeſt Hall. In the Middle was a ſumptuous Coffin, and all around there were Lamps and Flambeaux, whoſe Flames were fed by human Fat. Within this Tomb, there was upon one Side a Pond of Quick-ſilver, upon which were ſcattered Birds of Gold and Silver: On the other, a compleat Magazine of Moveables and Arms: Here and there were the moſt precious Jewels in Thouſands. In ſhort, the Magnificence and Riches, either of the Coffin, the Tomb, or the Buildings wherein it was placed, is inexpreſſible. He not only expended immenſe Sums upon it, but it coſt him the Lives of a great many of his Subjects. Beſides the People of his Palace who had periſhed there, the Workmen who had been buried alive were counted by (§) *Wan*. The People no longer able to ſupport this Tyranny, all of a ſudden run to Arms, upon the firſt Signal of a Revolt. Theſe Works upon the Mountain *Li* were not yet finiſhed, when *Chew chang* encamped at its Foot; and ſoon after *Hang ſi* raſed theſe vaſt Walls, burnt theſe beautiful Buildings, penetrated into that proud Monument, carried off all its Riches, and made that Sepulchre a Place of Horror: However the Coffin ſtill remained there. It is ſaid, a Shepherd ſearching in the midſt of theſe Labyrinths for a ſtray Sheep, happened to drop ſome Fire, which caught the Coffin and conſumed it. Surely, never did any Prince carry his Magnificence farther than *Shi whang*, eſpecially with regard to his Sepulchre. You ſee what are the Conſequences. Can any thing more diſmal be conceived?

But to return. It is plain from Hiſtory, that always where there was moſt Virtue, there was leaſt Pomp, even as to what related to Sepulchres: That thoſe who are acknowledged, by all the World, to have been the moſt underſtanding of the Ancients, were the moſt removed from Pomp: That thoſe who valued themſelves upon their Magnificence on this Point, were ſuch as had no Reputation, either as to Wiſdom or Virtue; and that thoſe who had the ſmalleſt Share of both, always carried this Oſtentation and Magnificence the fartheſt: It appears, that the moſt ſumptuous and the moſt rich Tombs and *Myau*, were ſoon pillaged and demoliſhed. Can one deliberate, after this, upon the Courſe that he is to follow?

There was a Time, when the *Chew* beginning to degenerate, gave into Luxury and Expences. The reſt of the Government felt it. *Ven Vang*, a clear-ſighted Prince, ſucceeded them: He perceived the Cauſe of the Evil: He applied a Remedy: He revived a decent Frugality: And ſet the firſt Example himſelf. This Example had ſuch an Effect, that it put the Government upon a right Footing: His Reign was flouriſhing, and his Poſterity numerous; and it is his Memory which our *Shi king*, in the Ode *Se kan*, celebrates. On the contrary, *Nyen kong*, King of *Lû*, valued himſelf upon erecting fine Terraſſes, incloſing vaſt Parks, and magnificently adorning the Halls of his Anceſtors. He died without Poſterity, and the (‖) *Chun tſyû* does not ſpare him. Will any one after this, prefer Pomp to Oeconomy? Your Majeſty, at your Acceſſion, ſhewed your Value for, and gave more than one Proof of, this laſt Virtue. Your Moderation, eſpecially, was admired, in the Conveniencies which you propoſed to make at the ancient Sepulchre of your Family. You ſoon changed that Method in the new Sepulchre, that you have begun at *Chang lin*. What proud Terraſſes, or rather what laboured Mountains! How many private Coffins have been removed for it! We may count them by ten Thouſands. How much Money has been

(*) This is commonly done; all Perſons, of any Diſtinction, never fail to do it at this Day.

(†) The *Chineſe* ſays, to three Sources; no Doubt alluding to ſome Fable, of which I am ignorant.

(‡) The Text does not very clearly expreſs the Form; whether it was a ſingle Maſs, or conſiſted of many Buildings, as at preſent.

(§) A *Wan* is 10000.

(‖) The Name of an antient *Chineſe* Book.

been expended, and the Charges already amount to more than a hundred *Wan.* The Dead hate you, the Living endure you, but murmur at you. The Breath of theſe Groans and Imprecations blaſts the Seaſons, and ſterilizes the Ground.

I am a Perſon without Underſtanding, but my way of Reaſoning is this: If the Dead know what paſſes here, ſurely, by diſturbing ſo many Coffins, you make a great many Enemies among them. If the Dead are unconſcious of what is done on Earth, what End can theſe profuſe Expences upon the Sepulchre of one Man, ſerve? Only one, which is, that they attract the Eyes of the Living. But Men of Wiſdom and Virtue, far from approving theſe Expences, only behold them with Regret. A People which is harraſſed, is far from reliſhing ſuch expenſive Leſſons of filial Piety. We ſhall ſuppoſe, that there are ſome Perſons abandoned to Wiſdom and Virtue, whoſe Inclinations lead them to Pomp, that applaud this Undertaking. Is there any thing in ſuch Applauſes that can flatter you? You, Sir, are naturally full of Goodneſs, Sincerity, and Uprightneſs. Your Genius is Superior, and never was there a Prince more capable to reflect a Luſtre upon his Dynaſty, or more cloſely to follow, even the moſt wiſe among our ancient Sages and ancient Emperors. Will you then, on the contrary, imitate the Faults of ſo bad a Prince as *Shi whang?* Will you, like him, diſregarding the Repoſe and Safety of your Empire, and the Sentiments of every wiſe and virtuous Man, undertake theſe proud and uſeleſs Works? Will you buy, at ſuch a Price, the Applauſe of certain worthleſs Sycophants? Nothing can be more melancholy if you do, nor can I help bluſhing in your behalf. You have many other Patterns to follow; amongſt the Ancients, *Whang ti*, *Yau*, *Shun*, *Yû*, *Tang*, *Vû vang*, *Chew kong*; amongſt thoſe who are more modern, *Vû kong*, *Yen lyu*, *Confucius*, *&c.* But without even going ſo far back as them, you find in *Hyau wen*, who was one of your own Anceſtors, an Example of this Kind, which you ought to follow; and in *Shi whang* one, which you ought to ſhun. To conclude, I adviſe you to abandon the Works of *Chang lin*, to fix on the ancient Sepulchre of your Family, and to regulate by the Counſels of all your great Men the Accommodations which ought to be made there.

A Gloſs.] *Ching ti*, at firſt, appeared touched with this Diſcourſe of *Lyew hyang*; nevertheleſs he did not follow his Counſel.

Another Remonſtrance *of the ſame* Lyew hyang, *to the ſame Emperor* Ching ti, *upon his abandoning the* Government *to the Relations of the Empreſs.*

SIR; There is no Emperor, who does not wiſh to maintain in his State good Order and Peace, during his Reign; and who does not propoſe to tranſmit his Crown to his Deſcendants; notwithſtanding of which, great Revolutions are not rare: And it is ſtill more frequent to ſee, at leaſt, dangerous Commotions in States. The moſt ordinary and immediate Cauſe of theſe Misfortunes is attributed, and I believe juſtly too, to Princes giving, or at leaſt permitting too great an Authority to certain of their Subjects. This appears evident in a great Number of Examples which are furniſhed us, by the ancient Book (*) *Chun tſyû*. In Times nearer our own, *Chau vang*, King of *Tſing*, ſaw his Kingdom brought to the Brink of Ruin, by making his Uncles on the Mother's Side, too powerful. However he was happy, in finding two faithful Subjects who ſupported him. *Eul ſhi*, the Succeſſor of *Shi whang*, gave himſelf entirely up to *Chau kau*. This laſt begun, by removing from about his Perſon every one whom he ſuſpected: After which, he freely abuſed his Power. A Revolt ſoon followed; *Eul ſhi* loſt his Empire and his Life, at once. This Example is not ancient, ſince to this Prince, who was the laſt of the Dynaſty of the *Tſin*, the Dynaſty of the *Han* ſucceeded.

But this very Dynaſty furniſhes us with an Example yet more recent: In the ſecond Generation, it ſaw itſelf at the Brink of Ruin. The *Lyu*, whom the Favour of the Empreſs, a Deſcendant of that Houſe, had raiſed, ſeiz'd the Helm of Government, and all Honours and Employments were engroſſed, either by them or their Creatures. They had the Command of the Troops, both to the North and South; their Pride and their Haughtineſs even exceeded their Power, and they were within one Step of mounting the Throne, which they were ready to take, when the *Hew's* of *Kyang* and of *Chu hi*, ſupported by ſome others of their Character, with a Courage and Zeal worthy of themſelves, oppoſed the *Lyu*, rooted them out, and confirmed the Throne to the *Lyew*(†)

The *Wang* (‡) are at this Time, what the *Lyu* were before. No leſs than 23 of them are raiſed to the higheſt Honours. One of them, who is Generaliſſimo of your Troops, abſolutely and arbitrarily diſpoſes of every Thing. Five others, who are of the ſame Family of the *Lyew*, carry their Pride and their Inſolence yet higher. They frequently cloak their Avarice, their Violence, and even ſometimes the moſt mean and the moſt ſhameful Paſſions, under the Pretence of public Good. When this Pretence cannot take Place, they have Recourſe to your and the Empreſs's Name. They make every one ſenſible of the Relations they bear to her, and what ſhe bears to you; and under this Title they attempt every thing. All the firſt Employments of the great Tribunals are filled with their Creatures. Is there any one of their Cabal who applauds them? Does he mount to the firſt Offices? Is there any Unwillingneſs expreſſed, that he ought not to be raiſed in that manner? The Effects of their Vengeance are ſoon felt. Happy is he, to whom it does not coſt his Life. They have in Pay vaſt Numbers of wordy Sycophants, who are always praiſing them every where. Even your Miniſters are in their Intereſt.

(*) This Book cites a great many; but as they are only Names of Men and Countries, I omit them.

(†) Family-Name of the Dynaſty, ſurnamed *Han*.

(‡) Name of the Family of the Empreſs, Conſort to the Emperor *Ching ti*.

You

You ſee truly, great Prince, upon what footing theſe *Wang* are, while the Princes of your Houſe are buried in Obſcurity. Thoſe amongſt them, whom they underſtand to poſſeſs any Degree of Merit, are removed to a Diſtance, by a thouſand Artifices. You are often put in mind, that you may entertain a Diſtruſt of them, of the Examples of the Princes of (*) *Yen* and *Kay-chi*: But they take care never once to mention the (†) *Lyu* and the *Ho*: In ſhort, never did the *Whang ſi*, under the *Chew*; never did the *Hew* of *Yang*, under the *Tſin*; nor the *Lyu* and the *Ho*, under the *Han*, your Predeceſſors, attain to ſo great a Pitch of Power, as have the *Wang* under your Reign. The ſame State never ſuffers two Powers ſo extremely oppoſite. Either your Houſe is in the utmoſt Danger, or that of the *Wang* ought to periſh. Remember of whom you are deſcended. Will it not be ſhameful for you to let your Empire paſs to meer Allies, and to reduce thoſe who are of your own Blood, to the moſt vile Conditions? If you have not a due Senſe of your own perſonal Intereſt, ſtudy at leaſt to ſupport the Splendor of your Anceſtors. This touches your own Honour: This touches even the Honour of the Empreſs; for it is a ſettled Rule with the moſt remote Antiquity, that a Woman ought to prefer the Family into which ſhe enters by Marriage, to that from whence ſhe is deſcended. The Security of the Happineſs of States muſt be begun at a Diſtance; and Troubles muſt be prevented before they arrive. By doing otherwiſe all is hazarded.

It is not yet too late if you pleaſe, but if you will believe me, do not delay it. Call near your own Perſon ſuch of the Princes of your Blood as have Merit, and make them enter into a Share of the Government; but above all, truſt the leaſt Part of it to your Allies. *Hyau wen* excluded them, and his Reign was peaceable. It is the true Intereſt of both Families, that your Allies ſhould be enriched by your Favours, in Conſideration of the Empreſs: That they ſhould have wherewithall to ſupport themſelves in Time to come on a good Footing; but that your Houſe ſhould reign and ſhould govern. This is the Method by which both of them, each according to its own Rank, ſhould continue and flouriſh for many Ages. But if your Majeſty ſhould act otherwiſe, there is all Reaſon to fear, that we may yet in our Days, ſee the tragical Events of which I have ſpoken, and that you will leave to Poſterity a melancholy Memorial of your Reign.

A Gloſs.] *Ching ti* having read this Remonſtrance, cauſed *Lyew hyang* to come into his Preſence; and ſhewing by his Sighs that he was very much touched with his Diſcourſe, he told him; *You may depend upon it, that I will think upon and provide for every Thing, that you have repreſented to me.* Beſides he raiſed him to a conſiderable Poſt in the Government.

Towards the Reign of *Ching ti*, People gave into all kinds of Superſtitions, and pretended Secrets, particularly into a Search after a kind of Immortality. In the Collection from whence I take theſe Pieces, there is a Diſcourſe of *Kû yong*, which repreſents to the Emperor the Vanity of theſe Reſearches, and concludes, by deſiring him not to ſuffer any one of theſe Mountebanks to appear at his Court. All his Proof conſiſts of Examples drawn from Hiſtory (‖); ſo that to point it out as I have done, is to give an Abſtract of the Diſcourſe.

A Petition of Mey fu, *preſented to the Emperor* Ching ti *in favour of the Family of* Confucius.

PRINCE; It is commonly ſaid, that every one ought to conform himſelf to the Rank that he bears: And that he who acts otherwiſe, is in hazard to diſpleaſe the Sovereign, and to feel the Effects of his Indignation. According to this Maxim, I ought to hold my Peace; and being but a petty Officer, ought not to propoſe any Thing that is conſiderable; but I own this is a Maxim that I cannot approve of. The fear of Puniſhment, and the hopes of raiſing my Fortune, no way affect me. 'Tis true, that if I am ſilent, agreeable to the humble Rank I poſſeſs, I may quietly paſs the Remainder of my Days; but then after my Death, my Body will be no ſooner rotten, than my Name ſhall be forgot. There is no degree of Reſt, and no Pitch of Fortune that I would purchaſe at this Price. My Ambition is not confined to this Life: I endeavour to merit, that after my Death, my Name may be ſeen engraven upon Monuments of Stone, and that my Figure may be ſeen gravely ſitting in a lofty Hall, before which there is a handſome Court. I ſhould be ſenſibly afflicted, ſhould I paſs my Life without being (‡) uſeful to my Country, and thus deſerve to be forgot as ſoon as I am dead.

This is what employs me Night and Day: And this is my Motive for preſenting to you this Petition. It is a common and a true Saying, That to preſerve others is the Means of preſerving one's ſelf, and that to ſhut up the Way to one's ſelf, is to ſhut it up to others; and accordingly every one receives either Reward or Puniſhment, in proportion as he does good or evil. *Shi whang* deſtroyed the *Chew*, and ſeized ſix Kingdoms. Under him Virtue was without Honour and without Reward. Under him, the Ceremonies, in honour of the Chiefs of our three famous Dynaſties, were diſuſed. In ſhort, he did all he could to extinguiſh the (§) true Doctrine. Thus he died amidſt Alarms and Troubles; his Son was killed, and with him his Poſterity periſhed. Puniſhments, which perfectly well agree to his Conduct with reſpect to others.

(*) Two Princes of the reigning Family, who had occaſioned ſome Commotions.

(†) Two Families, two of which were Empreſſes, who abuſed their too great Authority.

(‖) The ordinary Fund of the *Chineſe* Eloquence.

(‡) A Gloſs ſays, that he who procures Honours to the great Men of paſt Ages, does real Service to the State.

(§) The *Chineſe* ſays, *Tyen Hyo*, the Doctrine of *Tyen*, or the Celeſtial Doctrine.

Vû vang obſerved a contrary Conduct. Before he deſcended from the Chariot, which ſerved him to gain the Victory, he gave orders to preſerve the Deſcendants of our five *Ti*. He afterwards made the Prince of *Ki*, one of the (*) *Hya*, and the Prince of *Song*, one of the *Ing*, that they might be in a Condition to continue the Ceremonies with regard to the Chief of theſe Families, and to ſhew, at the ſame time, that he did not pretend to poſſeſs the Empire, ſo as not to do Good to others. Thus his Family, as a Recompenſe, multiplied ſo exceedingly, that the Number of thoſe who carried the Pictures of their Anceſtors into their Hall, formed, as it were, the Courſe of a fine River. At preſent, the Royal Family *Ing*, has no direct Heirs which are in Place; and *Ching tang* who was the Chief, has no body who continues the Ceremonies in his Honour. Is it not for this, that you as yet have no Heir?

According to the Interpretation which *Kû lyang* gives of a Paſſage of *Chun tſyû*, *Confuçius* and his Family are deſcended of the *Ing*. Your Majeſty would do very well, to honour them with the Title of Succeſſors in Chief to that Royal Family, in order to continue the Ceremonies. It is true, that they deſcend only in a collateral Line, but what does that ſignify? The firſt of a Family who becomes a Prince, becomes thereby Preſident of the Ceremonies; altho' it was formerly the Right of another. A Prince (†) of diſtinguiſhed Merit, tho' born of a Woman of the ſecond Order, is ſometimes juſtly preferred to the (‡) Son of the Wife. Beſides, an ancient Tradition ſays, that the Deſcendants of Perſons of Merit and Virtue, ought never to be without Lands. By much ſtronger Reaſons, thoſe of *Confuçius*, that eminently wiſe and virtuous Man, and who has the Advantage to be deſcended from the *Ing*, ought not. *Ching vang* celebrated the Funeral of the great *Chew kong*; his Uncle treated him only as a *Chu hew*. (§) *Whang tyen*, as it is ſaid, found that to be too little, and teſtified its Reſentment by a great Storm.

At preſent, the Hall of *Confuçius* is but little honoured, and his Deſcendants are in the Rank of mean People. It is not the Intention of the *Whang tyen*, that ſo great a Man ſhould not be reſpected in the ordinary Ceremonies, except by People of ſo mean a Condition. *Confuçius*, without poſſeſſing any Kingdom, had all the Qualities of a great King; for which Reaſon, *Kû lyang* called him a King without a Kingdom. Your Majeſty then with that Conſideration, can grant to his Deſcendants what I propoſe. Beſides that, I don't doubt but that this good Action will contribute to the Happineſs of your Empire. It is the Means of eternizing your Memory, and my Reaſon is this. Till this time, it has never been the Cuſtom to honour great Men in the Perſons of their Deſcendants: The wiſe Kings your Succeſſors, will follow this Cuſtom, and it will eternally be remembered, that it was introduced under your Reign: Is this a thing to be neglected?

The Emperor Kang hi's *Remark.*] The Aim of *Mey fû* was to illuſtrate the Family of *Confuçius*, that he might more certainly obtain what he wanted.

The Gloſs.] *Ching ti* granted to the Family of *Confuçius*, what *Mey fû* propoſed.

Under Ching ti, *on account of ſome extraordinary* Phenomena's, *a pretended Aſtrologer, propoſed to ſend a large Army againſt the Barbarians of the North: Adding, that when the Army was on foot, the firſt Officer of Diſtinction, who ſhould commit any Fault, ſhould be put to Death: That thereby the reſt might be ſtruck with Reſpect, and the Barbarians with Terror: That the bad Omens might be averted, and every thing might ſucceed.* Ching ti *half inclined to this Advice, and aſked the Opinion of* Wang kya, *who gave it in Writing as follows.*

IT is not by empty Words, but by virtuous Actions, that you muſt try to gain the Hearts of the People. *Tyen* muſt be anſwered and obeyed by a real and ſolid Virtue, and not by a fair Outſide. No, that is not allowed, nor is it indeed eaſy to impoſe upon common People, and far leſs is it either allowable or poſſible to impoſe upon *Shang tyen*, or to eſcape his (‖) penetrating Sight. When he cauſes extraordinary Phenomenons to appear, it is either to keep Princes in their Duty, or to reclaim them. If they profit by this Warning, and if they ſeriouſly practiſe Virtue, the Minds of the People are ſatisfied, and *Tyen* obtains his Aim.

As for what certain Talkers ſay, who take Advantage of every thing to enhanſe their own Value, and who petend to ſee in the Stars, the Neceſſity and Succeſs of theſe Expeditions againſt our Neighbours, I am far from finding in their Diſcourſes, the true manner of anſwering and obeying *Tyen*. On the contrary, I think I ſee the melancholy Prelude of the moſt fatal Revolutions. Nothing, it is true, is more terrible, than to ſee a conſiderable Officer dragged for the leaſt Fault, with his Hands tied behind his Back, to the Gate of the Palace, there to undergo the moſt diſgraceful Puniſhment. But can all this Pomp of Terror hinder it from being ſaid with Truth, that it is always dangerous to ſtir without Neceſſity: And that the Advice of theſe Talkers, was not an Ad-

(*) The *Hyau* reigned before the *Shan* or *Ing*: And the *Shan* before the *Chew*, of which *Vû vang* was the firſt Emperor: Theſe are called the three Dynaſties.

(†) Some eminent Writers complain of this Uſage, and look upon it as an Abuſe.

(‡) The famous *Ven vang* is ranked in this Number, but it is always cried out againſt; and it is pretended, that it is ſcarce ever done without very bad Conſequences.

(§) The Character *Whang* is never applied but to the Emperor, and *Tyen*, as we have many times obſerv'd, to *Heaven*.

(‖) The Senſe of the *Chineſe* Expreſſion is *Shin*, which ſignifies *Spirit, ſpiritual, impenetrable*, all at once.

Advice to be followed. As for me, all that I ſee in the Councils given you, are either Flatteries in order to engage you in Enterprizes that are really very dangerous: Or, frivolous Reaſons founded upon new Conjectures, in order to induce you to an extravagant Severity. Is there any thing more capable to ſpoil the moſt Virtuous Prince, than Flattery? Is there any thing more ready to attract the Hatred and Curſes of the Subjects, than Expeditions, that are as hazardous as they are unneceſſary?

As for theſe trifling Reaſonings that are founded upon vain Conjectures, they viſibly wound the true Doctrine. And the extravagant Severity with which, by this Means, they would inſpire you, is diametrically oppoſite to Clemency and Gentleneſs; Virtues, upon which the greateſt Princes have always valued themſelves. Formerly *Mû kong*, King of *Tſing*, preferred the Advice of a certain Talker, to the wiſe Councils of his wiſe General *Pe li lu*; this coſt him the entire Ruin of his Army. *Mû kong* then openly acknowledged his Fault, but it was too late, for his Army was defeated: Believe me, that the Quality which bids faireſt to render a Prince famous in after Ages, is the Faculty of diſcerning thoſe who would impoſe on his Judgment, and his Care not to give into the Advice of People, who are without Experience, and without Wiſdom. Your Majeſty may be convinced of this, by reading Hiſtory: To which I adviſe you as much as poſſible: And I conjure you above all, never to take the firſt Advice that is offered, without a due Examination.

The Emperor Ngay ti *had a Favorite, whoſe Name was* Tong hyen, *whom he loaded with Honours and Riches: This made every body repine at his Conduct.* Wang kya *upon this, made a* Remonſtrance *to the Emperor: Wherein, having laid before the Emperor, a full Account of the Favours he had heaped upon* Tong hyen: *Together with the Riches, the Pride, and the Vanity of that Favorite: He gave an Inſtance of two Perſons, who by a like Bounty, were raiſed under other Reigns, and whoſe Fortune had ſo far intoxicated them, that they threw the State into Confuſion, and likewiſe ruined themſelves. He concluded, with preſſing the Emperor to weigh theſe two Examples, and other Inſtances of paſt Ages, and to moderate his Favours with Regard to* Tong hyen; *were it for no other Reaſon, but for the good of that Favorite, whom theſe extravagant Favours could not fail to hurt. The Hiſtory ſays, that this* Remonſtrance *by no means pleas'd* Ngay ti, *whoſe Affection for* Tong hyen *was not at all diminiſhed: That notwithſtanding, he was aſhamed to act openly againſt the* Remonſtrance; *he took an indirect Method of increaſing the Riches of his Favorite. The Empreſs* Conſort *produced an* Ordinance, *either real or ſuppoſitious, by which the Empreſs* Dowager *left to* Tong hyen *an Eſtate, containing* 2000 *Families: This* Ordinance *was ſent to* Wang kya *the Miniſter of State, in order to put it in Execution.* Wang kya *immediately ſealed it and ſent it to the Emperor, with a ſecond* Remonſtrance, *which is as follows.*

IT is a common and a true Saying, that *Tyen* is the Maſter of Dignities and Lands. Thus the *Shi king* ſays, when it ſpeaks of Sovereigns. "*Tyen* deputes under his Commands, a ca-"pable and a virtuous Man." In this Reſpect therefore, they who reign are in *Tyen*'s Place. What then is more proper to inſpire them in their Diſtribution of Favours and Graces, with a ſerious Attention and a reſpectful Dread? Whoever therefore miſplaces them, is almoſt always puniſhed with the Murmurs and Curſes of the People, by the Diſorders of the Seaſons, by epidemical Diſeaſes, and ſuch like Plagues. No Man can be more alarmed than I am, to ſee on the one Hand, your Majeſty in a bad ſtate of Health, and on the other, the exceſſive Favours you heap upon a Minion, by laviſhing on him the higheſt Titles, by draining your Treaſures, and fearing, if I may ſo ſay, that they will not be ſufficient for him: In ſhort, in ſome meaſure, by degrading yourſelf, and ſtooping to raiſe him.

Hyau wen, one of your Anceſtors, was anxious to raiſe a certain Terraſs. But upon a Computation of how much it would coſt him, altho' the Sum was but moderate, and not above a hundred (*) *Kin*, yet he gave up his Project, notwithſtanding of his Inclination. *Hyen* your Favorite underſtands better Things. It is not rare to ſee him, tho' a Subject, draw out of the Royal Treaſury a thouſand *Kin*, in order to gratify ſome Family. This is what has not been ſeen ſince the moſt remote Antiquity: For this Reaſon, he is curſed all over the Empire. There is a Proverb in Country Places; *That the Man who is pointed out with the Finger, never dies of a Diſeaſe.* I tremble for *Tong hyen*; yet I underſtand, that an Order of the late Empreſs is produced, by which the Miniſters of State and others, are commanded to put him in Poſſeſſion of what formerly was the Eſtate of three *Hew*. For my ſhare, I am inclin'd to believe, that theſe late Earthquakes, theſe Rockings of the Mountains, and Eclipſes of the Sun, are ſo many Advices given you, not to raiſe the Subject above the Sovereign. *Hyen*, who has been for a long time overloaded with your Favours, has been ſeen inſolently to diſdain them, and when he had received Lands from you, to demand an Exchange: But after having obtained it, to return inceſſantly to the Charge, and fatigue you with new Demands: He being always importunate and inſatiable, and you always eaſy and condeſcending to his Deſires and Caprices: This has been obſerved for a long time. But as nothing is more contrary to the Reſpect that is due to you, and to the Good of your State, there is not one of your good Subjects, who does not behold it with Grief.

Your Health is precious, and you have as yet no Heir. Theſe Circumſtances demand of you a ſingular Application to gain the Heart of *Tyen*, to render yourſelf amiable to your Subjects, and thereby

(*) At preſent 100 *Kin* is 100 Ounces of Silver: I know not if it was the ſame in thoſe Days.

thereby to deſerve his auſpicious Protection. Yet this is what you do not in the leaſt think of; being entirely employed in making the Fortune of one Subject, you forget all the reſt, and even your own Health. Whence can it proceed, that you are ſo inſenſible of what ſupported *Kau tſû* in ſo many Exploits, I mean, the Deſire and Hopes of perpetuating the Throne in his Family? The Book (*) *Hyau king* ſays: " If there are at the Court of a Prince ſeven Officers truly zealous, and who have Courage enough to make reſpectful Remonſtrances upon occaſions, tho' that Prince be a little irregular in his Conduct, he will not, for all that, loſe his Crown." If I preſume at preſent, to ſend back to your Majeſty this Ordinance ſealed up, it is not becauſe I fail in my Reſpect to theOrders of the Court, nor that I court my own Ruin by offending you; it is becauſe I dare not produce it; it is becauſe for the Honour of your Majeſty, and the Good of your Eſtate, I am very much afraid, leaſt it ſhould come to the Ears of the Public: All I do, and all I ſay, is not in order to raiſe my own Value, or to make a Shew of my Zeal to your Majeſty. Be pleaſed to examine yourſelf, what other Motive could engage me to make theſe reiterated Remonſtrances, notwithſtanding of the Danger to which they expoſe me.

The Emperor *Kang hi* praiſes theſe two Remonſtrances of *Wang kya*, eſpecially the one I have now tranſlated: Several other Authors are cited, ſome dead, others living, who praiſe this Piece. *Wang kya* periſhed, but not entirely for theſe Remonſtrances, but for ſome other Affair which *Tong hyen*'s Vengeance had raiſed againſt him. He was thrown into Priſon, where it is ſaid, he was ſtarved to Death. His melancholy Fate, ſtopped the Mouths of all the other zealous Subjects.

Under the Emperor *Ngay ti*, *Tan yu* a Tartar Prince to the North Weſt of *China*, wrote a Letter of Submiſſion, begging the Emperor's Permiſſion to come in Perſon, and to pay him his Homage. The greater Part of the Miniſters and Officers of State, looked upon this Requeſt as an Occaſion of a great, but uſeleſs Expence. *Yang yong* was of another Opinion, and preſented a Remonſtrance to the Emperor on that Head, where he lays before him at large, all the Troubles that theſe People had occaſioned ſince the Days of the *Tſin*. Repreſenting at the ſame time, that it was both for the Honour and Advantage of *China*, that theſe People ſhould ſubmit. He adds, that the Propoſal of *Tan yu* could not be rejected without irritating him, in which caſe, the Emperor muſt feel the Effect of it for a long Time. The Emperor, upon this Remonſtrance, accepted the Propoſal of *Tan yu*, and ſent him his Permiſſion for what he wanted. In the Book from which theſe Pieces are extracted, ſome Reflections, which an ancient Author named *Hû yu*, made upon the Events treated of in this Piece, are inſerted in the Margin.

A good many of our Emperors, ſays that Author, ſeeing every thing quiet at Home, have endeavoured to make Conqueſts abroad; and have valued themſelves upon ſubmitting thoſe People, which the former Dynaſties could not ſubdue. Such amongſt others was, *Vû ti* one of the *Han*, who during thirty Years, employed vaſt Armies againſt his Neighbours to the North Weſt, but without Succeſs. On the contrary, under the Reigns of *Swen ti*, *Ywen ti*, *Ching ti*, and *Ngay ti*, Princes, who never troubled their Head about making Conqueſts, theſe People ſubmitted themſelves, particularly in the time of *Ngay ti*, under whoſe Reign the Dynaſty *Hû* was much decay'd: (‡) *U ſun* paid him Homage according to the Rites, and more than Fifty petty Princes of the weſtern Kingdoms, had Seals which they received from our Emperor.

Tho' nothing, in Appearance, was more glorious, or more advantagious for *China*, for my Share, when I conſider it in that Situation, I compare it to a great Tree which ſhoots forth large Branches and thick Leaves, but whoſe Trunk and Root the Worms devour. The Tree, notwithſtanding of its beautiful Appearance, is in great Danger. Thus, our wiſe Kings of Antiquity, applyed themſelves carefully to regulate their Empire well at Home: This they made their principal Study, and were far from neglecting it, in order to form Deſigns abroad. O! How well did theſe great Men underſtand Matters?

Kong quang, a Miniſter under *Ngay ti*, propoſed to that Prince, to deſtroy the Palaces of ſuch of his Anceſtors, whoſe Times and Ranks were paſſed. This Propoſition appeared in general, reaſonable. All the Difficulty was, with Reſpect to the Palace of the (§) *Hya vû*, upon which there were different Opinions. *Quan le*, *Pong ſwen*, and ſome others, were of Opinion, that it ſhould be deſtroy'd, ſaying, that tho' *Hyau vû* was a very great Prince, and tho' the Empire owed him great Obligations, yet his Time being expired, according to the Degrees both of Succeſſion and Relation, his Palace ought to be deſtroyed. *Lyew hing*, *Wang ſhun*, and ſome others, were of a contrary Sentiment. They preſented upon that Head, a ſhort Diſcourſe to the Emperor. It conſiſted entirely in crying up the Reign of *Hyau vû*, who according to them, and to Hiſtory, was a very great Prince, and particularly a great Conqueror. They ended, by ſaying, that the (†) *King* determined nothing ſo clearly with Reſpect to the Number of Degrees, but that their Palaces might yet ſtand. They ſhewed by ſome Examples, that they have ſtood for ſeven Generations at one time: *Ngay ti* followed this laſt Advice, and the Palace of *Hyau vû* was preſerved.

(*) A Book upon filial Piety, written by *Confucius*.
(‡) Formerly nam'd *Tan yu*.
(§) Otherwiſe nam'd *Vû ti*.
(†) Books in Verſe, which are Canonical.

Ping

Ping ti *ſucceeded* Ngay ti, *but reigned only a ſhort Time.* Vang pwen *poſſeſſed himſelf of the Throne, and the Dynaſty of the* Han *was interrupted for upwards of twenty Years,* Syew, *otherwiſe called* Wen ſhû, *Grand-ſon of* Kau tſu, *reſtored it in the ninth Generation: And the* Han *having remounted the Throne, poſſeſſed it for upwards of* 200 *Years. This Reſtorer of the Dynaſty of the* Han, *has been Surnamed* Quang vu.

In the 27th *Year of his Reign, ſome body preſented a* Memorial *to him, to engage him to make War upon the* Barbarians *in the* North Weſt: *Which Propoſition he anſwered in the following* Declaration.

I REMEMBER, that I have often read in the *Whang ſhe kong*, that what is flexible, altho' it appears weak, carries it from what is ſtiff and ſtrong. This is an Alluſion which lets us ſee, that what is called Force and Power, ought to yeild, and in effect does yeild, to Gentleneſs and Virtue. Thus it is uſually ſaid, When a Prince is virtuous, that which contributes to his Pleaſure, contributes to that of his People. On the contrary, when a Prince is without Virtue, his Pleaſures are of ſuch a Nature, as cannot be reliſhed by the Subjects. It is added with Reaſon, that the Pleaſures of the firſt Kind are durable, but thoſe of the ſecond Sort, are ſhort liv'd and fatal to the Enjoyer. The Prince who ſeeks to meddle in foreign Affairs, fatigues himſelf to no purpoſe. He who confines himſelf to thoſe at Home, eaſily brings them to a happy Period. Is a Prince in Peace? People attach themſelves to him: Are his Affairs perplexed? They take Occaſion to raiſe a thouſand Storms againſt him. Thence proceeds this Maxim, that the Prince who endeavours to extend his Territories, renders them deſart and barren: He who endeavours to grow in Virtue, ſees, that, at the ſame time, his Strength encreaſes. Is a Prince content with what he has? He can preſerve it without great Trouble. But would he invade the Property of others? He labours for his own Hurt and Deſtruction. Victories of that kind, are at the Bottom real Defeats. My Government is as yet very imperfect: My Empire is frequently ſubject to public Calamities: My poor People have Difficulty to ſubſiſt themſelves, and paſs their time very poorly: What ſhall become of them, if by ill timed Undertakings, I ſhould encreaſe their Miſeries.

The Emperor Kang hi's *Remark.*] (*) *Quang vû* had been long at the Head of Armies, he knew well, how much the People ſuffered by War: So that it is not at all ſurprizing, that he took Care not to engage them needleſsly in it.

A Gloſs.] After this Declaration, no body preſumed to adviſe *Quang vû* to any Project of War.

Ming ti, *the fourth Son of* Quang vu, *ſucceeded him. When he was* (†) Tay tſe, *he had* Wen yong *for his Preceptor, who being infirm, petitioned to be allowed to retire from Court.* Ming ti, *who was now Emperor, anſwered the* Petition *of* Wen yong *in a Writing, which I am now to tranſlate.*

I HAVE had the Pleaſure to ſtudy under you from my Child-hood, for during nine Years Notwithſtanding of your Cares, I am yet a Man without Judgment, and without Underſtanding. Our five *King* are Extenſive: The Words of our ancient Sages are full of Myſteries and deep: It is all that forms a Genius of the firſt Order, to be able to penetrate to their Bottom: This is far above the Capacities of a Man, without Genius and without Abilities, like me. Your Aſſiſtance can yet be of great Uſe to me, and I am very ſenſible, how little I deſerve what you are ſo complaiſant as to tell me, when you aſk Permiſſion to retire. Others, beſides you, have uſed ſuch Terms to their Diſciples, but theſe Diſciples were, in effect, able Men, who had perfectly comprehended our *King*. Beſides, they were obliged to leave their Maſter by indiſpenſible Duties, and by Family Affairs. They gave him Teſtimonies of their Grief, which he anſwered by the Marks of Eſteem, which every one of them deſerved. As for me, I am far from deſerving thoſe which you beſtow upon me in your Petition. But ſince you abſolutely deſire to be gone, I dare not preſume to hinder you: I only recommend to you, to take care of your weak State of Health, and to ſpare nothing for that Effect, and in ſhort, to put a due Value upon your own (‡) precious Perſon.

Chang ti *ſucceeded his Father* Ming ti: *In the ſecond Year of his Reign, there was a great Drought. His Adviſers attributed this Calamity, to his not raiſing the Relations of* Empreſs Dowager. *So it was immediately propoſed to the* Emperor *that they ſhould be raiſed, but this was oppoſed by the* Empreſs Dowager, *who cauſed the following* Declaration *to be publiſhed*

THESE Talkers who attribute the Drought to my Relations being without Dignities, talk thus, either to flatter me, or from ſome other ſecret Motive. What they ſay, is without any Foundation; (§) Five Brothers of an Empreſs were made *Hew* in one Day: But this did not produce the leaſt Rain. Every one knows how many Commotions the Relations of the Empreſſes

(*) *Quang vû* himſelf, in a Letter to one of his Officers, ſays: *I have been ten Years in the Army, and have no reliſh for empty Compliments.*

(†) *Tay*, ſignifies *great, very great*: *Tſe*, ſignifies a *Son*. To theſe two Characters, is commonly joined the Character *Whang*, and then they ſay *Whang tay tſe*, to expreſs that Son of the Emperor, who is appointed his Succeſſor.

(‡) The *Chineſe* ſays, *Of your Body of precious Stones.*

(§) She means the *Wang*, againſt whom we have ſeen above, pretty home Remonſtrances.

preſſes have occaſioned under other Reigns; for which Reaſon, the Emperor and I judged it convenient, that my Relations ſhoud have no ſhare in the Government. I have often told this to my Son, who is the preſent Emperor, and yet he is preſſed to raiſe the (*) *Ma* upon the footing of the (†) *Yu*; Is that reaſonable? I have the Honour to be Empreſs, that is to ſay, (‡) Mother of the Empire. The Cloaths that I wear, are of Silk, but they are plain and without Embroidery. My Table is neither magnificent nor delicate. My Servants are cloathed with the moſt common Stuffs: And I am at no Expences, either in Ornaments or Perfumes. My View in this, is chiefly to ſet a Pattern to my Relations, that I may induce them to do the ſame. But inſtead of imitating my Conduct in this, I know that they make it a ſubject of their Raillery, and look upon my Frugality and Modeſty, as the Effect of ſordid Parſimony. Not long ſince, I paſt by the Gate called *Yo long*, where I met one of my Relations: Having ſtopt a little to aſk his News, I ſaw in his Train, a long Rank of Chariots together with a light and a numerous Troop of Horſemen, every one of which ſeemed to be a flying Dragon. His meaneſt Domeſtics were all richly cloathed. As my Servants and his were too near, I did not care to put myſelf into a Paſſion, or to give him a public Reprimand. But in order to bring him to himſelf, I took care, without telling him for what Reaſon, to cut of his Appointments for a whole Year. Notwithſtanding of this, I did not ſee that he endeavoured to reform himſelf, or that he ſhewed that he was ſenſible of the public Calamities. It is ordinarily ſaid; Who ſhall know the Subjects but the Prince? And indeed, I know my Relations and Servants better than any other. No! Whatever may be ſaid on this Subject, I will never abandon the wiſe Views of the late Emperor, or degenerate from the Virtue of my (§) deceaſed Father. I will take care not to renew the thing that has once already overthrown the Dynaſty of the *Han*.

The Emperor Ching ti, *after having read over and over again, with great Sighs, this* Declaration *of the* Empreſs Dowager, *renewed his Inſtances with her, in the following Terms.*

IT has for a long time, been uſual to make the Sons of the Emperor *Vang* or *Kings*, and the Brothers of the Empreſs, *Hew*. The one Cuſtom is as well eſtabliſhed as the other. Your Modeſty and Diſintereſtedneſs, certainly do you a great deal of Honour. But why would you hinder me from being as liberal and as beneficial, as any of my Anceſtors? Of three Uncles by the Mother whom I would make *Hew*, one is aged, and the other infirm. What Conſequences then are to be dreaded? If you do not yeild, I own to you, it will give me great Pain. So I beg that you would inſtantly conſent, that it ſhould be done.

The Empreſs *anſwered her Son's Inſtances, by the following* Declaration.

IT was not upon ſlight Grounds, and without due Deliberation, that I made my former Declaration. I am far from endeavouring to ſet up my Modeſty in Prejudice of your Liberality. What I have in View, is the real and the ſolid Good of both Houſes. Formerly the Empreſs (||) *Tew* propoſed, to make the elder Brother of the Empreſs (+) *Wang*, a *Hew*. *Kau tſû*, ſays *Ya fû*, in oppoſing this, made a Regulation, that none ſhould be raiſed to this Dignity, but a Perſon of the reigning Family, or of ſome Families, from which the reigning Family has had great Obligations. But what great Services have the *Ma* performed that they ſhould now be put upon the ſame footing with the *Yu*? Beſides, it is with Families that are raiſed and enriched in ſo ſhort a time, as with certain Trees, that are made to bear twice in a Year: This cannot laſt. In ſhort, I ſee but two Reaſons that can induce a Family to wiſh for Riches and Plenty: The one is, to do honour to their Anceſtors, by being in a Condition to acquit themſelves of the Ceremonies that are appointed on their Account: The other is, that they themſelves may live comfortably and happily. My Brothers have taſted more than ſufficiently of your Favours, to make them to do this: What Occaſion is there for them to have an Appennage? I oppoſe it once more, and I have ſeriouſly weighed it. Give over your Jealouſies and your Uneaſineſſes on that Account. The moſt ſollid Mark of Piety which I can give to my Anceſtors is, in ſecuring the Fortune of my Brothers, by checking its Growth. We are in dangerous Times. Corn is at an exceſſive Price; and the People are miſerable: This employs and afflicts me Night and Day. At ſuch a melancholy Juncture, ought I to be thinking to raiſe my Relations, and to ſacrifiſe to them, what I owe to the Empire; I who am its Mother? No! Speak no more of it to me; my natural Temper is well known: I am firm in my Reſolutions, and it is fruitleſs to irritate me by an obſtinate Reſiſtance. If we ſhall ſee happier Times when Peace and Plenty ſhall be diffuſed over all, then I will confine my Cares to my Grand-ſon: I will meddle no more in Government, let my Son act as he pleaſes.

The Emperor Kang hi's *Remark.*] *After praiſing the Wiſdom, Firmneſs, and Reſolution of this Princeſs*; ſhe reflected, *ſays he*, upon the fine Inſtructions and Examples of her Father. Her Vigilance and Zeal, may ſerve as a Rule and a Mirror to the Empreſſes of all Ages.

(*) The Name of the Empreſſes Family.

(†) The Name of the Family, which had contributed moſt to re-eſtabliſh the Dynaſty of the *Han*.

(‡) *Que mû*: *Que*, ſignifies *Empire*, *Kingdom*; *Mû*, *Mother*.

(§) Her Father was a Warriour, famous for his Wiſdom and Virtue.

(||) The Name of a Family.

(+) The Name of another Family. Of theſe two Empreſſes, the one was Mother, the other the Wife, of an Emperor.

Chong ti, *one Day, entertaining the great Officers of his Guard in one of his Apartments to the South; in his Way thither, he happened to paſs through a large Hall, where the Habits and Moveables, which had been uſed by the Empreſs* Quang lye, *the Wife of his Grand-father* Quang vû, *lay. He ſeemed to be touched with ſeeing this, and changed Colour immediately; and he that inſtant ordered, that a Habit of Ceremony for each Seaſon, and upwards of fifty Trunks full of ordinary Habits ſhould be reſerv'd. He diſtributed all the reſt among the* Vang, *ſending each of them that which he had allotted him. He did more for the* Vang *of* Zong ping *who commanded the Frontiers. He accompanied his Preſent with a Letter, of which the following is a Tranſlation into our Language.*

THE great Officer who came from you, has inſtructed me in every thing with Regard to you. I immediately gave him Audience, and approved of all your Steps. Notwithſtanding of the Diſtance I am from you, I frequently employ my ſelf in your Troubles and Labours: And you cannot believe with how much Sadneſs and Uneaſineſs I do it.

One of theſe Days, when I was to treat the Officers of my Guard, in an Apartment to the South, as I was going there, I paſt by the Hall, where the Things, which formerly *Quang lye* wore, were kept. *Confuçius* ſays: *When we ſee any thing that has been worn by a Perſon whoſe Memory has been dear to us; and if that Perſon is no more, the Sentiments of Tenderneſs and Grief, naturally ariſe in our Hearts.* I have proved the Truth of this on this Occaſion; you are too good a (*) Son, and too faithful a Friend, not to feel the ſame thing, when you receive the Preſent that I have ſent you, which is a Trunk full of the Habits which the Empreſs *Quang lye* has left behind her, together with the Ornaments of her Head: This, perhaps, will be ſome Comfort to you at the Time, when your Grief for the Loſs of her, may be greateſt. Your Deſcendants may hereby, likewiſe, ſee the Faſhions of the Habits of the Empreſs in our Times. The Family of *Confuçius*, as yet, preſerve his Chariot, his Chaiſe, his Bonnet, and his Shoes. Such is the Force of Wiſdom, that when it is eminent, it renders itſelf long agreeable. It would be natural at the ſame time, to ſend you ſomething which had belonged to *Quang vû*: But in the ſecond of the Years, named *Chong ywen*, all that he left behind him, was divided among all the *Wang*: I only augment my Preſent, with a Horſe from the Country of the (†) *Wan*. This Animal has ſomething ſingular about him, in that he bleeds at a little Hole, which he by Nature has upon his Shoulder. A Song, made under *Vû ti*, celebrates a certain Horſe, called *Celeſtial*, and which, as it is ſaid, Seated Blood. There is ſomething reſembling this, in the Horſe I ſend you. Alas! While I am writing you this, perhaps you are actually haſtening to ſtop ſome Incurſion, or to maintain the Poſts which our Troops poſſeſs. I frequently think on your Alarms and Fatigues, and am perfectly ſenſible of them. I recommend it to you, that you ſhould treat yourſelf well, and take care of your Health. I (‡) long much to ſee you ſoon.

Kyang ke, *who was originally of* Tſi, *was poor, but virtuous. He more particularly diſtinguiſhed himſelf by his Piety towards his Mother, who was a Widow. All the Neighbourhood praiſed him ſo much to the Magiſtrates, that the* Emperor *being informed of it, made him a* (§) Ta fû. Kyang kê *becoming infirm, obtained Permiſſion to retire to his own Country: But he was not forgotten in his Abſence*; Chang ti *gave an* Order *in his Favours, conceived in the following* Terms.

SOME time ago, one of the *Ta fû*, named *Kyang kê*, retired on Account of an Illneſs. I wiſh very much, to be informed about his Health. Filial Piety, which is the Foundation and Principal of all the Virtues, is likewiſe, as it were, their Crown. *Kê*, of all my Subjects, has diſtinguiſhed himſelf moſt in this Reſpect. When this Order comes to Hand, let him receive out of the Royal Granaries, a thouſand Meaſures of Corn. On the eighth Moon of every Year, let the Magiſtrate of each Place, give him Wine and a Sheep, and enquire from me about his Health. (‖) If any thing happens to him, let an Animal of the ſecond Order, be employed in the ordinary Ceremonies.

Ho ti, *the fourth Son of* Chang ti, *ſucceeded him. When he mounted the Throne, the Empreſs his Mother, agreeable to the Intentions of the deceaſed* Emperor, *publiſhed the following* Declaration.

THE Emperor *Hyau vû*, being to puniſh the (†) *U* and the *Ywe*, in order to ſupply the Expences of War, impoſed a Tax on Salt and Iron. The Invaſions of the Barbarians ſince that time, have been ſo frequent, that this has been continued ever ſince. The late Emperor ſtudied to diminiſh the Impoſts and Taxes. As for that upon Salt and Iron, finding it had been eſtabliſhed for a long time, and he himſelf not being free of the Apprehenſions of a War, he thought it not convenient to touch them. But Experience has let us ſee, that by the bad Management of the Commiſſaries, the People have been very much diſtreſſed; and yet the State has reaped no great Advantages. This gave him a ſenſible Pain, and induced him on his Death-bed, to order that the Tax on Salt and Iron ſhould be aboliſhed; and to give both of them up to the People;

(*) The *Vang* [or *Wang*] of *Tong pang*, was likewiſe Grand-ſon to *Quang vû*.
(†) A famous Country for Horſes.
(‡) The *Chineſe* ſays; As a Man who is Thirſty; *viz.* wiſhes to drink.
(§) A conſiderable Rank of Honour at Court.
(‖) That is to ſay, *if he ſhall die*: But the *Chineſe* Politeneſs avoids that Expreſſion.
(†) Names of Kingdoms.

People; reſerving however, certain Rights payable to the ordinary Magiſtrates of the Place, according to the ancient Cuſtoms. In conſequence of that Order, we make the preſent Declaration, ordaining, that it be publiſhed throughout all the Empire, ſo that every one knowing our Intentions, may conform thereto.

Shang ti, an Infant three Months old, ſucceeded to *Ho ti*. The Empreſs was Regent. In the Book from which theſe Pieces are taken, there is one of that Princeſs; the Subſtance of which is as follows:

She bewails the Corruption of Manners, which ſhe attributes to the little Application that was beſtowed in ſtudying the *King*. She invites Perſons of Reputation, to inſtruct the Princes and Princeſſes of the Blood, of whom there were upwards of forty, each above five Years of Age. Several Schools were appointed with very good Maſters, over whom this excellent Princeſs watched with great Care. She did the ſame to the young People of her own Family.

Vû ti, *firſt* Emperor *of the ſeventh Dynaſty, which was called* (*) Tſin, *recommends it to his Subjects, that they ſhould adviſe him freely.*

THE moſt difficult Part of an Officer's Duty, is to make Remonſtrances to his Prince. If the Prince is difficult on this Head, he ſtops the Mouth of his moſt zealous and faithful Officers. This is what I cannot think of, without ſending up profound Sighs. I have formerly, by an expreſs Declaration, recommended to my Subjects that ſhould freely give me thoſe Advices, which they ſhall judge to be uſeful to me. In effect, I am reſolved to profit by them, as much as I can. To encreaſe this Liberty, I declare as follows. If a Remonſtrance is good and ſound at Bottom, tho' it is but in a homely Dreſs, and even, tho' there may be an inconſiderate Expreſſion in it; I will, that it be not imputed as a Crime to the Author, but that ſuch ſhall be wink'd at and pardoned. And that all the Empire may know, that People may now give Advice, without any Danger, I ordain, that *Kong ſhau*, and *Ki mû fû*, who were ſo much wanting in their Reſpect to my Perſon, be releaſed.

Kyen ywen ti, *another* Emperor *of the ſame Dynaſty, undertook to reduce* (†) U, *and nominated* Kyau yang kû *General of his Troops, honouring him with ſeveral Titles: And amongſt others, with that of* Kay fû. *The latter, in order to excuſe himſelf, preſented the following* Diſcourſe.

YOUR Majeſty, by a new Exceſs of Bounty, deſigns to put me at the Head of your Armies; and at the ſame time, to honour me with the Title of *Kay fû*, &c. I read that Order with Reſpect and Acknowledgment; but, in the ten Years ſince I firſt began to ſerve you, I have had but too many honourable and important Poſts. I know of how little Value I am, and how little deſerving the Poſts, with which your Majeſty has honoured me. And I deſerve yet leſs, thoſe with which you would now honour me. I likewiſe know, how great a Crime it is, for one to abuſe his Prince's Favour too long; theſe Thoughts employ me Night and Day; inſpire me with a juſt Dread, and turn thoſe Honours with which you load me, into Matter of Sadneſs. It is a Saying of the Antients; *To receive the greateſt Honours and the largeſt Penſions, without having a well known Merit, and without having done very important Services, is to preclude from great Employments, thoſe who are capable of them; and to fruſtrate thoſe who have done great Services, of the Reward which they have deſerved.* By Favour of an Alliance, I have been raiſed enough already, and perhaps too much. Your Majeſty ought to take care; and yet I ſee by an Effect of your Bounty, you deſign new Employments for me, and new Titles, yet more Illuſtrious. As I have not deſerved them by my Services, I dare not accept of them. That would be to diſhonour my high Rank, and at the ſame time, to expoſe me to a fatal Down-fall. I have been for ſome time thinking upon retiring, that I may guard the Tomb of my deareſt Father. But how can I do this, when I have theſe Poſts? I fear, leaſt I ſhould diſpleaſe you, if I ſhould refuſe your Favours. But on the other Hand I think, that I would do ill to accept of them. It is a Maxim of Antiquity, that one ought to know to circumſcribe himſelf, and eſpecially, a great Officer ought to take care to ſtop where he ought. This Maxim appears to me ſo eſſential, that notwithſtanding of my Defect of Virtue, I have it very much at Heart, to follow it. Within theſe eight Years, your Majeſty omitted nothing to draw Men of Merit to your Court, where you gave Employments to them all. But I do not ſee, that the Succeſs has anſwered your good Intentions. There is a great Likelihood, that many Men of Merit live in Obſcurity and Oblivion: That others are not advanced in Proportion to their Services: Notwithſtanding of this, if I am raiſed to new Honours and new Employments, can I accept of them without bluſhing?

I have been in Poſt this long time, notwithſtanding of my little Merit; but after all, I am far ſhort of the Rank, in which your exceſſive Goodneſs would now place me. Allow me, to mention ſome People, who are a great deal more deſerving than me. *Li hi*, *Tſeng chi*, and *Li yun*, are Perſons worthy of your Choice. The firſt, who is already *Ta fû*, joins to a perfect Diſintereſtedneſs, extended Views, an unſhaken Integrity, and a venerable Gravity. The ſecond, who is *Ta fû* likewiſe, watches with a ſingular Attention over his Actions, and never ſuffers the leaſt indecent Liberty; he is a Man in his perſonal Character, who is without Reproach, and who lives

(*) I write *Tſin*, not *Tſing*; tho' it ought to be done, in order to diſtinguiſh it from that Dynaſty, of which *Shi vohang* was Founder. Theſe two *Chineſe* Characters are quite different.

(†) The Name of a Kingdom which compoſed part of the Empire, but had revolted from the Dynaſty of the *Tſin*.

without ſoothing his Paſſions, or being contaminated with the Guilt of others, lives well with all the World. The third, who is likewiſe *Ta ſû*, is a Man, as underſtanding and diſintereſted as the other two, and beſides that, has an eaſy Air, and a great Simplicity of Manners. Theſe three great Men are grown old at Court; where they have always lived and ſerved with Honour. They have filled ſeveral Poſts, but their Families are far from being Rich. To prefer me to theſe great Men, would be to baulk the Expectations of all the Empire. I am ſo far from aſpiring beyond my Capacity, that I am thinking upon retiring, and I am reſolved to do it in a ſhort Time. The preſent State of your Affairs, obliges me to defer it a little. But permit me, and I beg it as a Favour, not to accept of your new Honours. Allow me to confine myſelf to the Station in which I am, and to repair to the Poſt upon the Frontiers, where my too long Abſence, may have already occaſioned bad Conſequences.

A Gloſs.] The Emperor did not yeild to the Excuſes of *Yang kû*, who was indeed a Man of great Merit, and beſides that, Twin Brother to the Empreſs. He was therefore made General, and in leſs than two Years he reduced *U*, which till that time, had ſubſtracted itſelf from the Dominion of the *Tſin*.

Lyew ſhe *lays before the* Emperor *the Advantages of the Virtue* Yang: *It conſiſts in reſpecting, and willingly yeilding to, others.*

OUR wiſe Kings of Antiquity, have much valued the Virtue *Yang*, and ſhowed a particular Eſteem for it. Theſe Princes had two Views in this; the firſt was, that it might procure them Men of Merit. The ſecond was, to ſtrangle Jealouſy, Intrigues, and Diſputes. Every Man eſteems Virtue and Merit: And every Man is glad to have it thought, that he poſſeſſes them. Our Antients knew this well; and when they recommended Deference, they were far from pretending, that by an ill judged Modeſty, Perſons of Merit and Virtue, ſhould yeild Honours and Employments to thoſe who had neither of theſe Qualifications. What they meant was, that Men of Merit paying Deference to one another, and mutually yeilding to one another, there ſhould be none amongſt them, either unknown or forgotten. Formerly, was any one named to a great Employment? He immediately excuſed himſelf, and propoſed filling up that Poſt, with a Perſon whom he judged more capable. If ſo laudable a Cuſtom were once revived, how eaſy would it be for a Prince, to form a juſt and a judicious Knowledge of the Perſons who ſerve him? It is to this Day, an Uſage, that when an Officer is upon the Point of being advanced, he excuſes himſelf, in Appearance at leaſt, for his want of Capacity. But we no more ſee that they propoſe another, for filling up the Poſts that is deſigned for them. Thus, properly ſpeaking, there is no more real Deference amongſt the Great: And for that Reaſon, ſays *Confuçius*, there can be nothing expected from the People, but Envy, Quarrels and Contentions. Alas! The Spirit of Envy reigns but too much amongſt the great themſelves, inſtead of the Spirit of Deference. Thence proceed two great Evils. Merit is frequently forgotten, and frequently, when it appears, it muſt grapple with Calumny.

When the Spirit of Deference obtains, thoſe who have real Merit, ſoon enjoy the Reputation that is their due: For every one when Occaſion preſents, endeavours to yield to them. And as no body cares to yeild to a Man whom he does not eſteem, if then Men without Virtue and Capacity fill Poſts, there will at leaſt be very few ſuch, and they can never be advanced higher. At preſent, great and midling Capacities are ſo blended together, that it is very difficult for a Prince to make a juſt Diſcernment of them, as formerly.

A King of *Tſi*, was very fond of the Inſtrument of Muſic *Yu*, and aſſembled 300 Men to play upon it in Concert; a certain Perſon, whoſe Name was *Nan ko*, who underſtood nothing of the Matter, ſeeing 300 Men playing all together, thought, that with a little Impudence, he might paſs in the Crowd. And in effect, he received Wages for a long time. When that King was dead, his Succeſſor gave out, that he was ſtill a great Lover of the Inſtrument *Yu*, than his Predeceſſor; But that he wanted to hear each of theſe 300 Men, play ſingly. At this News, *Nan ko* fled: How many *Nan ko* are got into Poſts, ever ſince the Virtue *Yang*, and all the laudable Cuſtoms that were its Conſequences has been diſuſed?

At leaſt, If Merit could break thro' that Crowd, and raiſe itſelf to the higheſt Employments it might continue there in Safety. But what has it not to dread now a-days? When Envy and Ambition have unhappily ſucceeded to the Spirit of this Virtue. In effect, to commit no Faults, belongs only to a Wiſdom and Virtue of the firſt Rate. Thus *Confuçius* commending *Yen tſe*, whom he loved beſt of all his Diſcipiss, thonght it a ſufficient Elogium to ſay of him, that*he never fell twice into the ſame Fault.* But if that Crowd of ambitious Hangers-on, with which the Court now ſwarms, finds their Acceſs precluded by a Man of a ſuperior Merit, it is ordinary for them to fret. Thence forward they lay themſelves out to ſpeak ill of them; they frequently calumniate them; at leaſt, they take great Care to obſerve them, and to inhanſe and aggravate the ſmaleſt Faults that eſcape them. However favourably a Prince is prepoſſeſſed for an Officer, if he hears frequent Complaints of him, he can't help enquiring into their Cauſes; if he finds them groundleſs, it is a great Happineſs. But if he finds they are juſt, he either diſſembles, and then his Authority gradually ſuffers, or he puniſhes with Rigour; and then the Number of Criminals become ſo great, that a Man has ſcarce Grounds for hoping any thing elſe, but to be comprehended in them, either ſooner or later. Thus, not only Men of Merit ſhun to appear in Public; but even they who are in Poſts, being apprehenſive of ſome troubleſome

ſome Reverſe, retired as ſoon as they can. But what great Services can a Prince or a State hope for, from People who live in continual Alarms, and who are always providing for their own Safety? When Affairs come to that paſs, a Prince is much to be lamented.

But how ſhall theſe Evils be remedied? By re-eſtabliſhing the antient Practice, which in my Opinion, is not very difficult to do. Amongſt thoſe who are, at preſent, in great Poſts, or in thoſe Ranks that lead to them, there are many underſtanding virtuous Perſons; and if they are not very forward in propoſing others to the Poſts, to which they themſelves are named, it is not becauſe they are ignorant of the Value or Advantages of ſuch a Deference, but becauſe the Cuſtom is alter'd, and they follow the Torrent: When *Shun* gave the Poſt of *Se kong*, to *Yu:* This laſt reſpectfully excuſed himſelf, and earneſtly begged, that it might be diſpoſed of either to *Tſi*, *Ki*, or *Kyew yu*, as being more worthy than he. When *J* was named *Yu quan*, he preſented, *Chu*, *Hû*, *Hyong*, and *Pa*, as Perſons preferable to himſelf in his Opinion. *Pe i* did the ſame, when he was charged with the Care of the Rites. He would have yeilded to *Quey* or *Long*. In ſhort, in theſe antient Times, they who were raiſed, acted thus. The Uſage which obtains now a-days, of a Perſon who is raiſed to a Poſt, preſenting to the Emperor a Writing, by way of Thanks-giving, is, I think, a ſmall Veſtige of that, which was practiſed anciently with ſo much Advantage. Great Uſe may be made of this. There is nothing to be done, but to regulate in good earneſt, that theſe Writings, which contain only empty Thanks, or frivolous Excuſes, ſhall actually be rejected; and that none ſhall be preſented to the Prince, but thoſe which with this Excuſe ſhall point out good Subjects for filling up the Poſts in Queſtion. Every one doubtleſs will do this. And then it lies at the Emperor's Door, to compare thoſe who are propoſed to him, and to prefer in each Rank, thoſe to whom the Deference is paid, by the greateſt Number of Voices. Then a great many deſerving Perſons, who at preſent live retired, and are only employed on their own private Perfection, will be obliged to appear, and fill up the great Poſts of the State; even they, who court theſe great Poſts, will endeavour to merit by their Conduct, a good many Voices for themſelves. Thus the Choice of Officers ſhall be founded, if we may ſay ſo, on the Judgment of the whole Empire. The Prince ſhall ſee with the Eyes of almoſt all his Officers, the Merit of each of them. From thenceforth vain Diſcourſes, and ſecret Intrigues which ruin all, ſhall ceaſe. If then, they who at preſent fill the firſt Ranks, ſhould back this Propoſal before the Prince, and without reflecting that it comes from a Perſon of ſlender Underſtanding, ſhould get it put in Execution, I believe that they would thereby render to the State, the moſt important Piece of Service, that could at this time be expected of them.

Under the ſame Dynaſty of Tſin Yu pu *opened a great* College *at* Pan yang: *He advertiſed it by a Writing, in which he explained its Rules. Upwards of* 700 *young Students repaired to it. At the firſt opening of the Claſſes,* Yu pû *made them the following ſhort* Diſcourſe.

I BEHOLD you here, young Students, aſſembled in a very numerous Body, all of you deſtin'd, one Day, to fill the moſt important Poſts; all of you in the Flower of your Age, and full of a becoming Warmth. This Day, for you, is opened this new Academy. For what End do you come here? Doubtleſs you come to learn how to ſpeak well, how to write well, and above all, how to *live well.* You come here, to lay the Foundations of an eminent Virtue, to render yourſelf capable, of what is of the greateſt Dignity in the Common-wealth, and in one Word, ſeriouſly to ſtudy *true Wiſdom.*

It is of Importance to acquaint you, that at firſt, this kind of Study has nothing in it very agreeable, or very inviting: Nay, it frequently happens, that at firſt ſetting out, it is not much reliſhed. But in time, it is quite otherwiſe; different Exerciſes ſucceed one another; you perfect yourſelves by little and little, you acquire new Attainments every Day by reading, you make new Diſcoveries of yourſelves, you ſtudy to go to the Bottom of them; the Genius opens, the Heart dilates, and you feel the Value of this true Wiſdom: In its Search, you take a Pleaſure, which ſurpaſſes every other Pleaſure, and is fairly worth them all. In ſhort, a Man is agreeably ſurprized, to find himſelf intirely changed, without his almoſt perceiving after what manner this Change is brought about. Yes! the Tincture which the Heart and the Genius receives from ſtudying with Ardour and Conſtancy, is, for its Duration, beyond the moſt valuable Tinctures. Theſe laſt, either wear out or fade; but the other, when thoroughly imbibed, is ſubject to none of thoſe Diſadvantages.

That the Heart may take it in well, you muſt in ſome Meaſure imitate the Painters; theſe Artiſts begin by rightly preparing the Stuff which they are to paint; upon this Ground they lay the Colours which they deſign to give it. The wiſe Man act thus in Morality; within, his Heart is pure and upright; and without, his Actions are correſponding. This is eſſential and indiſpenſible: But every one can give it more or leſs Luſtre, according as his Diſpoſition is more or leſs happy, and according as his Application is more or leſs conſtant. Beſides, altho' the Capacity is not equal, yet when the Man is not improv'd by Study, the Defect does not lie in the Capacity ſo much, as in the Reſolution; A Man may be very well mounted, ſays the Proverb, tho' he does not ride the Horſe (*) *Ki:* A Man may be a good Diſciple, without being as well qualified as (†) *Yen-tſe.* The grand Point is Conſtancy. You begin to lop and ſaw, and then you immediately give over. If the Tree was tender or rotten, it could neither be pruned nor ſawed very quickly. On the contrary, by continuing your Toil, you can cut or cleave the hardeſt Marble.

(*) A famous Horſe.

(†) The moſt beloved Diſciple of *Confucius.*

Take Courage then, young Gentlemen, all you have to do in this College, is to ſtudy the great Rules which our antient Sages have left us. With the Helps you have, you may advance a great Deal in a few Years, and ſoon gain both the Eſteem and Reſpect of thoſe who are in Poſts about Court, and thereby early enter upon Employments. There are ſome People in the World, who, without retiring themſelves like you, without having the Advantages that you have, and even underPreſſures both from Nature and Fortune, have not failed to become excellent Writers, famous Miniſters, and very great Men: But theſe are very extraordinary Perſons, and cannot ſerve for a Rule. He who is not poſſeſſed of ſo excellent Qualifications, ſhould try, as it were, to form a large River, by damming up the Water by little and little: or to raiſe a Mountain, by heaping together the Grains of Sand. There are Enterprizes in Nature in which we cannot ſucceed, without Conſtancy: Such now is yours, young Gentlemen. But then, in caſe, that for a ſhort time, giving up all other Care, you ſhould apply yourſelf in good Earneſt, and with Ardour, and direct all your Studies to one Point, you will infallibly make a great Progreſs. And tho', perhaps, you may not all advance with an equal Pace, yet there is none amongſt you, but may make a very conſiderable Progreſs.

In the Book from which theſe Pieces are extracted, *Yu pû* is very much praiſed, who tho' living at a Time, when the Politeneſs, the Wiſdom, and the Eloquence of the Antients were very much neglected, yet endeavoured all he could, to recover them.

Under the ſame Dynaſty of the Tſin, *the Emperor* Ming ti, *a little after he mounted the Throne, deſigned to give an important Employment to* Yu long, *who, under the preceeding Reign, had been advanced in the Army:* Yu lyang (B), *in order to excuſe himſelf, preſented the following* Diſcourſe *to the Emperor.*

SIR: For upwards of theſe ten Years I have been in Poſts; it is rare for a Man to advance himſelf ſo faſt, and with ſo little Expence as I have done: For this, I am indebted to the Bounty of the late Emperor; and I have a due Senſe of Gratitude. But at the ſame time, I am not ignorant, that Favours ought always to bear ſome proportion to Merit, and that an exceſſive Favour by raiſing a Man too high, expoſes him to the moſt fatal Down-fall. To know where to ſtop, is a Maxim of Wiſdom, proper for all Mankind; and is more applicable to me, than any other Perſon. Tho' I am very far from being ambitious of new Honours, I am yet farther from a Deſire to obtain them, in prejudice of thoſe who are more worthy of them than me. Under the Reign of the late Emperor, I was raiſed to the higheſt Poſts of the Army; but I owed them leſs to my Merit or my Services, than to the Goodneſs which his Alliance with me inſpired him with. Yet as at that time, very few People well qualified were preſented to him, this Scarcity in ſome Meaſure, might juſtify the Honour he did me. At preſent, Things are on another Footing: Under the auſpicious Reign of your Majeſty, we ſee at Court, and throughout all the Provinces, a great Number of Perſons of the higheſt Merit, all equally devoted to your Service. But at this Juncture, to give me the Employments that your Majeſty offers, and to unite in my Perſon, all that is of greateſt Importance, both in the Gown and the Sword, allow me to ſay, looks, as if you deviated from that ſovereign Equity, which has rendered the Dawnings of your Reign ſo bright. It muſt, at leaſt give Occaſion to ſuſpect, that your Conduct is influenced by private Inclinations.

As I am Brother of the Empreſs, I belong to you in a ſtrict Senſe: You know how many Commotions the raiſing of ſuch Allies have occaſioned in paſt Ages, and how odious the Remembrance of theſe paſt Misfortunes renders any ſuch Choice to all the Empire, eſpecially when it is into a Poſt which gives the Perſon choſen, any Share in the Government. Profit by this Knowledge. Tho' I had Talents greater than I have; and tho' you judged that they might be very uſeful to you, yet it would be prudent for you to deprive yourſelf of them, rather than to go againſt a Prejudice ſo univerſal, and founded upon ſo many fatal Events. To endeavour abſolutely to overbear it, would be to nouriſh Suſpicions and Murmurs in the Hearts of your Subjects, and to expoſe yourſelf to the greateſt Misfortunes.

It is not even ſufficient, in order to guard againſt thoſe Inconveniences, that your Miniſters and great Officers, ſhould penetrate into the Uprightneſs of your Intentions, and approve of your Choice. For how can they go from Door to Door all over the Empire, to juſtify it? I am naturally as fond as any Man, to ſee my Riches and Honours encreaſe; and am far from being inſenſible of the new Honours which your Majeſty offers me. Beſides, the Manner in which you offer them, and your own high Station, makes me afraid, leaſt you be diſobliged at my Refuſal; and that this Refuſal ſhould expoſe me to the Loſs of my Dignity, or perhaps my Life. Tho' I have but little Underſtanding, yet I am not ſo blind, as needleſsly to expoſe myſelf to your Diſpleaſure, and all its Conſequences. But, being inſtructed by the Events of paſt Times, I am afraid of being the Occaſion of Commotions; and the Good of your State is infinitely dearer to me than my Dignity, or even my Life. For this Reaſon, I deſired more than once to retire. And it is this, which likewiſe engages me to refuſe the new Poſt, with which your Majeſty would honour me. Weigh, I beg of you, the Reaſon which I have freely laid before you, for my not accepting this Honour. If your Majeſty ſhall judge, that my oppoſing you in this Manner is a Crime, I will willingly undergo the Chaſtiſement, and look upon the Day of my Death, or the Beginning of my Life.

Ming ti yeilded to theſe Reaſons, and named another.

(B) One of theſe Names muſt be wrong, but we cannot ſay which.

The Emperor Hyau ven ti, *by a publick* Declaration, *invited all the Subjects to aſſiſt him with their Counſels. After having ſet forth in his* Declaration, *all that we have ſeen in other* Declarations *of that kind; the Example of the wiſe and famous Emperors of Antiquity, and the Inconveniency of a Practice contrary to theirs: He concludes his* Declaration *in theſe Terms.*

OUR Intention then is, and we heartily wiſh it, that all our Subjects, from the greateſt to the meaneſt of our Officers, the ſimple Literati, the Trades-men, the Merchants, and others, may ſet forth to us what they believe to be of Advantage to the State, and capable to contribute to the Happineſs of the People. Let theſe who judge any thing to be deficient in the preſent Government, eſpecially with Regard to what appears to them hurtful to Morals and Virtue, act in the ſame Manner. I recommend to all, not only not to conceal any thing of that Kind, but to ſpeak it out freely, and without Diſguiſe: It is not fine long Diſcourſes that I want. But ſhort full Memorials, which I my ſelf can examine. It will then be as eaſy for theſe who preſent them, to ſhun the Faults capable to offend me, as it is for me to draw from them, all the uſeful Inſtruction I hope for.

A Fowl which had four Wings and four Feet, was preſented to the Emperor Swen vû ti. Tſwi quang *at that time, poſſeſſed at his Court the Poſt of* Tay chang. *The* Emperor *who eſteemed him, ſent to him, and aſked him what he thought of that Monſter.* Tſwi quang *took this Occaſion to give the* Emperor *ſome Advice with Regard to his Conduct. The whole* Writing *which he preſented, is as follows.*

I HAVE read in the Hiſtory of *the five Elements*, which is a Book written in the Days of the *Han*, that under the Reign of *Swen ti*, in an Apartment of the Palace, a Hen became a Cock in his Feathers, but remained a Hen in all other Reſpects. Under the Reign of *Ywen ti*, in the Houſe of one of the Miniſters of State, a Hen became a Cock by little and little. She got his Head, his Neck, his Spurs, his Crow, and even called the Hens to her. In one of the Years nam'd *Yong quang*, there was preſented to the Emperor a Cock, from whom grew Horns. *Lyew hyang*, who was alive at that time, explained theſe Prodigies. He ſaid, that Hens being domeſtic Animals, repreſented thoſe who came about the Perſon of the Prince, and that theſe monſtrous Changes informed the Emperor, that he had People about him who were carrying on bad Deſigns, and were contriving to diſturb the State. He particularly pointed out *She hyen*, who was then a Favorite. In effect, in the firſt of the Years named *King ning*, *She hyen* was judged guilty, and verified the Prediction. Under the Emperor *Ling i*, in the firſt Year called *Quang ho*, a Hen happened to be entirely changed in her Feathers, and to be like a Cock all but the Head. The Emperor, having order'd the great Officers to deliberate upon this Point, and to lay before him the Reſult of their Reaſonings; *Tſay i* anſwered for the Reſt and ſaid: The Head is the principal Part of the Body, and is the Symbol of Sovereignty. All the Body of the Hen is changed except the Head. In order to anſwer this Omen as you ought, your Majeſty muſt entirely change your Manner of Government, otherwiſe, your Misfortunes will be very great. In effect, a little after happen'd the Revolt of of *Chang ko*, which threw the Empire into Diſorder. The then reigning Emperor, altered nothing of the Severity of his Government. He harraſſed his Subjects more, ſo that there were Rebellions on all Sides, and the Diſorder was general. *Lyew kyang*, and *Tſay i*, were two very underſtanding Men: and their Explanations were confirmed by the Event. Now, altho' the Fowl, of which we are treating at preſent, is different in its Figure from the extraordinary Fowls in thoſe Days; it nevertheleſs admits of the ſame Interpretation, and the Omen is very much to be dreaded. Theſe extraordinary Feet and Wings, are Symbols of ſome Perſons, who are caballing and plotting together to raiſe Commotions. Theſe Wings and Feet are of different Sizes. There are Commotions of ſeveral kinds: But neither theſe four Feet, nor theſe four Wings have their natural Bigneſs: Theſe Cabals are ſtill weak, and it is eaſy to diſconcert them.

It is a common Opinion, that Calamities and Monſters are Omens, and at the ſame time, Advices and Inſtructions to Princes. Thoſe Princes who are wiſe, ſee them, and enter into themſelves: Thus every thing turns out happily with Regard to them. On the contrary, Princes without Underſtanding, become yet more infatuated, which brings them to the greateſt Misfortunes. The *Shi king*, the *Shu king*, and the *Chun tſyû*, the Hiſtory of the *Tſin* and the *Han*, furniſh us with many Examples, of which your Majeſty is not ignorant. Is there not then in our Days, ſome new *She hyen* at Court? At leaſt, it is certain, upon our Frontiers towards the South, a great many People have periſhed: And the Fields have been ſeen covered with Bones, without any Burial. It is not without Grief and Murmurs, that the Living ſee this, and the Souls that belonged to theſe dead Bodies, are yet more ſenſible of this. The Troops ſent to *I yang*, likewiſe have ſuffered a great deal. Behold the Heat of Summer is come, and they are not yet returned: On the Side of *Tong chew*, very few People are returned, of a great many who were employed in the Convoys of Proviſions. In ſhort, the People is overwhelmed with Trouble and Miſery; and nothing is more common at preſent, than to ſee People who hang or ſtrangle themſelves in Deſpair. You may judge of the State of Agriculture every where. The Grounds and Trade were never in ſo bad a State: What loud Cries would *Kya i* and *Kû yang*, if they were alive, make in their Remonſtrances? You are ſet up as the Father and Mother of your Subjects: Inſtead of appearing ſenſible of their Sufferings, or effectually labouring for their Relief,

you

you entirely abandon yourſelf to your Pleaſures, and hazard even your Empire. Why do you not call to mind how much this coſt *Tay tſû*: You are born with a very penetrating Underſtanding; make Uſe of theſe Qualifications; examine with a juſt Dread, the Views of *Tyen ti:* Treat your Officers according to their Ranks; but at the ſame time, keep them to their Duty. Remember *Teng tong*, and *Tong hyen:* It was even the Favour of their Prince, by being too exceſſive, that cauſed their Ruin. Acquit yourſelf at the ſtated Times, of the Ceremonies that are appointed; honour the Aged and the Wiſe; apply yourſelf to procure Peace to your People; give proper Orders for the Relief of the Poor, and for that effect, retrench your Expences in Entertainments, in uſeleſs Labours, in Concerts, and in Wine; ſet the Day apart for Buſineſs, and the Night for Reſt: Don't hinder ſincere and underſtanding People, from coming near your Perſon; baniſh all Flatterers. Then there will be nothing but happy Omens.

The Emperor took this Advice very well. Some Days after, *Yu kau* and ſome others, who had been plotting ſecretly, were diſcovered, convicted, and put to Death. For which Reaſon, the Emperor eſteemed *Tſwi quang* more than ever, and treated him with greater Diſtinction.

Under the ſame Dynaſty, King ching *propoſed to the Emperor, to take off the Prohibitions upon Salt. In his* Supplication *he ſpeaks as follows.*

THE Book of Rites, in the Chapter *Ywe leng*, ſays plainly, "That the People muſt not be prohibited from taking in Forreſts, in Mountains, in Meadows and Lakes, that which can ſerve to nouriſh them; ſuch as Veniſon, Fruit, and the like." It likewiſe requires the Proprietors ſhould be the firſt to invite them, and to conduct thither, ſuch as ſtand in need of any of theſe Things. But at the ſame time, it requires that whoever ſhall dare to uſe Force, or to carry off any thing by Violence, ſhall be condemned to Death without Pardon. This may be called a Willingneſs in every one to aſſiſt, and to communicate to another, part of what he himſelf has. It is true, that in the ſame Book of Rites, in the Times of the *Chew*, we read Prohibitions from fiſhing, &c. but it was only for a certain time, in order to prevent the young Fry from being deſtroy'd, and the Rivers and Lakes from being drained, by Peoples fiſhing out of Seaſon. Theſe Prohibitions were ſo far from being a Grievance, that they preſerved and encreaſed the Fiſhes, to the great Advantage of the People.

The firſt Care of a Father of a Family is, to provide plentifully for the Subſiſtance of his Children: This is what they pride themſelves in above any thing elſe. For a like, or a better Reaſon, the Sovereign, who is the Father and Mother of his People, ought to do the ſame. We never ſee a rich Father of a Family, refuſing a little Vinegar to his Children, or ſome ſuch Trifle capable to create an Appetite. Is it then becoming, that a Sovereign of a rich and powerful Empire, ſhould be leſs indulgent to his Subjects, and refuſe them the moſt common thing that *Tyen* [Heaven] has ordained for their Uſe. And yet this is done, by forbiding them Salt. I know that the Motive of this Prohibition, which is more antient than your Reign, or even your Dynaſty, is the Revenue, that thereby acrues to the Prince. But is not this like imitating a Man, who tho' he is rich, takes Care only of his Mouth and his Teeth, and neglects the reſt of his Body? Do not all the People, Men and Women, work for their Sovereign? That which they furniſh every Year, is it not ſufficient to maintain his Dignity, and to ſupport his Troops. Can a Prince, for whom ſo many People work, be in any Dread of Want? Is it reaſonable that ſuch a Dread, ſhould make him to forbid the People, from uſing what is preſented them by certain Ponds. The antient Kings acted quite otherwiſe. Their firſt Care was to provide for the Wants of their People, and thereby they rendered them docile and attentive to Inſtruction. This was what makes them ſo celebrated; and for this, the *Shi king* praiſes them. I am a Man, whoſe Knowledge is but ſmall, and whoſe Views are confined: But I love to read, and I read a great deal. When, after having ſeen in our antient Books, the Indulgence which our Kings had for their Subjects, I come to certain Books of modern Date, where I find Taxes upon Taxes: I can't help ſaying with a Sigh, What a Difference there is betwixt ancient and modern Times? How much at large were People in theſe Days? How confined now? Many Dynaſties have ſucceeded one another without lightning the Yoke: Your Dynaſty, Sir, has the Honour already, to have begun well. It has almoſt aboliſhed the Taxes upon Corn and Stuffs. How many Encomiums has it already received, among the moſt diſtant People? Kings, whom their Dignity has raiſed above the Level of Mankind, ought likewiſe to carry their Virtue much higher. This is their Duty; nay their true Intereſt. *Tay vang*, by the Contempt that he expreſt of a Jewel, ſubmitted and devoted the whole People to his Perſon; on the contrary, in the Ode *Kyê chu*, we have a King repreſented to us who is odious and unhappy, for having over-burdened his People. Tho' your Predeceſſors have carried their Goodneſs to their Subjects to a great Height, yet I ſhould wiſh for the Honour of your Reign, that your Majeſty would carry it yet a little higher. It is ſaid, that two things are commonly very fatal to Princes. Too great Prodigality in their great Men, and too much Avarice in themſelves. If it is unworthy of a Prince, and even dangerous in him to make a Difficulty in parting with his Treaſures; how much more ſo will it be to diſpute with his People the Profit of a little Salt. It is a common and a true Saying, That it is better for a Prince to hoard up in his Subjects Houſes, than in his own Granaries and Coffers. When this Hoard is in the People's Hands, they are ſatisfied, and the Prince is rich. But when all is heaped up only in the Royal Granaries and Exchequer, the People are poor and diſcontented. When the People are diſcontented, how can they be profitably inſtructed, or ſucceſsfully inſpired with the Love of Virtue.

tue. When they are poor, can the Prince be long rich? I therefore wiſh, that your Majeſty, improving upon the Goodneſs of your Anceſtors, would take off the Prohibition from the Salt Pits, and only make ſome Regulations for preſerving it in Plenty.

The Emperor having ordered this Supplication to be deliberated on, the Chief of his Counſel were of Opinion, that the Prohibition ſhould ſubſiſt. It is very antient, ſaid they: And in the preceeding Dynaſties, when there were Deliberations for the ſame Effect, it was always concluded to maintain them. It is true, that in Progreſs of Time, it occaſioned Murmurs, and ſome Commotions among the People; but this muſt not be attributed to the Prohibition, but to the Negligence and Malice of the Commiſſaries.

Notwithſtanding of the Advice of the Counſel, the Emperor *cauſed the following* Declaration *to be publiſhed.*

IT is true, that the Prohibition upon Salt is very antient, and has, as it were, paſt into a Rule, yet all the Dynaſties do not reſemble one another. Some of them have been more ſolicitous to promote the Good of the People than others. As for me, if any thing appears capable to advance the Happineſs of my People, or to facilitate their Devotion to the Rites, and the Love of Virtue: That is a ſufficient Motive for me to embrace it, provided it is conſiſtent with Reaſon. This appears in what was propoſed to me by *King ching*; ſo that as ſoon as the proper Regulations for preſerving the Salt Pits are made, let the Prohibitions be taken off. Let this our preſent Order be publiſhed and executed.

After the Emperor Ven ti, *Founder of the Dynaſty of the* Swi, *had reduced the Kingdom of* Chin,(†) *all his Officers applauded his Victory, and propoſed the making Choice of ſome Mountain, where they ſhould repair to perform the Ceremony of* Fong chen. Ven ti *rejected this Propoſal, and that they might not renew their Solicitations, publiſhed the following* Order.

I SENT one of my Generals, to reduce to Reaſon, a petty rebellious Kingdom. The Expedition was ſucceſsful, and what then? Yet every one flatters and applauds me. I am even preſſed, notwithſtanding of my Defects in Virtue, to perform the Ceremonies of *Fong chen*, upon ſome famous Mountain. As for my ſhare, I never heard that *Shang ti* was to be moved with trifling empty Talk. I abſolutely forbid any one ever to ſpeak of this to me again.

A Letter *of the ſame Emperor* Ven ti, *Founder of the Dynaſty of the* Swi, *to* Tang *the King of* Korea.

EVER ſince (‡) *Tyen* raiſed me to the Throne, I have had nothing ſo much at Heart, as the Happineſs and Quiet of my Subjects. By leaving you in Poſſeſſion of the maritime Countries, I thereby intended to make known to all the World, how much removed I am from all Avarice; and that all I propoſe by reigning, is, that I may render my Subjects content and virtuous. I may likewiſe pretend, that you on your Part, remain in your Duty, and that you in Proportion, enter into the ſame Views, and like a good Subject, imitate my Examples. And yet I underſtand, that you diſturb your Neighbours: It is ſaid, you ſtreighten (§) *Ki tan*, and deprive it of all Liberty. You exact Contributions of more Kinds than one, from *Mey ko*. Whence proceeds that Itch of Oppreſſion? Or how dare you to haraſs the States which are in Subjection to me? If you are in want of Labourers, I have Plenty: Why don't you call for them? For ſome Years, you have fooliſhly been buſied in heaping up Stores and Proviſions, you have your Agents for that Effect, diſtributed thro' all Quarters; and you drain theſe little States. Why is all this done? If you have not formed bad Deſigns, and fearing, leaſt they ſhould be diſcovered, you act every thing underhand.

An Envoy was diſpatch'd from my Court to you; my Intention in ſending him was to give you, as one of my foreign Subjects, a Mark of my Goodneſs and Eſteem. But I deſign'd at the ſame time, that after having informed himſelf of what related to your Subjects, that he ſhould give you ſome Advice on my Part, on the Manner of Government. Nevertheleſs, you cauſed him to be watched under your own Eye, and ſhut him up in his Houſe as in a Priſon. You concealed, as much as you could, his Arrival from your Subjects. You prohibited the Officers of your Court, from whom you could not conceal him, from viſiting him; in ſhort, you have, as it were, ſhut both his Eyes and his Ears, and you appeared frightned, leaſt he ſhould have been able to inform himſelf of the State of your Affairs, but I have taken care to be informed in another Manner, of all your Steps, which are not like thoſe of a good Subject. I have put you in Poſſeſſion of a great Extent of Ground, and the Title and Honours of a (*) King. In ſhort, I have loaded you with Favours; all the Empire knows I have: And yet, all this is not ſufficient to make you ſenſible of my Goodneſs. You want Gratitude; you expreſs a diſtruſt of me; and you render yourſelf ſuſpected, by ſending, under different Pretexts, Perſons, who ſecretly examine all that paſſes at my Court. Is this the Conduct of a faithful and a blameleſs Subject?

Notwithſtanding of all this, as I impute your Faults, partly to the little Care I have taken to inſtruct you in your Duties, I am willing to forget what is paſt. But you muſt amend, and anſwer my Indulgence, by a ſincere and real Submiſſion: You muſt exactly fulfill the Duties of a foreign Subject: You muſt follow and imitate my Government: In Place of hating and harraſſing

(*) Or *Vang*.
(†) In the Times of the *Swi*.
(‡) Heaven.
(§) *Ki tan* and *Mey ko* are the Names of two Petty States lying near *Korea*.

ſing theſe other Strangers, who are your Neighbours; you muſt, by your Example, inculcate upon them Submiſſion and Virtue: And above all things, you muſt remember, that tho' they are weaker than you, yet, like you, they are my Subjects. But do not think to impoſe upon me by vain Appearances: A thorough Change muſt be wrought upon you, if you deſire that I ſhould treat you as a good Subject. And then being ſatisfied with your Amendment, I will never decree your Puniſhment. Our wiſe and ancient Emperors, above all things, eſteemed Gentleneſs and Juſtice: Notwithſtanding, that I come far ſhort of the Virtue of theſe great Princes, yet I make it my Duty to imitate them. All my Empire knows this: And that alone, ought to free you of all Dread and Diſtruſt.

If, after the Aſſurances I have given you, I ſend Troops againſt you, what will all my Subjects ſay of me? But above all, what will the Strangers that are ſubdued, like you, to my Empire, ſay? Free yourſelf therefore of your Suſpicions; change your Conduct, and be eaſy. It is true, I have ſubdued *Chin*: But if you continue in your Duty, that ought not to alarm you: All the World knows that *Chin* forced me to puniſh him. After being many times pardoned, he attacked the *Hew* of *Fong*, who was faithful to me, and killed a great many of his People. He plundered on all Sides, and had the Boldneſs to advance even to my Frontiers. I had oftner than once, during the Space of ten Years, given him Advices with Regard to his Conduct. But inſtead of profiting by them, he grew inſolent upon my Goodneſs, and truſting to the (*) *Kyang*, which bounds his Territories, he valued neither my Advices nor my Threatnings. He even encreaſed the Number of his Forces, and ſeem'd to defy me with his Inſolence. Being forc'd to it by ſo open a Rebellion, I ſent againſt him, one of my Generals with only a few Troops: This Expedition laſted but for a Month. One Morning, avenged me of ten Years obſtinacy, and the Defeat of *Chin* was followed with univerſal Peace. Both the *Shin* (†) and Men rejoyced at this. You alone, I hear, are alarmed, and uneaſy: I ſee the Reaſon but too well. As it was not the Fear of *Chin* that engaged me to treat you well, ſo his Defeat is no Motive for my oppreſſing you. But if I were of an Humour to do it, who could protect you? What Compariſon is there betwixt the Waters of (‡) *Lya*, which are upon your Frontiers, and the great *Kyang* which covered *Chin?* Is your Country more populous, than that of *Chin?* Doubtleſs not. And if I ſhould puniſh your paſt Faults, as they deſerve, it would coſt me but little. I would have no more to do, but to ſend againſt you, ſome of my Officers: But I do not love to hurt any body. For which Reaſon, I follow the more moderate Courſe; I adviſe you, inſtruct you, and give you Time for your Amendment: If you anſwer my Gentleneſs as you ought, you may live eaſy and happy.

(§) Tay tſong, *the ſecond Emperor of the Dynaſty of the* Tang, *whom Hiſtorians have compared with the moſt famous Princes of Antiquity, drew up a* Writing, *upon the Difference betwixt good and bad* Government, *and upon the difficulty of reigning well. As he drew it up chiefly for his own Uſe, he entitled it* the Mirror of Gold, *or the* Precious Mirror.

AFTER having each Day, ſpent the neceſſary Time for diſpatching the Affairs of my Empire, I take a Pleaſure in reviewing and reflecting upon the Hiſtories of paſt Ages. I examine the Manners of every Dynaſty, the good and bad Examples of all their Princes, their Revolutions and their Cauſes. I have always done this with Profit, and I have done it as often as I can mention. Every time I read, what is ſaid of *Fo hi* and *Whang ti*, and the matchleſs Government of *Yau* and *Shun*, I always ſtop. I feel, I admire, I praiſe, and all this, without wearying. When I come towards the End of the *Hya*, the *Ing*, the *Tſin*, and certain Reigns of the *Han*, I am ſeized with an uneaſy Dread. I ſeem to walk upon a rotten Board, or upon a thin Surface of Ice over a deep River. When I reflect from whence it proceeded, why under all the Princes who have wiſhed to reign in Peace, and to tranſmit their Empire to a numerous Poſterity, there has yet happened ſo many Troubles and Revolutions: I find that the moſt common Cauſe, was the little Care which theſe Princes had to reflect upon themſelves, and the Averſion they had to hear any thing that could diſcompoſe them. Thus in the End, they became blind, both to their Duties and their Defects; and this Blindneſs occaſioned their Ruin: With what a Dread does this Reflection inſpire me.

It is in order to ſhun this Blindneſs, that after having ſeen by reading Hiſtory, what are the Principles of good Government, and what are the Springs of Commotions; of all theſe I compoſe a Mirror for my ſelf, in which I may behold my Faults, in order to endeavour to amend them. The moſt eſſential Character of good Government is, not to raiſe any to Poſts, but Men of Merit and Virtue. A Prince who acts thus, reigns happily; but there is nothing more dangerous and fatal for a State, than a contrary Conduct. Is a Prince in any Difficulty? He never fails to conſult his Miniſters and his other great Officers. If theſe are all underſtanding zealous Men, let the Danger be ever ſo great, it ſeldom ends in his loſing all. And what cannot be enough lamented, is, that Princes, heedleſs of this Choice, are intirely taken up with empty Pleaſures. Ah! how much better would it be for them, to make a Pleaſure of their Duty: But above all, of a Duty ſo important as is the Choice of good Officers, eſpecially good Miniſters!

It is commonly ſaid, that *Shun* and *Yu*, theſe two great Princes, loved no Pleaſure, and that, on the contrary, the two Tyrants, *Kyé* and *Chew*, loved it much. I am of a different Opinion. The bad

(*) *Kyang*, ſignifies a *River*. It likewiſe is the proper Name of the greateſt River in the Empire.

(†) The Spirits

(‡) The Name of a River.

(§) In the Times of the Dynaſty of the *Tang*.

bad Conduct of *Kyé* and *Chew*, coſt them a thouſand Diſquiets, abridged their Days, conſequently diſturbed their Lives, and rendered them of a ſhort Duration. Can this be called the Love of Pleaſure? On the contrary, is it not to have a true Taſte of Pleaſure, to love it like *Shun* and *Yu*, who owed a long and quiet Life to their Virtue, and who calmly taſted the Pleaſures of a happy and peaceful Reign? It muſt be allowed, that Complexions and Diſpoſitions are very different; ſome are good, and others bad: And that there are different Degrees in each Kind. The Virtues and Actions of *Yau*, *Shun*, *Yu*, and *Tang*, give us ground to believe, that (*) *Tyen* has diſtributed them very juſtly. It was not thus of *Kyé*, *Chew*, *Yew* and *Li*: as may be ſeen from the brutal Cruelties of theſe bad Princes. However, we may truely ſay, that the Happineſs of Princes and States, depends leſs upon their Complexions and natural Diſpoſitions, than their Care of keeping that juſt Mean in every thing, which common Senſe dictates.

We read in *Uki*, that a Prince of (†) *Sang* applying himſelf ſolely to certain Exerciſes of Virtue, and neglecting to keep his Army on Foot, loſt his State; that the Prince of *I* periſhed likewiſe, but for a quite different Reaſon, he laying all his Streſs on his Forces, and neglecting Virtue. Therefore *Confuçius* ſays, that the Government of a State, ought to be juſtly tempered with Gentleneſs and Reſolution, with Severity and Mercy. And indeed, Goodneſs and Juſtice ſhould always go Hand in Hand; to make too great Conceſſions to the one in Prejudice of the other, is a fundamental Fault, and may be attended with very bad Conſequences. What a Conduct therefore is it, for a Man to deviate from both the one and the other? And what would one ſay of a Man, who was abſolutely deſtitute of Goodneſs? An Emperor raiſed to the higheſt Degree of Honour, to which a Man can riſe, is obliged at once, to love his People, and to endeavour to make them happy. Two Things are requiſite for this: Good Order and Security. As for good Order, Regulations muſt be made, and they muſt be ſupported with Example. As for Security, an Army muſt be kept on Foot, to intimidate Enemies from undertaking any Thing upon the Frontiers. For as it is by no means convenient, to terrify the People by a ſtanding Army; it is likewiſe rare, that Gentleneſs alone, and the Virtue of a Prince, can over-awe the Barbarians, and ſecure the Frontiers. When the great Fiſh, *Kin*, appears above the Water, the Billows become ſmooth. When the (‡) *Whang*, and the *Ho*, plunge, or dive under the Water, there is no fair Weather to be expected: It is their Flight in the Air, which prognoſticates that.

A very important Point for a Prince, is to know how to accommodate himſelf to the different Tempers of Men, and to profit by their ſeveral Talents. It is an univerſally received Maxim, that as he who intends to build a large Houſe, ſhould begin, by chuſing a good Architect, and then to proceed to buy Materials proper for his Plan: In the ſame Manner, a Governour ought to begin by chuſing his Miniſters, in order to aſſiſt himſelf by their Underſtanding and by their Councils, in the Government of his Subjects. In attentively reflecting upon the paſt Dynaſties, I obſerve, that when the Prince had a ſolid Love for Virtue, he never wanted virtuous People about him; but when he ſhewed a Paſſion for Building, and other Works of Art, all the able Men in that Way appeared: If he loved hunting, he got a parcel of excellent Hunts-men about him: Was he enchanted with Muſic? He was preſented with Crowds of People from *Chin* and *Wey*: Sometimes it might happen, that the Prince debaſed himſelf ſo far, as to love Painting, and ſuch like Ornaments. Then (§) *Yen* and *Chau* were in Vogue. When all Avenues are blocked up to ſincere Remonſtrances, then few zealous, or faithful Perſons are ſeen at Court. Is a Prince fond of Applauſe? Numerous are the Crowds of his Flatterers. Our Ancients, indeed, had a good deal of Reaſon to compare a Prince to a Veſſel, and the People to the Liquor that it contains. As the Liquor takes the Figure of the Veſſel, ſo the Subjects commonly imitate the Prince. How great a Motive ought this to be for him to aim at Perfection? But as the fineſt Stone requires to be poliſhed, in order to become a fine Veſſel; thus Man ſtands in need of Study and Application, in order to acquire true Wiſdom.

Ven vang and *Confuçius* had their Maſters: And if theſe great Men had need of Maſters, how much more have others? ſo that one of the moſt remarkable Differences betwixt a good and a bad Prince, is, that the good Prince ſighs for Perſons of Merit and Virtue, in the ſame manner, as the Labourer expects his Crop; and receives them with the ſame Joy, as the Huſbandman, who has a little before been threatned with Drought, ſees a plentiful Shower fall upon his Fields: On the other Hand, a bad Prince, commonly has an Averſion for any Man, who has more Merit than himſelf: And admits none about his Perſon, but thoſe who are without Merit and without Virtue. O how hard it is, for a Man thoroughly to diveſt himſelf of the bad Inclinations, to which he has a long time been habituated! *Vang pwen*, and *Sun hau*, at firſt, counterfeited to be good Princes: But as they acted only by Intereſt, and as their pretended Virtue was only Hypocriſy and Diſſimulation, they did not long hold it out. They returned to their natural Byaſs; People knew them, and abandoned them: A Bark of plain Boards joined together only with Glew, cannot hold out long, againſt the large Billows. A Horſe, who is bred up on purpoſe, in order, on ſome Occaſions, to make a hundred Leagues at a Stretch, if he is put to the Trial, frequently burſts before the Journey is ended: This exactly was the Caſe of *Vang pwen* and *Sun hau*. We ſaw

(*) Heaven.

(†) *Sang* and *I*, were two Countries.

(‡) The Names of two Water-Fowl. Theſe Allegories admit of a double Senſe: The Billows denoting the Irruptions of the Barbarians, which the Power of Arms, figured under the Fiſh *Kin*, quells: And by the Birds *Whang* and *Ho*, the People, who ſhould be eaſy and ſatisfied, while the State is without any Commotion; or elſe, by the Fiſh *Kin*, is denoted brave Perſons, who are capable to head Troops: And by the Birds *Whang* and *Ho*, thoſe who are fitted for Governing, and muſt be drawn from Obſcurity, and put in Poſts. If we apply theſe Allegories with what goes before, the firſt Senſe appears the moſt natural; But if to what follows, the laſt appears to be the Meaning.

(§) Names of Countries.

ſaw verified in their Perſons, as in a great many others, our antient Proverbs. That as the (*) *Shin* cannot be made uſe of, when we would meaſure large Stones: Thus, a midling Capacity will not do for great Things, &c. And the moſt ſimple Virtue, if it is conſtant, is more worth, than the moſt political Cunning. Oh! what a Difference is there betwixt Prince and Prince, and Man and Man. *Kau tſû* reſpected *Li tſong* ſo much, that he held up his Train, to do him the greater Honour. *Syu chew*, being diſobliged with the wiſe Advices of *Pi kan*, inhumanly ordered his Heart to be pluck'd out. *Ching tang* always had a real Eſteem, and a cordial Love for his Miniſter *I yun*. *Kyé* had a wiſe and zealous Miniſter in *Long pong*; and yet he cauſed him to be put to Death. *Chwang*, King of *Tſû*, after having held a Council, and diſcovering a Superiority of Genius over all his Miniſters, went from the Council Board (†) melancholy and thoughtful. This Melancholy hung about him, even in his eaſier Hours. On the contrary, *Vû hû*, rejoyced and triumphed in a Manner, in ſuch a Superiority. The Reaſon of this is, that Princes who are without Capacity, want either to conceal or perſevere in their Faults; but Underſtanding Princes, want to be acquainted with their Failings.

When I caſt my Eyes upon *Kau tſû* and *Ching tang*, I compare the Reigns of theſe great Princes, to theſe Years, that are remarkable by a juſt Temper of Heat and Cold, and by a Regulation of the Seaſons, which diffuſes Plenty over all. It is ſaid, that when the Empire is well governed, *Ki ling*, an Animal of an auſpicious Omen, appears. Were not *Kau tſû*, and *Ching tang*, real *Ki ling* in their kinds? I own, I think they were. When I next conſider the *Kyé* and *Chew*, I think, that I ſee in their Reigns, theſe direful unhappy Years, which the Irregularity of the Seaſons, renders barren and fatal. Theſe Years, uſually produce a great Number of deſtructive Inſects, and even frightful cruel Monſters. Alas! Were not theſe wicked Princes *Kyé* and *Chew*, Monſters themſelves? How much Inſtruction do I not find, in reflecting upon theſe two Oppoſites. I know very well, it is ſaid, that *Tyen* has more or leſs favourable Conjunctures for States. That is true: But that does not hinder the Happineſs or Unhappineſs of States, from depending on the Conduct of Men. Was there not under *Ching tang*, a ſeven Years Drought? This Prince having pared his Nails, devoted himſelf as a Victim. Immediately there fell a Rain, for a hundred Leagues all round. In the Time of one Emperor, Mulberry-Trees were ſeen all of a ſudden, to grow in the Palace. This Prince ſtruck with a Prodigy, which was explained to him, as being very dreadful, ſolidly applyed himſelf to Virtue; and inſtead of the Dangers that threatned him, he receiv'd the Homage of the Ambaſſadors of ſixteen Courts, at his Palace. Who then dares ſay, that it is not the Buſineſs of Princes to make their States happy?

Some ſay, that it is a very difficult Thing to reign: Others ſay, it is eaſy. The firſt, to prove their Opinion, reaſon thus: The Dignity of Emperor, raiſes a Prince above the reſt of Mankind: He has an abſolute Power: Rewards and Puniſhments are in his Hand: He not only poſſeſſes the Riches of his Empire: But he likewiſe can, as he has a Mind, ſerve himſelf with all the Abilities and the Talents of all his Subjects. What then can he wiſh for, which he may not obtain? Or what then can he undertake, which he may not execute? They who are of the contrary Opinion, reaſon otherways: If a Prince, ſay they, ſhall fail in his Reſpect to *Tyen*, Prodigies ſtreight appear, and Monſters are born. Does he exaſperate his Subjects Minds? He is often puniſhed by an untimely Death, as happened to *Vû i* and *Chew*. Would he indulge himſelf in any Paſſion, as for inſtance, bringing Things of greater Rarity and Value, from afar? In making large Parks, fine Ponds, great Buildings, lofty Teraſſes? He muſt for theſe Ends, load the People at leaſt, with Averages, and Agriculture muſt thereby ſuffer. Hence proceed Scarcity and Famine. The People groan, they murmur, they faint. If the Prince is inſenſible, and neglects to remedy this: He is look'd upon as a Tyrant, born, not to govern, but to oppreſs, the People. He is the Object of public Curſes: What worſe can he dread? But every Prince, who values his Reputation, ought, as much as he can, to be watchful in his Endeavours, to diminiſh the Taxes, to ſhun every thing that can overload the People, and to procure their Happineſs and Tranquility. But he cannot do all this, without very great Self-denial, and without repreſſing his moſt darling Inclinations: Then, it is eaſy enough.

There is another Difficulty yet greater; which is the right Choice of Perſons who are put in Poſts, and the employing each of them according to his Talent. A Man, whom the Prince very much eſteems, and looks upon, as equally capable and virtuous, may have many Failings, and even, Vices. Another, whom all the World deſerts for real and well known Faults, may have, at the ſame time, ſome good Qualities, of which an advantagious Uſe may be made. When this proves the Caſe, what Courſe muſt be followed? Should a Prince reject a Man who has Abilities, he thereby deprives himſelf of an uſeful Aſſiſtant. Should he know a Man to be vicious, and yet not abandon him: This has given Riſe to the moſt fatal Commotions in a State. Even they, who to all Appearance are blameleſs, have not always ſuitable Talents; nor ought they to be indifferently imployed in every thing. *Kong cho* was very ſerviceable to a great Kingdom. But *Tſe tſan* would have miſcarried there; yet he was Miniſter in a ſmaller State, where he did Wonders. *Chew pû* ſtammered, and ſpoke ill. (‡) *Kau tſû* did not, however, fail to make him a *Hew*, and he richly repaid that Honour, by confirming upon the Throne his Family, when it was almoſt ruined. *Tſe ſû*, on the contrary, was an eloquent Man, and a fine Speaker; and yet, notwithſtanding

(*) A *Shin*, is 1 tenth of a *Tew*, and a *Tew* is 1 tenth of a *Tan*, a *Tan*, for inſtance, of Rice, is 100, or at moſt, 120 l. Weight.

(†) He was afraid, that, in caſe he ſhould be in the Wrong, no body would put him right.

(‡) The firſt Emperor, of the Dynaſty of the *Han*.

ſtanding of his fine Speeches, he never could raiſe himſelf: He was ſeen to beg for a Poſt under *Ven ti*, about his Menagery, and yet he could not obtain it.

Out of different Talents, always to make the beſt Choice, and that too, among Perſons, whoſe Talents are the ſame, are difficult, but neceſſary, Things, in order to reign well. There is a Difference, not only in Talents, but in natural Diſpoſitions, in Tempers, in Conditions, in Inclinations, and even in Virtues. In all theſe Kinds, there are different Species, and different Orders in every Species. What Difference, for Example, is there between the common (*) *Hyau* and a *Hyau* of the firſt Order? The firſt conſiſts, in chearfully ſerving the Father and the Mother, in never failing to them in Point of Reſpect, and in providing for all their Neceſſities. The ſecond exerts itſelf, in procuring the Good of the State, in re-eſtabliſhing Peace in Families, and in exactly obſerving all the Rites. *Shun* poſſeſſed the Virtue *Hyau* in an eminent Degree, and yet he had not the good Fortune to pleaſe his Parents. *Tſen tſan*, poſſeſt the Virtue (†) *I in* in a very exalted Meaſure; Yet he was not the Perſon, whom *Confuçius* praiſed the moſt of all his Scholars. *Confuçius* ſaid, that a Son has not the true Virtue *Hyau*, if he indifferently obeys all that his Father commands: And that a Miniſter, who implicitly gives into all the Views of his Prince, does not poſſeſs the Virtue (‡) *Chong*. Thus the great *Chew kong*, being leſs afraid of diſpleaſing his Prince, than of not ſerving him honeſtly, ſecur'd the Peace of his Empire, by the juſt Puniſhment of a Criminal who was dear to his Prince. *I ya*, on the contrary, in order to aſſure his Fortune, took Care always to accommodate himſelf to his King's Inclination: When (§) *Quan chong* was dead, he was advanced, and he ſoon threw every thing in Diſorder. (‖) *Ki ſing*, upon a preſſing Occaſion, bravely expoſed himſelf to certain Death, that he might ſave a Perſon whom he acknowledged as his Prince. (⊥) *Ywen yang*, that he might gratify a private Reſentment, reduced the Empire, within two Inches of Ruin. In *Chû ywen* and others, Fidelity and Uprightneſs have been ſeen, not only without Reward, but even in Miſery and under Oppreſſion. In *Tſay pi*, and others, Treaſon has been covered with the moſt ſpecious Outſide.

Does not all this prove the Difficulty of reigning well? This Difficulty would be ſtill greater, had we not theſe Hiſtories, where an attentive Prince may learn to diſtinguiſh real and faithful Subjects, from ſelf deſigning Flatterers. The Kings of *Tſin*, owed it to the Bravery and Ability of *Pe ki* that they became Maſters of the Kingdom of *Chau*: And yet one of them put him to Death. *Ya fû*, under the Emperor *King ti*, prevented the Diſaſters, that otherwiſe might have attended the Rebellion of the tributary Princes; and yet, under that ſame Emperor, *Ya fû* ended his Days, under the Hands of an Executioner. *Wen chong* was treated in the ſame manner by the King of the *Ywe*, tho' that Prince, without the Advice of *Wen ſhong*, could never have ſubdued his Enemy *U*. In ſhort, *U ſi*, as a Reward of long and very faithful Services, had a Sword, with which he had orders to kill himſelf. We ſhall ſuppoſe, that theſe great Men were Criminals; but did they deſerve to periſh in this Manner? Surely not. It was Injuſtice and Paſſion, on the Part of the Princes. As for *Chau kau*, *Han ſing*, *Hing pû*, and *Chin hi*; altho' all of them had their Merit, and ſome of them had done very important Services, yet they forgot, and belyed themſelves; Thus their Puniſhment was warranted by Juſtice. But their Faults ſhould have been wiſely prevented; and it is a Blemiſh in *Kau tſû*, who was ſo great a Prince, that he did not know how to preſerve Perſons of ſo extraordinary Qualifications, who had ſerved him ſo well. The Founder of the Dynaſty of the *Han*, in this reſpect, was much inferior to its Reſtorer *Quang vû*. This laſt, knew how to reward his Generals as well as *Kau tſû*. But like him, he did not expoſe them to be forgotten by him. It is thus, that a Prince ought to act, with Regard to thoſe, to whom he in ſome meaſure, owes his being raiſed, or preſerved upon the Throne. It is a bad Reward of their Services, to expoſe them to loſe their Fruits.

The Difficulty of reigning well, in my Opinion, may be enough ſeen from what I have already ſaid; but we ſhall render it ſtill more perceptible. As a Prince is elevated in a high Rank above the reſt of Mankind, he is in the moſt conſpicuous Point of Light. If he commands any thing that is not agreeable to the moſt exact Reaſon, he not only does himſelf a conſiderable Injury, but he is deſpiſed by every wiſe Man: Does any Action or Geſture eſcape him, which is unbecoming his Majeſty? A general Sneer goes round among both great and ſmall. Does he advance any one to Poſts? Then there riſe a thouſand jealous Murmurs. Has he Regard for a Recommendation? All the Candidates cry out, that every thing is beſtowed by Inclination and Intereſt; and that nothing is given to Merit. If he raiſes a Man of acknowledged Merit, to the firſt Employment; it is immediately attributed to Chance, and not to the Diſcernment of the Prince. By good Luck, ſay they, for once, he has not blundered. Is any one in Poſt, who has not ſo great Merit?

(*) *Hyau*, *Reſpect* and *Love* for Parents. The Senſe of this Character is more ample here.

(†) *I in*, *Goodneſs*, *Charity*, *Clemency*. This Word is ſometimes put for Virtue, or any virtuous Man in general.

(‡) *Zeal* and *Loyalty* for ones Prince.

(§) He was firſt Miniſter to *Chwang wang*, King of *Tſi*; and very ſtrongly recommended to that Prince, never to put *I ya* in Poſt.

(‖) *Kau tſû*, the Founder of the Dynaſty of the *Han*, while he was diſputing the Empire with *Hyang yu*, was beſieged in a City; his Army being at a great Diſtance, *Ki ſing*, who commanded in the City, marched out in form; ſeeming as if he would ſurrender himſelf, and abandon *Kau tſû*. This News cauſed great Joy in the beſieging Camp. The Guards grew careleſs, and *Kau tſû*, flying out of another Gate with ſome Horſemen, forced the Guards, and ſaved himſelf. *Hyang yu* having entered into the City, ſummon'd *Ki ſing* to give up *Kau tſû*. I have deceived you, anſwer'd *Ki ſing*, that I might give him an Opportunity to eſcape. *Hyang yu*, in a great Paſſion, ordered *Ki ſing* to be burnt on the Spot.

(⊥) *Ywen yang*, was the Enemy of *Shau tſo*: The firſt had given the Emperor a uſeful Advice, which had been followed. As it related to a Tributary Prince; *Ywen yang*, that he might ruin *Shau tſo*, by his Intrigues, alarmed all the Tributary Princes, who took up Arms againſt the Emperor. They were appeaſed by ſacrificing *Shau tſo*. This was what *Ywen yang* wanted.

Merit? People never ſcruple to ſay, that the Prince has no Underſtanding. If a Prince ſpeaks pretty frequently, he is a Caviller. Does he ſpeak little? There is nothing in him; and he does not know how to inſtruct thoſe who are about him. Does he follow the Dictates of his Humour, and ſhow ſome Paſſion? He ſpreads over the Court, and through the whole Empire, a very prejudicial Terror. Is he moderate, eaſy, and indulgent? The Laws and his Orders are ill obſerved. Are the People at eaſe? The (‖) Officers have too much to do, and are diſcouraged. Are the Officers ſatisfied? The People are harraſſed, and complain. All the Empire is like a great Tree, of which the Court is, as it were, the Trunk and the Root. Cannot a Prince then know, all the diſaſterous Events that afflict his State? *No Skin, no Hair*, ſays an antient Proverb. The eſſential Point therefore to a State, is, that the Court be provided with good Miniſters. That is true, but Miniſters like (*) *I in* and *Fû ywé*, are very rare.

The Court being provided in good Miniſters, the next Point of Conſequence is, to have faithful, able, and indefatigable Generals on the Frontiers. But the (†) *Whey ſhang*, and the *Li mû*, are hard to find at preſent. Beſides, when a Prince is ſo happy, as to find People of ſuch a Merit, he cannot help taking a liking for them. After he is inſtructed of the Danger a Man ſuffers on the Frontiers, he does great Violence to himſelf, in ſending Perſons, whom he loves, thither: He knows, that on the other Hand, if he fails to ſend them, he is in danger to ſee the Leaves of his great Tree fall, and its Branches cut down. Nay, perhaps the Tree periſh intirely: What does not a Prince, who has an equal Share of Goodneſs and Wiſdom, ſuffer when this is the Caſe? As for me, when I am revolving theſe Thoughts in my Mind, I feel all the Weight of Royalty: But being yet more ſenſible of another's Pains, than of my own, I frequently ſay, to myſelf: If a Prince, who is an abſolute Maſter, has ſo much to ſuffer, what muſt they ſuffer, who without being Maſters like him, ſhare and bear with him the Weight of Government? The *I king* ſays, The *Chineſe* Books do not drain their Subjects. Thus, Words ſeldom give the exact Meaning of Thoughts, in all their Extent. I have aimed at nothing in this Diſcourſe, but to expreſs in a few Words, that which employs me inwardly. Tho', according to the Proverb, He who ſuffers, has ſome Comfort in ſinging his Pains; yet this is not the Reaſon why I have taken up my Pen. I am yet farther, from endeavouring to dazzle the Sight by a ſhining Diſcourſe. I ſtrive to inſtruct myſelf: This is my End. But at the ſame time, I do not at all bluſh, to lay before all wiſe Men in this Writing, my Thoughts and my Sentiments.

The Emperor Kang hi's *Remark.*] Nothing is better conceived, or better expreſt, than what *Tay tſong* ſays of Government in general, and of the Choice of Officers in particular. This is remembring Antiquity to purpoſe. *Tay tſong* did more; he imitated it. His Government almoſt equall'd that of our three famous Dynaſties.

The ſame Emperor Tay tſong, *in the third of the Years called* Chin quan (A), *made the following* Ordinance.

THE Virtue (†) *Hyau*, is the Foundation of all the other Virtues. It is the moſt eſſential Inſtruction. In my Youth, I received good Leſſons upon this Virtue. My Father, and my Maſter, did not only make me repeat the Book of Verſes, the Book of Rites, and others, but at the ſame time, they let me ſee the great Springs, upon which the Good of States and the Government of People depend. With theſe Advantages I extirpated by one Expedition, all the Enemies of the State; and ſecured Quiet and Liberty to my People, who had juſt emerg'd from beneath Oppreſſion. Beſides, my Heart is full of Goodneſs; and if at any Time, I have diſcovered more Juſtice and Severity, than Clemency, the Reaſon is, becauſe there are Crimes, to which Mercy cannot be abſolutely extended; in the ſame manner, as there are ſome Enemies, with whom we muſt neceſſarily uſe Force and Courage. I have had nothing in View, but the Good of the whole, and the Peace of the Empire. Paſſion has no ſhare in what I have done. The Emperor, my Father, when he retir'd to *Ta ngan*, charged me with the Government. I was obliged to obey him. As I feel all its Weight, it is all my Employment. I am in the Inſide of my Palace, and amongſt my Queens, as if I were in a frozen Valley. Frequently do I paſs whole Nights without Sleep. I riſe before Day. All my Words and Thoughts, are directed to anſwer, as far as I am able, the Goodneſs of (‡) *Tyen*, and the Intentions of my Father. That I may better ſucceed herein; being full of Compaſſion even for the Guilty, I want to regulate Puniſhments anew, to prevent and relieve the Miſery of the People; to puniſh and check thoſe who oppreſs them; to invite near my Perſon, and to put in Poſts, Men of Virtue and Merit; to open a wide Door to Remonſtrances, and to take away from thoſe who would preſent them, all Dread; that I may thereby, if poſſible, make new Acquirements in Knowledge, every Moment.

(‖) In the *Chineſe* it is *Quan*; under which are comprehended equally, all the Judges, Magiſtrates, Officers of War &c. Some *French* Books have uſed another Expreſſion, calling them *Mandarins*. This, if one has a mind, may ſerve here; and in other Paſſages, where I have uſed the Term Officers. I muſt only inform the Reader, that the Word *Mandarin*, has no Reſemblance to the *Chineſe* Sound. I believe it is a *Portugueze* Word, and is derived from *Mandar* to Ordain.

(A) The third of the Years *Chin quan*, anſwers to the third Year of his Reign, and of *Chriſt*, 629. Theſe Names of Years are, as it were, Epochas, Marks, or Titles, by which the Years of every Emperor are deſignated; for the *Chineſe* never mention their Emperors, whether dead or living, by their proper Names, out of reverence to them, as if they were too ſacred to be pronounced. The curious chronological Table of the *Chineſe*, publiſhed by *P. Fouquet*, [as already obſerved, P. 133. Note L.] gives us theſe Epochas of the Emperors, ſome of whom have had no leſs than ten, during the Courſe of their Reign. Without this Table we ſhould have been at a Loſs to fix the Dates of the Decrees, which the Miſſionary who tranſlated them from the *Chineſe*, ought to have done, for his Readers ſatisfaction.

(*) Two famous Miniſters, mentioned in the *Shi king*.

(†) *Whey ſhang* and *Li mû*, were two Generals, famous in their Time.

(†) Filial Piety.

(‡) The *Chineſe* ſays, to the Heart of *Tyen*.

My

My Application in all this, is ſo conſtant, that I don't even allow myſelf one Day of Relaxation. My great Paſſion is, that every thing may be regular; that my Subjects may follow Reaſon in all things, and may be ſolidly virtuous. Thus, when I ſee any thing not in its proper Place, and any of my Subjects vicious, I immediately take myſelf to Taſk, for the ſmall Talent I have for Inſtruction, and effectual Reformation: I have good Reaſon for doing all this. For in ſhort, the *Shu king* ſays, *Virtue, when pure and ſolid, touches* (§) Shin: *What effect then, muſt it not have upon the People?* I am told from different Quarters, that the People enter into their Duty; that Robberies are become rare; and that the Priſons in ſeveral Cities are empty. I learn all this with Pleaſure: But I forbear to attribute it to my Care and Example. My Reflections on this Head, are as follows; People are weary, ſay I ſo my ſelf, of Commotions and Rapines: They are now returning to the Paths of Virtue: Theſe happy Diſpoſitions muſt be improved, in order to endeavour the Converſion of the whole Empire. My military Expeditions have occaſioned me to run over a great Part of the Provinces. At every Village I came to, I ſigh'd and beat my Breaſt, at the Miſery of the poor People: Being convinced of it with my own Eyes, I did not allow one Man to be imployed in the uſeleſs Averages. I did my beſt, to make all my Subjects live at Eaſe, to the end, that Parents might be more able to educate their Children well, that their Children on their Parts, might acquit themſelves better of all their Duties with Regard to their Parents, and that the other Virtues may flouriſh with the Virtue *Hyau*.

In order to make known to my whole Empire, that I have nothing more at Heart; When this Ordinance is publiſhed, let there be given in my Name, and on my Part, in every Diſtrict, five Meaſures of Rice, to thoſe who diſtinguiſh themſelves by their *Hyau*; two Meaſures to every one who is Fourſcore Years of Age; Three to thoſe who are Ninety; as many to thoſe who are a Hundred, together with two Pieces of Stuff: Beſides, at the Beginning of every Moon, let a Meaſure of Rice be given to every Woman who brings forth a Son. As for they, whom the Calamities of the Times have forced to abandon their Country; let ſome be at Pains to perſwade them to return, and at their Return, let them be furniſhed at my Expence, with what may put them on Foot again, in the ſame Condition as formerly. I likewiſe ordain, the general Officers of every Province, to examine carefully, which of their ſubaltern Officers are excellent, which good, and which bad, in order to ſend me a ſealed Liſt of them. That each Officer in his Diſtrict, take care to inform me if there are any, no matter in what Station, in whom is deſcerned a true Talent for Buſineſs or for War, or have diſtinguiſhed themſelves by their Virtue; let a Memorial for this Effect be drawn up. Laſtly, if there are any, who, having been a little debauched in the late Commotions, have reclaimed themſelves ſo far, as to amend in Time of Peace. I likewiſe want to be informed about them. To bewail ones Faults, and to correct them, is a Thing, that many of our ancient Kings, whoſe Example I much value, have eſteemed. Let this preſent *Ordinance* be immediately publiſhed. It is a common and a true Saying, that one Day being unhappily loſt, the Loſs is frequently felt for three Years. The Empire cannot be too ſoon inſtructed in my Intentions.

In the third of the Years, named Chin quan, Li ta lyang *was raiſed to the Dignity of* Ta ſû, *and had the Government of all the Territory of* Leang chew *given him. Some time after, a Deputy of the Emperor* Tay tſong *paſſing that Way, ſaw an excellent* Hawk, *and immediately propoſed to* Ta lyang, *to make a Preſent of it to the Emperor.* Ta lyang *gave it to the Deputy, in order to ſend it if he thought fit. In the mean Time, he ſecretly conveyed to the Emperor, a* Memorial *conceived in the following Terms.*

YOUR Majeſty, long ago, openly laid aſide the Diverſion of Hunting. Yet one of your Deputies has aſked a Bird for you, for that Purpoſe. He either did it becauſe he well knew your Inclinations in that Point, and thought that it would give you a Pleaſure; or he has done it of his own Head, and without knowing your Intentions. If the Latter was the Caſe, he muſt be a very weak Fellow, and very unfit for his Employment; But if he knew your Intentions, your Majeſty muſt have changed your firſt Reſolutions, and as it were, annulled your former Orders.

TAY TSONG's *ANSWER.*

YOUR rare Ability for Affairs, both of Peace and War, joined to a ſingular Honeſty, and an unſhaken Firmneſs, induc'd me to commit to your Care, the Management and Safety of a People, at a great Diſtance from me, and almoſt Forreigners. I am extemely well ſatisfied with the Manner in which you diſcharge this important Truſt. I am charmed with the Honour you acquire, and I have always in my Mind, your Services and Zeal. I have not indeed tried the Officer, who was the occaſion of my being preſented with the Hawk; but I have a due Eſteem for the good Advice you ſend me on this Occaſion, at ſuch a Diſtance, and for your Care in recalling to your Memory, the *Paſt*, in order to my being inſtructed with Regard to the *Future*. I read your honeſt Heart thro' all your Writing, and while I read, I ſighed, and inceſſantly praiſed you. Am I not happy, ſaid I to myſelf, in having ſuch an Officer? Never deviate from your Honeſty; perſevere to the end, in worthily filling the high Rank you poſſeſs. To this Conduct, ſays the *Shi king*, the Favour of the *Shin*, and the greateſt Proſperity, are inſeperable. In the Opinion

(§) *Shin*, ſignifies a *Spirit*. I have elſewhere tranſlated it *Spirits*; the Reader may uſe it as he has a mind. For the Text does not determine, neither here nor in other Places, whether it be of the Singular or Plural Number.

nion of our Antients, an Advice given in Seaſon, is a very rich Preſent. The Advice I have now got from you, certainly has its own Value; and to ſhew you that I eſteem it, I ſend you three Veſſels of Gold, which are not indeed maſſy, but they have been uſed by me. One of the moſt proper Methods for your worthily filling your important Employments, and your ſupporting your high Reputation, is, to employ your leiſure Hours, in reading ſome uſeful Book. That I may animate you to this, I augment my Preſent, with a Copy of the Hiſtory of the *Han*, written by *Sun*. The Facts are there laid down in few, but well choſen, Words, and the political Obſervations are maſterly: So that one may ſay, that this Book contains the Subſtance of the great Art of Governing, and the mutual Duties of Sovereigns and Subjects. I hope that you will read this Book with the greater Care, as you receive it from me.

Towards the End of the Years, named Chin quan, *the ſame Emperor* Tay tſong, *compoſed, for the Inſtruction of his Son and Heir, a Book, intituled* the Rule of Sovereigns. *This Book conſiſted of twelve Chapters. The firſt was intituled,* Concerning what regards the Perſon of the Sovereign: *The ſecond,* Concerning his advancing Relations: *The third,* Of the Care in ſearching for wiſe Men: *The fourth,* Of the Choice of Officers: *The fifth,* Of Readineſs to hear Advice and Remonſtrances: *The ſixth,* Of his Care to baniſh Backbiting and Calumny: *The ſeventh recommends,* The avoiding of Pride: *The eighth,* The Love of a decent Frugality: *The ninth treats,* Of Rewards and Puniſhments: *The tenth,* Of Application in promoting Agriculture: *The eleventh treats,* Of the military Art, of which a Prince ought not to be ignorant: *And the twelfth,* Of the Learning, which he ought principally to eſteem and cultivate. *All theſe Matters were treated in ſuch a manner, as ſerved both to form the Prince to Virtue, and to teach him how to govern well.* Tay tſong *addreſſes this Book to his Son, and begins with the following Preface.*

THESE twelve Chapters, tho' they are ſhort, contain the great Rules of our ancient and wiſe Kings, and the Duties of good Princes. On a Prince depend Troubles or Peace, the Ruin or Proſperity of his State. It is eaſy to know theſe Rules, and to be acquainted with theſe Duties: But the great Point is to follow, and to fulfill them: This is not ſo eaſy: And it is ſtill more difficult to perſevere invariably in them, to the end. It muſt not be imagined, that theſe wicked Princes, knew no other Path, but that of Vice; and that our wiſe and virtuous Emperors, whoſe Memories are ſo much celebrated, were unacquainted with all Paths, but thoſe of Virtue. Both the one and the other, knew the two different Roads: But the one is downwards, and eaſy to follow; The other leads over Heights that ſeem fatiguing. Groveling Souls, without regarding the other, follow the eaſy Path, which conducts them to their Ruin. Great Souls, on the contrary, without being diſcouraged at the Difficulty, bravely take the other Road. But the Proſperity which ſoon attends them, rewards their Courage. Thus Men, by their different Conduct, become happy or unhappy, and all that is told us of the Gates of good and bad Fortune, are either allegorical Repreſentations of what I have now mention'd, or elſe, they are mere Fictions.

If (†) you would reign as you ought, you muſt tread the Paths of the great Souls. Propoſe to yourſelf as your Patterns, and take for your Maſters, our wiſeſt Princes. Do not confine yourſelf to what I have done. He who endeavours to imitate our greateſt Princes, frequently comes far ſhort of them. If a Man aſpires only at what is midling, he bids fair not to reach even that. No! Nothing, but a virtue of the firſt Rate, ought to be your Pattern. For my ſhare, ſince I mounted the Throne, I have committed many Faults. I have been over curious about fine Stuffs and Embroideries, and even Pearls and precious Stones. To make a conſtant Uſe of theſe, as I have done, is guarding very ill againſt the Paſſions. I have adorned my Buildings with Sculptures, I have gone ſo far, as to raiſe ſome Terraſſes. This cannot be done, without acting too inconſiſtently with what is called a Praiſe-worthy Frugality. I provided myſelf in Dogs, Horſes and Hawks, even from the moſt diſtant Countries. It is an empty Curioſity which breaks in upon Diſintereſtedneſs, and perfect Temperance. In ſhort, I have made ſome Journies of Pleaſure, by which, many have ſuffered. This diſcovers a groſs Ignorance of one's Self, and a great Diſregard of others. Don't make my Example, your Authority. I look upon it, as being ſo faulty, that it might have been attended with fatal Conſequences. If it has not, it is owing to my having on the other Hand, re-eſtabliſhed the Empire in Peace and Tranquillity. If I have wronged any of my Subjects, I have much oftner relieved their Neceſſities, and I commonly ſupplied them with Plenty. The Advantages attending my Victories, my paternal Cares, and my Goodneſs, have made them either to forget my Faults, or bear with them without repining. They even praiſe and applaud me; but notwithſtanding of all that is ſaid of my Reign, I acknowledge a great many Faults, upon which I cannot think without Shame and Repentance. If you imitate theſe Faults, what will you not have to dread? You, I ſay, to whom the Empire as yet owes nothing, and who owe the Empire, only to the Happineſs of your Birth. But if, by aſſuming Inclinations worthy of your Rank, you practiſe and promote Virtue; if you undertake nothing but what ſhe authoriſes, your Life will be happy, and your Reign glorious. If, on the contrary, you ſhall abandon yourſelf to your Caprice and Paſſion, you will forfeit your Empire, and loſe your Life. It requires Ages to eſtabliſh, and but Moments to ruin, Empires. Nothing is more eaſy than to loſe a Throne, but great is the Difficulty in riſing to it by Merit. Can a Sovereign then be too watchful and attentive?

(†) He ſpeaks to his Son.

An

An Author, named *Hû ſan ſeng*, ſays of this Preface. *Tay tſong*, here acknowledges and confeſſes his Faults: This is very commendable; but it appears, that he writes all this for his Son; and the great failing of this Prince, was his Love for Women. Notwithſtanding this, *Tay tſong* does not give him one Caution againſt this Paſſion: Nothing is more true than the Saying, that Parents never know the Faults of their Children.

An Author, called *Ting fong*, reaſons otherwiſe upon the ſame Subject, and ſays: According to the Maxims of our Antients, nothing is more commendable in Princes, than not to doat upon Women. *Tay tſong*, who in this *Rule of Sovereigns*, ſo exactly inſtructed the Son in every other Point, never ſpoke of this important one. Was this becauſe, perceiving that this was his own weak ſide, he was afraid, ſhould he mention it, of giving People Occaſion to talk? One thing is certain, that *Kau tſong* his Succeſſor, had ſo blind a Paſſion for a Woman during his Life, that he left her when he died, the Government of the Empire, which had well nigh ruined all. The Silence of *Tay tſong*, upon ſo important a Head, ſeems to confirm what is too much verified in other Reſpects; That Princes have commonly ſome darling Faults, which they do not like ſhould be touched upon.

The ſame Emperor *Tay tſong*, marching in Perſon towards *Korea*, and arriving at *Ing chew*, gave order, that the Bones of the Officers and Soldiers, who had died in the War of *Lyau tong*, ſhould be carefully looked for and collected. He cauſed them all to be brought together, near the City *Lyew chew*. He then ordered the Magiſtrates of the Place, to prepare an Animal of the firſt Claſs. He next performed in honour of the Dead, the Ceremony called *Tſi*: He likewiſe made uſe of a (*) *Tſi wen* of his own Compoſition, and wept ſo bitterly, that all his Army was deeply affected.

A Declaration *by one of the Emperors of the* Dynaſty *of the* Tang.

IT is a true Saying, *That Pearls and precious Stones are of no Uſe, either for Food or Raiment.* They do not of themſelves, protect us from Cold or Hunger. It is the ſame, with diverſe other vain Ornaments. *Ven ti*, one of the *Han*, very rightly ſays, That *Sculpture, Ingraving, and ſuch like Arts, are detrimental to Agriculture*: That *Embroidery, and other Works of that Kind, do, moſt perniciouſly, divert Women from employing themſelves, as formerly, in making uſeful Stuffs, and Garments for common Wear*. That wiſe Prince aſcribed to theſe Diſorders, the Cold and Want which his People underwent. *Kya i*, who lived in the Reign of *Ven ti*, carried theſe Reflections yet farther. *A Man, ſays he, who does not eat twice a Day, ſuffers Hunger; and, if he lets a Year ſlip, without making himſelf any Cloaths, he endures Cold in the Winter.* Now, when a Perſon undergoes Cold and Hunger, nothing can reſtrain him: In ſuch a Caſe, the tendereſt Mother cannot reſtrain her Child; and therefore, by a far more cogent Reaſon, how ſhould a Prince reſtrain his People?

Raiſed, as I am, above the People, above the Nobles, and above the Kings, loaded, in Spite of my Debility, with the Care of making my Empire happy, I inceſſantly apply my ſelf to it, ſo far as to forget, even my neceſſary Meals and my Sleep. I would gladly revive Simplicity and Innocence in my Empire: Yet, as that is not to be hoped for, while our People are in Want, I would fain have every individual Family ſufficiently provided for. But alas! I am unable to bring that about. My Granaries are in a manner, empty, and the Scarcity ſtill continues. If there happen but the leaſt Drought or Inundation, my People will, as heretofore, be reduced to feed upon Bran. When I ſearch for the particular Cauſes of this Calamity, I find myſelf to be the ſole Occaſion thereof: By the Delicacy of my Table, and Richneſs of my Attire, I have taught my Subjects, high Feeding and Luxury.

In ſhort, People follow the Inclinations of Princes, and not their Inſtructions; it being very rare, that a Sovereign's Exhortation reclaims thoſe whom he hath corrupted by his Example: And, accordingly our prudent Monarchs of old, made their own perſonal Conduct, the principal Springs of Government. By this means, they effectually corrected all Abuſes, and made their Subjects virtuous. In Times nearer our own, ſome Princes, without being able to equal, have imitated them with Succeſs? And why ſhall not I do the like? For me to aim at inſpiring my People with good Oeconomy and Frugality, with Simplicity and Integrity, while they behold me uſing choice Silks, Pearls, Embroidery, and coſtly Gems, is to attempt an Impoſſibility (†). Yes, I at length know it to be a certain Truth, that it behoves the Sovereign to ſet the Example; and I will do it.

All my Gold and Silver Moveables, with other Ornaments of thoſe Metals, ſhall be melted down for the Payment of my Troops, and ſuch like Occaſions: And as for my rich Garments, my Pearls, Diamonds, and other precious Stones, Things ſufficiently uſeleſs, I am inſtantly going to deſtroy them all in a Fire, before my Apartment; to convince my whole Empire, that I abhor and deteſt Luxury. Since a ſincere and upright Heart, has the Power to move *Tyen* or *Heaven*, I likewiſe reckon, it may touch my Subjects; and that, at leaſt, they will obey ſuch of my Orders, as they ſhall ſee ſupported by my Example. To begin with my Palace, I ordain, that the Queens, Princes, and Concubines, do henceforward array themſelves in Garments, whoſe finery, ſhall conſiſt ſolely in being neat and decent. I forbid their wearing Pearls or any other Ornaments of Price. (‡) I will, if poſſible, bring Matters to ſuch a Paſs, that Gold ſhall be no more eſteemed than

(*) A Kind of Funeral Oration.

(†) The *Chineſe* Original ſays, It is the ſame, as thinking to ſtop a Pot of Water from boiling, by increaſing the Fire under it; or not to be wet, and yet leap into a River.

(‡) In the *Chineſe*, is ſpeceſied one particular Sort of Ornament, named *Tſii*, made of the Feathers of a certain Bird, of a violet Colour, very rare, and highly eſteemed. [It is mentioned before.]

than common Earth (*): I will, at leaſt, abſolutely baniſh Luxury. Moderation and Frugality are the Means, whereby People's Wants are to be relieved: It is my Deſire, that theſe Virtues ſhould flouriſh in my Empire. Let this my preſent Declaration be immediately publiſhed, and be it known unto all Men, that ſuch is my Will and Pleaſure.

In the fifth of thoſe Years, ſtiled Whey chang, (z) Vu Tſong, *one of the Emperors of the Dynaſty of the* Tang, *publiſhed the following* Ordinance.

UNDER our [firſt] three renouned Dynaſties, there never was the leaſt mention of *Fo*: (†) It has been only ſince the Dynaſties of the *Han* and the *Whey*, that this Sect, which introduced Images, began to ſpread itſelf over *China*. Thence downwards thoſe foreign Cuſtoms have been eſtabliſhed inſenſibly, for want of taking proper Care to prevent it, and are ſtill gaining Ground daily. The People are unhappily bigotted to them, whereby the State is a Sufferer. In the two Courts, in all the Cities, and in the Mountains, nothing is to be ſeen but *Bonzas* (‡) of both Sexes. The Number and Magnificence of the (A) *Bonzaries*, are every Day augmenting: Multitudes of Artiſans, are perpetually employed in making for them, Images of all Sorts of Materials: Vaſt Quantities of Gold and Silver, are conſumed to adorn them. Many People forget their Prince, their Parents and Relations, to ſtation themſelves under a *Bonza* Maſter. (B) There are alſo many wicked Wretches, who abandon Wives and Children, to ſeek among the *Bonza's* Sanctuary, to ſcreen and protect them from the Laws. Can any thing be more pernicious than this? Our Anceſtors held it for a Maxim; that if there was but one Man who did not labour, and but one Woman who neglected employing herſelf in ſomething appertaining to the Silk Manufactures, ſome one in the State was ſenſible of the Omiſſion, and underwent either Cold or Hunger. How then muſt the Caſe be, in theſe our Times, when infinite Swarms of *Bonzas*, both Male and Female, are fed and cloathed by the Sweat of others, and employ in all Parts, at an immenſe Coſt, vaſt Numbers of Workmen, in building and adorning ſtately Edefices? (C) Are we to ſeek for any other Cauſe of that Poverty, to which the Empire was reduced, during the Dynaſties of the *Tſin*, *Song*, *Tſi*, and *Lyang*, and of all the Impoſtures and Knaveries, wherewith thoſe Times abounded?

As to our Dynaſty of the *Tang*, the Princes, who were its Founders, after having ſucceſsfully employed the Force of Arms to reſtore the State to its priſtine Tranquillity, took care to eſtabliſh it by prudent Laws; and in order to affect it, far from borrowing any thing from that vile foreign Sect, in the very firſt of thoſe Years, ſtiled *Chin quan*, the Emperor *Tay tſong*, declared himſelf againſt it: But he proceeded with too much Lenity and Indolence, ſo that the Evil has only increaſed. For my own Part, after having read, and ſeriouſly conſidered the ſeveral Repreſentations made to me on this Subject, and having maturely deliberated thereon, with wiſe and intelligent Perſons, I am come to a Reſolution. It is a Grievance, and ſome Remedy muſt be applied. All my well affected and experienced Officers, throughout the Provinces, preſs me to ſet a Hand to the Work: This, in their Opinion, is the Way to dry up the Spring of thoſe Errors, which overſpread the whole Empire, and to re-eſtabliſh the Government of our Anceſtors. they think it is the common Intereſt; and that the very Life of our People, conſiſts in doing it. after this, how can we excuſe ourſelves from applying the Means? Here then follows what I do ordain. 1. That more then 4600 great *Bonzaries*, [or Monaſteries] which are diſperſed throughout the Empire, ſhall be entirely demoliſhed: Conſequently the He and She *Bonzas*, (D) who have their Abode in thoſe *Bonzaries*, and by a moderate Computation, amount to no fewer than 26 (E) *Wan*, muſt again become Seculars, and pay their Shares of the uſual Taxes. 2. That there be alſo deſtroyed upwards of four (F) *Wan* of leſſer *Bonzaries*, which are ſpread up and down the Provinces: And conſequently all the Lands thereunto annexed, amounting to ſeveral *Wan* of *Tſing*, (§) muſt revert to our Domains: Likewiſe, that fifteen *Wan*, [or 150,000] of Slaves, appertaining to the *Bonzas*, be inrolled by the reſpective Magiſtrates, and accounted as part of the People. With regard to ſuch out-landiſh *Bonzas* as are come hither, either from *Ta tſing*, (+) or *Mû*

(*) He alludes to a Saying of *Kau ti*, firſt Emperor of the Dynaſty of the *Tſi*. *Viz.* If I reign only ten Years, I will make Gold and Earth bear one Price. [See P. 109.]

(z) In the French it is *ou Tſong*, as if *Tſong* was another Name, of the Year *Whey chang*, which was the 5th of *Vû tſong*. See the laſt Note in this Page.

(†) The Name of a certain Sectary of *Hinduſtan*, whoſe Doctrine paſſed into *China*, not long after the Birth of *Chriſt*.

(‡) I uſe this Word [*Bonza*] ſays our Author, becauſe it is uſed in other *French* Books; tho' it is not of *Chineſe* Original [it was firſt brought into *Europe* by the *Portugueze*, who ſeem to have coined it; The *Chineſe* Word being *Seng* or *Ho-ſhang*, which the Author ought at leaſt to have given us.]

(A) This Word ſeems to be coined by the *Jeſuit*, who tranſlated theſe Declarations, to ſupply the Place of Monaſteries, which Name he is not willing to give them: tho' in Effect, they are ſuch, and are ſo called by other Miſſionaries, in ſeveral Parts of this Work.

(B) They are Sanctuaries for all Sorts of Villains, like the *Romiſh Monaſteries*; which for that Reaſon, will equally fall under the Laſh of this Declaration.

(C) Has not the ſame Complaint been made againſt the *Romiſh* Clergy; and ought not the *Romiſh* Princes to mind thoſe Arguments coming from a *Chineſe*, which they diſregard in Proteſtants, as the Effect of Prejudice?

(D) For there are Bonzaries of Women, as well as of Men; juſt like the Monaſteries and Nunneries in popiſh Countries.

(E) A *Wan* is 10,000, ſo that 26 *Wan*, amount to 260,000

(F) Or 40,000.

(§) A certain Land Meaſure ſo named.

(+) Several *Europeans* pretend, that *Ta tſing* is *Paleſtine*; at leaſt, it is certain from a Monument ſtill extant, that under the Dynaſty of the *Tang*, ſome Chriſtian Prieſts came into *China*, who had Churches in more than one Part of the Country, and lived in common. But we cannot eaſily diſcover by this Monument, whether they were Catholics, or Neſtorians: [Nor does it matter which they were. But ſince they are ſayed in the Monument, to come from *Ta tſing* or *Tan tſin*, it appears from the Ordinance, that they underwent the ſame Fate as the *Bonzas*; nay, what is more remarkable, are conſidered themſelves as *Bonzas*: Which ſhews, there appeared to the *Chineſe*, the ſame conformity between their Religion and that of the *Bonzas*, which we have already obſerved, and ſhall, in its proper Place, ſhew there is between the latter and the Romiſh. The Generality of thoſe who read the *French* will find it difficult to know, when, and by what Emperor, this Decree was made; for his Name is omitted or

Mû hû pa, to propagate the Law, profeſſed in their reſpective Regions, and are in Number, about 3,000: It is my Decree, that they alſo return to a ſecular Life; To the end, that the Cuſtoms of our Empire may be uniform, and unmixed. Alas! The putting them on their ancient Footing has been but too long deferred: Why ſhould they be deferred any longer? It is a Matter ſettled and concluded on. At Sight of this preſent *Ordinance*, let every one proceed to Execution. Such is our Will and Pleaſure.

A Gloſs ſays, That this Decree was actually executed, ſome few Particulars only excepted. That two great *Bonzaries*, with thirty Bonza's belonging to each, were left ſtanding both in the Northern, and the Southern Court; that one Bonzary alſo was ſuffer'd to remain in every Government, with a certain Number of *Bonzas*; that thoſe *Bonzaries* were diſtinguiſhed into three different Orders; and that the Number of *Bonzas* was not alike in all of them.

Wey ching's Remonſtrance *to the Emperor* Tay tſong.

IT effectually behoves a Prince to love the Good and hate the Wicked; to place near his own Perſon, Men of Virtue and Merit; and to remove from about him, thoſe who are deſtitute thereof. By entertaining the former, he furniſhes his Court with ſelect Perſons: By keeping at a Diſtance the latter, he avoids being ſurprized by the Artifices, which Intereſt and their Paſſions are on every Occaſion, ſuggeſting to them. As to the reſt, there is no Man ſo bad, but that he has one laudable Quality, and does ſome little Good: Nor any, however prudent and virtuous, but has ſome Foible, and is ſometimes guilty of ſlight Faults. But then the Imperfection in this latter, reſembles a minute Spot or Blemiſh in a fine Jewel; while the little Good which the former has in him, may be compared to the ſharpened Edge of a Knife-Blade, made only of Lead. This Blade, may indeed be uſed once: But is it, on that Score, held in any Eſteem? On the contrary, a ſkilful Jeweller, does not refuſe a beautiful Gem, on account of a ſmall Blemiſh. To ſuffer ones ſelf to be impoſed on, or captivated by ſuch ſlight good Qualities as may be found in a Man, otherways monſtrouſly vicious; and to be diſcouraged at ſlender Defects, in a Perſon otherways of Virtue and Capacity, is to confound the moſt differing Scents, and to be unable to diſtinguiſh a Diamond of the higheſt Value, from a common Pebble.

But it is a much greater Misfortune, when a Prince, ſufficiently qualified to diſtinguiſh Men of ſollid Virtue and real Merit, from ſuch as have neither, neglects to invite the firſt, or reject the laſt. You, Great Prince, have an intrepid Courage, joined with a moſt penetrating Wit and Diſcernment; a moſt majeſtic Air, and uncommon Capacity, unite in your Perſon. But you do not, methinks, ſufficiently temper your Love and your Hatred; and that redounds greatly to your Prejudice: Hence it proceeds, that notwithſtanding your Fondneſs for Men of Virtue and Merit, the Choice you make, is not the moſt exact: Hence it proceeds, that you have ſtill in your Court, Flatterers, whatever Averſion you have to Adulation. But you, more eſpecially, ſuffer yourſelf to be carried too far, by your Averſion to Evil. When you are told Good of any one, you ſeem not to believe it: Are you told Ill of one? you inſtantly take it for granted. How great ſoever your Talent may be, it is ſtill better you ſhould be diffident thereof. Your Conduct in this Particular, ſeems to me, liable to many Inconveniences. How comes this to paſs? It is thus.

As it is the Property of honeſt Men, to ſay what Good they know of others: On the contrary, it is the Cuſtom of baſe Spirits, to ſpeak Ill of every one indiſcriminately. If the Prince eaſily believes the Ill which is told him, and is not ready to believe the Good he hears of People, he takes the direct Way to incourage Slander and Calumny: Which of courſe would be opening the Gate to wicked Men, and ſhutting it againſt good ones. This is a Failing of evil Conſequence; for it puts, as if it were a Wall of Seperation, between the Sovereign and his virtuous Subjects. Do any Troubles afterwards happen to ariſe? Are the Prince and State in any Danger? There are none found at Court to apply a Remedy. There are two Sorts of Intimaces, which ought well to be diſtinguiſhed: The firſt is, that of good Men among themſelves. Of this Tie, Virtue is the Knot. They mutually eſteem each other. This Eſteem engages them to aſſiſt and ſupport each other on every proper Occaſion; but it is always by honourable Methods. The ſecond is, that of baſe and wicked Souls: Tho deſtitute either of Love or Eſteem, they fail not uniting thro' Intereſt, and helping each other in their Intrigues. The firſt of theſe Unions has nothing in it but what is juſt, and muſt be uſeful to the Prince: The ſecond is pure Cabal, nor is there any Thing more pernicious. The Misfortune is, that one may be miſtaken for the other; and in ſuch Caſe, the Conſequences are terrible. For if the Prince takes for Cabal, what is ſayed or done, by Perſons of Virtue and Merit, in behalf of one another, he keeps on his Guard, he miſtruſts, and ſhews them no manner of Reſpect: If, by a ſecond Error, he takes for a ſincere and upright Zeal, the Liberty, wherewith ſome buz in his Ears, Calumnies againſt this and that Perſon, and believes all they tell him, it is ſtill much worſe; For he will baniſh from his Preſence, his beſt Subjects, or at leaſt, grow diffident of them. This they will ſoon perceive: But in removing the Cauſe

or diſguis'd (See before Note z) in the Title of the Ordinance: (whether by a Miſtake of the Printer, or with Deſign by the Tranſlator, to conceal this remarkable Event, I ſhall not pretend to ſay,) and only the Year of his Title mentioned; but that Circumſtance helps to diſcover the Secret: For by the Chronological Table (mentioned P. 133. Note t. and 514.) the fifth of the Years, named *Whey chang*, (or as it is written in the ſaid Table *Quey chang*) is the fifth Year of the Emperor *Vû tſong*, which falls in the Year of *Chriſt* 845, when conſequently this Ordinance was publiſhed. The Difference between the Title of Years in the two Authors, happens by an eaſy Miſtake in the Printer or Engraver, of an H for a K, or a K, for an H: *Du Halde* writing it *Hoei tchang* and *Fouquet*, *Kuei tchang*.]

Cauſe of his Jealouſy, they may not give him all the Light which would be neceſſary. Such of his inferior Officers as are privy to the Intrigues, dare not once open their Mouths to make a Diſcovery. From the Court, this Evil ſpreads itſelf into the Provinces; and if it be not ſpedily plucked up by the very Root, its Conſequences are always very fatal. Nothing, indeed like this, has happened yet, nor will, tis to be hoped, in your Time. Your Majeſty's Views are, undoubtedly, extended beyond the preſent Juncture: You will prudently turn any Miſtakes, you may have committed of this Kind, to your Advantage; and know how to repair them to your Profit. But what may not be apprehended during ſome weaker Reign, and under a Prince leſs diſpoſed readily to recollect and correct himſelf? Your Majeſty cannot do it too ſoon. Be afraid of tranſmitting to your Deſcendants, amidſt ſo many ſhining Examples, the Faults I take notice of to your Majeſty. Let your Promptneſs, to rid yourſelf of it, teach them to ſhun it.

What I have been laying down, my Sovereign, properly ſpeaking, regards only the Choice of your Officers. I ſhall now offer a Piece of Counſel of a more general Concern, and ſo of more Importance, with Reſpect to your well Governing. It is, that you frequently conſult the beautiful Mirror (*) of Antiquity. Looking at ourſelves in a clear and ſtill Water, we behold our Faces, ſuch as they really are. A Prince, by comparing his own Conduct, with the Steps taken by the Sages of old, may paſs thereon a ſound Judgment. Informed thereby of his own Defects, the Error he commits, and what are his principal Duties, he leaves very little to be done by his Officers, whoſe Buſineſs it is to remark his Faults, and to give him Advice. He increaſes, as of himſelf, in Wiſdom and in Virtues. His Government grows daily, more and more perfect; and his Reputation augments proportionably. Conſequently, what's more worthy the Applications of a Monarch?

As to the reſt, the chief Care of our greateſt Princes, *Whang ti*, *Yau*, *Shun*, and *Yu*, was to make Virtue reign, and to inſpire their Subjects with the Love of it. In vain, would a Prince promiſe himſelf, by the Aſſiſtance of a Code, or Statute-Book, three Feet thick, to govern as they did, without taking Pains and beſtirring himſelf (†). In theſe happy Days, it was neither the Severity of Laws, nor the Rigour of Puniſhments, which regulated or reformed People's Manners: It was only the Virtue of thoſe Sage Princes. Careful not to allow any thing diſorderly in their own Conduct, and exerciſing on themſelves the ſtricteſt Juſtice, they treated their Subjects gently, and with Lenity: Whereby their Government, without being any way harſh or ſevere, was extremely vigorous. In effect, Mildneſs and Juſtice are the main Springs of Government: Theſe are the Springs, which in a State, ſhould give all Things their Motion; and if Chaſtiſements are uſed, they ought to apply them as the able Coachman does his Whip, by Intervals, and but very rarely.

What then moſt of all imports a Sovereign, is to be himſelf virtuous, and to inſpire his People with Virtue. Mankind are internally furniſhed with Reaſon and Paſſions; from whence outwardly proceed their good or bad Actions. Conſequently, the only way for them to root out all their Diſorders, is to regulate their Hearts. "To this end, our firſt rate Philoſophers have applied "their Care. Rightly to give Judgment in Cauſes, ſayed *Confucius*, is ſomething. I know ſome Men "capable of doing it. But what I would have, is, that ſome would do it in ſuch a Manner, as "not to need any farther Judgment thereupon." To ſucceed herein, what is to be done? The Way is prudently to regulate and eſtabliſh Rites; to inſtruct the People, to acquaint them with the Nature of their Paſſions, and arm them againſt Surpriſe from that Quarter; to oblige and encourage them to make Uſe of their Reaſon; to make tighter, if I may ſo expreſs it, the Ties of Nature, which is common to them, and inſpire them with a ſincere Affection for each other. This mutual Love, will eradicate all Inclinations to do harm; every one will ſtrive to perform his Duties, and Order will reign univerſally.

It will be in vain, to think of attaining this, by the Multitude or Rigour of Laws: Only Inſtruction, ſupported by good Example, can have ſuch a deſirable Effect. Accordingly, the wiſeſt of our Kings, have always aſſigned Puniſhments a Place many Degrees below Virtue and Morality: Nor did *Shun*, as the *Shu king* informs us, nominate *Kyew yu*, to preſide over the five Puniſhments, till he had firſt giving him orders to cauſe the five capital Inſtructions, to be thoroughly inculcated over all the Empire. Nay, farther: The End even of Puniſhments, is not merely to puniſh Faults, and make Malefactors ſuffer; but they are deſign'd, either to deter People from doing what is Evil, or to remedy ſome Diſorder; to widen the Path of Virtue, and ſtreighten that of Vice. In ſhort, Inſtruction and Example, ought to be the ordinary Occupations of Sovereigns. When they employ thoſe Means, every one imbibes great and generous Sentiments, and conducts himſelf by noble Principles; whereas, under bad Princes, however ſevere they may be in puniſhing, the Inclinations of the People being wholly baſe and corrupt, nothing is ſeen but Trouble and Diſorder.

It is, in proportion, the ſame, as to the Conduct of Magiſtrates, with Regard to the People under their Juriſdiction; and it may with Reaſon be affirmed, that the Figure of Metal has ſcarce more Dependance on the Form of the Crucible in which it is melted, or of the Mould it is to be caſt in, than have Peoples Manners on thoſe of the Princes and Magiſtrates, by whom they are governed: So that a Prince who ſhould imitate our ancient Kings, would revive thoſe happy Times.

(*) Poſſibly, this Diſcourſe was what induced *Tay tſong* to compoſe his *Golden Mirror*, whereof we have already given the Tranſlation, p. 510.

(†) The *Chineſe* has it, *with his Hands a-croſs and doing nothing.*

(‡) A famous Miniſter, by whoſe Aſſiſtance *Whe kong*, Prince of *Tſi*, became ſo powerful, that he was in a Manner, equal to the Emperor himſelf.

True

True it is, that thoſe great Monarchs have had very few perfect Imitators. But, even while the Dynaſty of the *Chew* was in its Decay, if the Government had not then, as formerly, Inſtruction and good Example for its Ground-Work, but greater Reckoning was made of the eſtabliſhed Laws, yet we find thoſe Laws to have been obſerved religiouſly. "A good Prince, (ſayed *Quang* "(*) *chong*) is guided by the Laws, and not by his own Views: He makes his particular Ideas "and Inclinations give Place to the general Opinion and Benefit; nor can he poſſibly proſper "otherwiſe."

Thus ſtood Matters during the firſt Year of your Majeſty's Reign. The Laws were your Rule: You obſerved them exactly in puniſhing Crimes; in doubtful Caſes, you ſet the Affair to be debated; you heard all the Suffrages with Patience, and you followed, without Heſitation, that Method which was moſt approved. Your People, made acquainted with your Decrees, and perſuaded of the Equity thereof, received them without murmuring. Your Officers, having Experience of your Steddineſs, in what you had once concluded on, dreaded no troubleſome Revocations, and ſeconded you zealouſly: Each had his Station and his Talents. But for ſome Years paſt, Things have changed. You gradually, nay, daily more and more, grow difficult, and even ſomewhat rigid. You ſometimes imitate thoſe Fiſhers, whoſe Net reſtrain the Fiſh on three Sides only, leaving them Room to eſcape on the fourth (†). At other Times, and that much more frequently, you imitate thoſe, who with Greedineſs hunt after the ſmall quantity of Fiſhes, which are to be found in the leaſt and the ſhalloweſt Rivulets (‡). Is a Choice to be made, but more eſpecially, are you to judge of a Fault? Your Humour and your Inclination, are the only Rules you then follow. Have you a Love for any Perſon? Let his Crime be ever ſo enormous, right or wrong, you excuſe him. Has any one the Misfortune not to pleaſe you? How light ſoever his Fault is, you find means to augment it, by diving into his very Intentions; and when any one makes you ſome Remonſtrance thereupon, you ſuſpect him guilty of Colluſion.

What follows ſuch a Conduct? Why, the Laws are rendered utterly uſeleſs; they are implored in vain, and the Magiſtrates dare not maintain them. You indeed, ſhut up their Mouths; but do not imagine, that in their Hearts, they acquieſce with your Decrees, and that thoſe Decrees are executed without Murmurs. We have a Law ſpecifying, That when the Criminal chances to be any Officer above the fourth Claſs, or Order, Care ſhall be taken, that all the ſuperior Officers, give in their Reports, touching his Crime. This Law was enacted in favour of the Accuſed's Rank and Degree. The View of thoſe who eſtabliſhed it, was, to ſcreen the Party from Calumny or Oppreſſion, and bring every thing to Light, which might prove to his Advantage. At preſent, quite contrariwiſe, this Law is groſely abuſed, in order to arm againſt the Accuſed, thoſe who have a Right of making the Report. Your Intentions being known to him, they ſearch for, and improve even the minuteſt Circumſtances, which may ſerve to aggravate the Faults; and ſeem afraid your Majeſty would be offended, if they did not repreſent them criminal enough. Nay, even when the Caſe is of ſuch a Nature, that no Law can be found whereby to judge him a Criminal, they examine him independantly of all Laws, and at length find means to make the Fault three times worſe than it really is. Your Mind, in the Point, is known; and this is the Reaſon why, for ſome Years paſt, all ſuch as are informed againſt, are in mortal Dread of having their Affair brought before you; and deem themſelves extremely fortunate, whenever it happens to be terminated in the *Fa tſe* (†).

As to the reſt, what you tranſact upon the Throne, and in your Court, your Miniſters and Officers do after the Example you ſet them, in their reſpective Tribunals. By this Means, Accuſations multiply; Proceedings are ſpun out; and, while the principal Point of Government is either neglected or forgotten, much Time is ſquandered in canvaſſing light Slips, and often mere Trifles. What will this pretended Exactneſs at length produce? It will occaſion Multitudes of Crimes, frequently very grievous ones, from the Method of puniſhing a ſingle Offence, and that often a trivial one; it will ſtop up the high Road to Juſtice, and increaſe the Numbers of Male-contents and ill-diſpoſed Perſons. This is not the way to baniſh Diſſenſions, or to cauſe Union, Tranquillity, and good Order, to reign in a State.

Hear what a celebrated Author ſays, putting his Words into the Mouth of a Prince. — "The "generality of People abhor filthy Debauches and Plunderings. Theſe Crimes I never pardon. "All People rejoice at it, and my Severity in puniſhing them, does not make me looked on as a "cruel Prince; becauſe I treat the Offenders anſwerably to the Idea of the Public, and the Horror which they have for thoſe Crimes: So that it is in Conjunction with the Public that I "judge them. The People have an Abhorrence alſo to Nakedneſs and Hunger: But it is a very "different Kind of Abhorrence; for every one, dreading them for his own Sake, compaſſionates "them in others. When therefore, I meet with any induced merely thro' Want to commit "a Fault, I am ready enough to pardon him; nor have I found that for ſo doing, the People "charged me, either with Partiality or Weakneſs. This is becauſe my Conduct herein, alſo cor-"reſponds with the Diſpoſitions of my Subjects: The Public pardons them at the ſame Time, "when I do. In ſhort, ſuch as I treat with Rigour, are, in the general Sentiments of my Peo-"ple, Objects of Abomination: And they to whom I ſhew Indulgence, are, alſo in the common "Opinion, Objects of Commiſeration. The Care I have thus to follow the common and gene-"ral Idea, gains me the Hearts of my Subjects, and ſo far prevails, that, without beſtowing many "Rewards,

(*) A famous Miniſter, by whoſe Aſſiſtance *Whe kang*, Prince of *Tſi*, became ſo powerful, that he was in a Manner, equal to the Emperor himſelf.

(†) A Symbol, or Emblem, of Princes and Magiſtrates, who uſe Clemency and Compaſſion.

(‡) A Symbol of Rigour and greedy Exaction.

(†) A Tribunal or Court of Judicature ſo named.

" Rewards, I eaſily enough, bring them over to Goodneſs, and with puniſhing but rarely, effectu-
" ally turn them from Evil."

The Inference to be drawn from this, is, that in Matter of Puniſhments, a Prince who follows the general Idea and common Sentiment, hazards nothing; and that, tho' in following it, he ſhould puniſh certain Faults ſomewhat too lightly, his ſo doing would not be attended by any great Inconveniencies. On the contrary, when a Sovereign follows his own particular Notions, if he is a little too indulgent, People ſay he is weak, and that he opens a Door to Diſorders; if he is ſevere, he paſſes for cruel, and makes himſelf odious. Our ancient Princes were mindful of this in their Chaſtiſements, whenever they uſed any: But they depended very little thereon; it being their chief Care, by Inſtruction and good Example, to maintain the Bulk of their Subjects in Virtue, and bring back to their Duty ſuch of them as went aſtray. Alas! How different are the Meaſures taken now, eſpecially in criminal Caſes? No ſooner is any Officer accuſed and impriſoned, but you come to a Reſolution with Regard to his Affair, even before his Examination. For Form-ſake, this Examination is taken afterwards; and if the Perſon charged therewith does, right or wrong, bring the Informations to ſquare with your Intentions, which are to him but too well known, he is then a Man of Judgment and Ability: Or if the Judges, without determining upon the Nature of the Fault, or ſetting the Matter in a proper Light, according to Law, have private Recourſe to your Majeſty, and aſk your Pleaſure in the Affair, you then deem them zealous, faithful Officers. Such a Procedure is not the way to allure able Men into your Service, and attach them to you.

When a Man is to be judged, particularly, any old Officer of Conſideration, a good Prince ought to remember, that this Man, tho' accuſed, is nevertheleſs his Subject, and that he ſhould always retain for him a fatherly Affection. His Heart thus diſpoſed, he ought, as holding the Scale in his Hand, to examine without Prejudice, the Fault whereof ſuch Perſon is accuſed, ſearch into and weigh the Evidences: That done, if he is ever ſo little dubious, he ſhould recur to the Judgment of a Majority of his great Officers; and if the Caſe ſeems to them any way doubtful, it behoves him to lean towards the moſt favourable Side. They who bear the Sovereign's Commiſſion, ought likewiſe to come into the ſame Sentiments, and follow this Method, as that which in all Ages has been the moſt approved. *Shun*, in deputing *Hew yu* (A), his criminal Judge, expreſly recommended to him, Moderation and Compaſſion.

Under the Dynaſty of the *Chew*, when the Accuſation was of any Importance, Judgment was never paſſed, till after the three (†) Orders had given in their reſpective Opinions. When a Sentence had the Approbation of the Majority, it was then denounced definitively. This is what was termed, *accommodating the Laws to the People's Sentiment.* The Expreſſion is ſtill in Uſe; but, alas! How ſtrangely is the Senſe perverted? To admit into the Judgments given, Preſents, Alliances, Friendſhips, Enmities, and Revenge, is what they now call *accommodating the Laws to the People's Sentiments.* The ſuperior Officers, in this Point, ſuſpect their Subalterns; And what Poſſibility is there, that any real Zeal, or ſincere Attachment, can ſubſiſt amidſt all this Suſpicion and Diffidence? " Of old, ſays *Confuçius*, in criminal Judgments, they ſtrove as far as the Laws would " permit, to ſave the Lives of thoſe accuſed." At preſent, they ſeek for Pretences to condemn them to Death; to this End they ſtick not to ſtrain the Text of the Code, and have always ready ſome muſty old Statute or other, to authoriſe their ſiniſter Conſtructions. In a Word, they lay about to Right and Left, in Search of wherewithal to aggravate Faults.

Whey nan tſe ſays, If the Water is ever ſo deep (*), we may diſtinguiſh, from the Surface (‡), whether its Bottom be Gold or Iron. If the Water is not both deep and clear, it will not *greatly abound with Fiſh* (§). For my Part, when I find a Prince looking on one, who can cavil at Trifles, as a good and able Judge; holding for a faithful zealous Officer, him who abuſes his Subalterns; reckoning frequent Informations for ſignal Services: I compare him to *one, who, to widen a Piece of Leather, ſtretches and pulls it till he tears it.* In my Opinion, a Sovereign ought to take a quite different Courſe. It ſuits the Rank he holds, to be perpetually diſtributing his Favours; to reward liberally, and to puniſh ſparingly; yet, without caſting the leaſt Blemiſh on the Laws: For, in Truth, the Laws are, with Reſpect to Judgment, the very ſame as the Ballance is to Weight, or the Line and Level are to Judge of Plans. Therefore, to make Judgment depend on either Love or Hatred, on Humour or Caprice; or on the particular Views of any Perſon ſoever, is wanting to judge of Weight without a Ballance, and of Plans, without a Line or Level. Is it not wanting to be deceived?

Chu ko lyang (||) was, while he lived, Equity itſelf. He openly declared, " That his Heart was a Ballance, which neither Authority, Affection, nor Intereſt, could turn to any Side." And in this, he ſayed nothing but what was very true. And who was this *Chu ko lyang*? He was Miniſter of a State in a Kingdom of no great Extent. What Compariſon is there between him and our auguſt Emperors? How then happens it, that the Lord of ſuch a vaſt and flouriſhing Empire does not bluſh at bringing down upon himſelf the Curſes of his Subjects, by rendering their eſtabliſhed Laws ſubordinate to his own Views, nay, even to his particular Inclinations?

I come now to another Point. It frequently happens, that you are diſpoſed to amuſe yourſelf with certain Things, ſometimes of very little Moment; nevertheleſs, you will not have People take

(A) Orig. *Haeou yu*, which ſeems to be a Miſtake.

(†) 1. All the great Officers. 2. All the ſubaltern Officers. 3. The People.

(*) Orig. 10 *Jin* in Depth.

(‡) By this Compariſon, *Tay tſong* is given to underſtand, that it is in vain for him to diſſemble, ſince People ſee thro' him.

(§) *Tay tſong* is here reproached with his unfair Conduct, and told, that Spite of his great Genius, or deep Diſſimulation, he will never allure Men of true Merit into his Service.

(||) A famous Miniſter and General, while the Empire was divided among three Princes, contending for the Sovereignty.

take Notice of your Doings, much leſs, ſuffer any to talk of them. On thoſe Occaſions, you are obſerved to fall of a ſudden into a Paſſion, or rather, to feign one, in order to frighten your Subjects, and tie up their Tongues from ſpeaking. If what you do is reaſonable, what Harm is there in its being known? If otherwiſe, what ſignifies your Endeavours to conceal it? We have a good old Proverb, which ſays, "*The ſureſt way to keep ſecret what we would not have known, is not to do it.*" When any one is afraid of being over-heard, his beſt Way is to be ſilent. To expect that all we ſay or do, ſhall be concealed from all Mankind, or ſhall never be talked of, is a vain Imagination (*): The Pains we take about it is utterly uſeleſs; and all we gain by it, is to make others laugh at our own Expence.

Yau, placed at his Gate a great Drum, on which, whoſoever had any Advice to give for the public Good was to ſtrike, and that Prince gave him immediate Audience. *Shun* affixed a Board, whereon, every one had free Liberty to write down whatever he judged amiſs in the Government.

Tang had near his Perſon a particular Officer, whoſe Buſineſs was to regiſter what Faults he ſhould commit. *Vû vang* cauſed to be engraven, on the Moveables of his Apartments, the chief Maxims of the wiſe *Tay kong*. Thus did thoſe famous Princes, in the heighth of their Proſperity, not only watch over themſelves, but got others to do it alſo. Ever ſteady and impartial, they inſpired all their Officers with no leſs Confidence than Zeal; and Virtue eſtabliſhed among them a Harmony, as delightful as beneficial.

"*A Prince truly virtuous*, (*ſayed* Vû ti) *takes Pleaſure in hearing Things told him, which are* "*naturally diſagreeable to others.*" In effect, to cheriſh faithful and ſincere Officers, and to drive from him Flatterers and Slanderers, is indiſputably, the beſt Courſe a Prince can take, both for his own Security, and the Welfare of his State. It has been experienced in all Ages, that no Dynaſty was ever known to periſh ſo long as the Sovereign and his Miniſters, united by the powerful Bond of Virtue, acted in Concert for the common Good. But it too often happens, that Princes, finding their Power well eſtabliſhed, and the public Affairs on a good Footing, have neglected able and zealous Men, in order to advance others, whoſe ſupple Diſpoſitions have rendered them more agreeable.

And you, Great Prince, recall to Mind, I beſeech you, the Beginning of your Reign, when being moderate, weary, and vigilant, you joyfully embraced whatever beneficial Propoſals were made you: If you chanced to make a Slip, how light ſoever it was, you repaired it inſtantly; you received even the harſheſt Remonſtrances with Pleaſure, which appeared in your Countenance; and accordingly, all Men of Capacity were eager to aſſiſt you with their Councels. But now, that you have nothing to diſturb your Quiet, when even the remoteſt *Barbarians* are your obedient Vaſſals, you ſeem to be quite another Man. Grown haughty and full of yourſelf, at the ſame time you exclaim againſt Flattery, and the Views which accompany it, you liſten with Pleaſure to Flatterers, who load you with Applauſes. You hold florid Diſcourſes, touching the Uſefulneſs of juſt and ſincere Remonſtrances; but at the Bottom, you like not to have any ſuch made you. Thus you gradually open the Door to Vice and Lucre. The Path of Virtue is more and more ſtopped up, and that ſo viſibly, that it is perceived even by thoſe who are leaſt attentive (†). This is no trifling Matter. It was by your former Conduct, that your Empire is become ſo well ſettled: By your preſent Conduct, it cannot avoid falling to Ruin. Is it poſſible you ſhould not ſee it? And, in caſe you really do ſee it, how chances you do not haſten to apply a Remedy? Ever ſince I had the Honour to ſerve your Majeſty, my conſtant Dread has been, leaſt Men ſhould ceaſe from ſpeaking to you with intire Freedom; and now, with Grief, I find, that ſuch Freedom of Speech is much out of Uſe to what it was heretofore.

In all the Memorials preſented you, relating to national Affairs, the Memorialiſts content themſelves with briefly hinting what Inconveniences have occured, or at moſt what are to be feared. As to Means of remedying, or preventing them, I do not obſerve that they make the leaſt Mention of any. But I do not at all wonder at it: Your Haughtineſs keeps you in too high a Sphere; And, even when you imagine you deſcend from it, you ſtill reſemble a Dragon (‡) armed all over with ſharp-pointed Scales. Men dread to approach you, and yet far more to irritate you by ſpeaking with Freedom. Such as at firſt dared not to explain themſelves fully, and touched on Matters gently, finding that was not ſufficient ſought how to compaſs their Deſign: But meeting with no Encouragement, they chuſe to remain ſilent; and this they the more readily incline to do, by Reaſon that were they even aſſured of bringing you at firſt to approve their Propoſals, as being both momentous and reaſonable, they have always Room to fear that your Favorites, not reliſhing them, will make you alter your Mind; and that all the return they ſhall meet with from your Majeſty for their Zeal, will be ſome Affront. Even the People of your own Retinue, your Officers, and Domeſtics, who are perpetually about your Perſon, are in ſuch awe of you, that when there is a Neceſſity of informing you of what may give you Diſpleaſure, they ſtand looking on each other, none daring to open his Mouth. How then dare your Officers without Doors repreſent to you frankly every thing which their Zeal prompts them to? Your Majeſty ſays, in one of your late Declarations, "When my Officers have any Repreſentation, touching State-Matters, to "lay before me, they may do it: But let them not from hence expect that I ſhall come into all "the Meaſures they propoſe." Now, I am at a loſs to comprehend, how you could reſolve to expreſs

(*) The *Chineſe* Expreſſion is: This is attempting to catch Birds with one Hand, and covering the Eyes with the other.

(†) The Original *Chineſe* has it, the People who travel backwards and forwards.

(‡) In *China*, a Dragon is the Emperor's Symbol, and is no Way odious.

expreſs yourſelf in this Manner; for ſurely it is not the Way to excite People to give you wholeſome Advice, but rather to deter them from it. Believe me, nothing but a noble and generous Zeal can induce a Subject to give his Sovereign Advice. It is known to be a delicate Point; and even when they meet with the utmoſt Encouragement from the Prince, it is much, if on ſuch Occaſions, the moſt Reſolute find not within them ſome Remains of Fear, which hinders them from ſaying All. To expreſs yourſelf then as you do, is with one Hand to open a Door for Councel, and to ſhut it with the other: So that one is at a Loſs what to depend on, or which Method to chuſe. The beſt Means you can uſe to procure good Councel, is for you to love it really and ſincerely. *When*, King of *Tſi*, affecting a particular Kind of Violet Colour, his whole Kingdom wore no other. A certain King of *Tſû* having declared that he liked ſlender Women, all the Ladies of his Palace faſted to get fine Shapes; and ſeveral of them died with over-faſting. Now, if a Deſire of pleaſing the Prince in ſuch Trifles, could have ſo much Power over Women and the very Populace, how much more might not prudent and zealous Officers be influenced by a Deſire to pleaſure him, and aſſiſt him with their wholeſome Council, if they ſaw he really loved it? But, when the Heart is not ſo diſpoſed Words are uſeleſs, nor can Appearances deceive.

Tay tſong, having peruſed this Remonſtrance, anſwered it with his own Hand, in the following Terms; *viz.* ---- "I have attentively read over your Diſcourſes, from Beginning to End: It is "throughout both, ſollid and preſſing; in ſhort, it is ſuch as I expected from you. I am ſenſible "of my own Want of Virtue and Capacity. I cannot think on our glorious Monarchs of anti-"ent Times, without extreme Confuſion. Had I not ſuch ſtout *Rowers* (*), how could I ſafely "croſs ſo wide a River? How can we, without ſalted (†) *Mey-tſe*, rightly give a Sauce the five "Reliſhes? As a Token of my Satisfaction, I make you a ſmall Preſent of 300 Pieces of Silk."

The Emperor *Kang hi*, greatly commends *Wey ching*'s Diſcourſe: Divers Authors, both antient and modern, do alſo ſpeak in Praiſe of it. One of them compares *Wey ching* to *Kay i* and *Tong chong ſhu*, both of them famous under the *Han* Dynaſty. "They were all one and the ſame "Perſon (A) (ſays this Author) the only Difference between them, is the different Ages wherein they flouriſhed."

In the eleventh of thoſe Years ſtiled Chin quan, (B) *the Emperor* Tay tſong *undertaking to build a great Palace at* Fey ſhan, *the ſame* Wey ching *diſſuaded him from it; by a Remonſtrance made on that Occaſion.*

HE introduces it with an Account, from Hiſtory, of the unhappy Cataſtrophe of ſeveral Princes, attributing all to their fooliſh Extravagance. He dwells moſt on the Dynaſty of the *Swi*, which was of a very ſhort Continuance, and to whom the *Tang* Dynaſty had but lately ſucceeded. He gives *Tay tſong* to underſtand that he is taking the ſame Road, wherein the others loſt themſelves. ——

"The People (purſues he) have only changed one tyrannical Government for another, not "much unlike it. By purſuing this Courſe, you may arrive at the ſame Point. The leaſt that can "poſſibly happen is, you will leave to your Deſcendants a rifled exhauſted Empire, with a Load "of Maledictions from their Subjects. Now, the Groans and Execrations of a People bring "down the Wrath of the *Shin* upon both Prince and State: This Wrath is followed by freſh Ca-"lamities; Public Calamities naturally cauſe Troubles and Commotions. There are but few "Princes who have not a Love, either for Reputation or for Life: How comes it to paſs, that "you take not this into Conſideration?"

In the ſame Year, Wey ching *preſented another* Diſcourſe *to the Emperor* Tay tſong.

HE begins with telling him, as in the preceeding ones, that his Majeſty is no longer the ſame Perſon he has been; that he is become haughty, &c. And after animadverting to him, That if it be the Water (‡) which bears up the Bark (§), it is likewiſe the Water which ſwallows it up, he propoſes to him ten Points whereon to meditate, according to as many different Situations, in which his Heart might chance to find itſelf.

Does a Prince (ſays he) find vaſt Deſires grow in his Heart? It behoves him to remember this Sage Maxim, ſo uſeful to all Men, and ſo very neceſſary for Sovereigns; *Learn to be content with what ſuffices.* —— Does the Exigence of Affairs require ſome military Expedition? We have another Maxim, which on that Occaſion he ſhould weigh with Attention: *Know when to ſtop ſeaſonably.* As the End and Motive of this Expedition are to reſtore Order, when Order is once reſtored, then is the Seaſon to ſtop. —— Is he tempted to ſtudy how he may diſtinguiſh himſelf? Does he, with ſuch View, meditate ſome Enterpriſe? Let him think, *That nothing is more glorious to a Man, and eſpecially to a Sovereign, than Humanity and Moderation, which give him the Maſtery over himſelf.* —— Does he find riſing in his Heart, any Motions of Pride and Haughtineſs, which his high Rank and Dignity have inſpired? Let him reflect, *That the greateſt Rivers, and the very Sea itſelf, are lower than the ſmalleſt Brooks, without loſing their Advantages.*——

In

(*) The Symbol or Emblem of State Miniſters, and other Grand Officers.

(†) *Mey tſe* is a tart Fruit, like wild Abricots. They candy them; they pickle and alſo ſalt them, purpoſely to be uſed in Sauces.

(A) In the Orig. *c'eſtle meme Empereur*, which ſeems to be ſome Miſtake.

(B) That is, in the eleventh Year of his Reign, the firſt of which begins the *Chin quan*.

(‡) An Emblem of the People. (§) Emblem of Emperors.

In his rural Diverſions, let him never forget the antient Rule, of *incloſing the Game on three Sides only* (*). If Indolence or Lazineſs attacks him, let him call to Mind the Saying: *To begin well is of no Signification, except you likewiſe end well.* —— If he perceives or fears, that Matters of Moment are, or will be, concealed from his Knowledge: *Let him thoroughly examine his Heart; let him utterly baniſh thence, all Prejudice, all Humour and Caprice, all particular Affections and Averſions; in a Word, let there be a perfect Vacuum: He then will never want zealous and faithful Subjects, who will acquaint him with whatſoever it concerns him to know.* With regard to the Care he ought to take, to prevent wicked Men from impoſing on him with Calumnies and falſe Reports; the moſt effectual Method is, *To be himſelf ſo virtuous, that wicked Men dare not approach him.* In the Diſtribution of Rewards, *let not a Fit of Good-humour carry him too far*; and when he is to inflict Puniſhments, *let not Anger have any Part therein.*

In the firſt of thoſe Years ſtiled Shin kong, (A) *the Empreſs* Vû hew, *greatly harraſſing her People, in order to preſerve, and puſh farther, certain Conqueſts,* Tyen jin kye, *made her the following* Remonſtrance.

I HAVE conſtantly heard it ſaid, That *Tyen* hath placed the *Barbarians* in the Regions abſolutely diſtinct from our Territories. The Empire under our ancient Princes, was bounded by the Sea, Eaſtwards; Weſtward, by *Lew ma*; Northward by the Deſart *Ti o no*; and its Southern Bound, was what goes by the Name of the *U ling* (†). Theſe were the Barriers which *Tyen* had ſet between us and the *Barbarians*. It appears from our Chronicles, that diverſe Lands, into which our three firſt famous Dynaſties never introduced either their Knowledge or their Arms, are now Part of your Dominion. Your Empire is not only far more extenſive than thoſe of the *Ing* and the *Hya* (‡), but it even ſurpaſſes that of the *Han*. And does not all this ſatisfy you? Why ſhould you carry your Arms beyond them, into barbarous and uncultivated Countries? Why ſhould you drain your Treaſuries, and harraſs your People, by attempting needleſs Conqueſts? Why will you prefer, to the ſollid Glory of Governing a flouriſhing Empire in Peace, the vain and imaginary Honour of conſtraining a few Savages to wear Caps and Girdles?

Shi whang, under the *Tſin*, and *Vû ti*, under the *Han* did ſo: But our five *Ti* (§), and our three *Whang*, never did any thing like it. Now, to prefer the Examples of *Shi whang* and *Vû ti*, to thoſe of our moſt illuſtrious ancient Monarchs, is to hold the Lives of Men as nothing, and make you hated by all your Subjects. *Shi whang* himſelf, ought to be a warning to you: The Fruit of all his Exploits was, that his Son loſt the Empire. *Vû ti*, one of the *Han*, imagined, that by the Hoards his Predeceſſors had left, he might extend his Dominions. He undertook four Wars ſucceſſively, and maintained them well enough; But his Treaſure being quite exhauſted, he was obliged to burden his People, and the Miſery ſoon became general: Fathers ſold their Children, Huſbands, their Wives; infinite Numbers periſhed thro' mere Want, and Robbers, in numerous Bands, ſwarmed in every Quarter. At length, *Vû ti* opened his Eyes, and giving over his military Deſigns, applied himſelf to the peaceable Government of his Empire; and, to convince the whole World of his Repentance and Intentions, in nominating *Hew* (‖) to be his Prime Miniſter, the Title he conferr'd on him was, *Fû min hew* (†). This Alteration in *Vû ti*, procured him the powerful Aſſiſtance of *Tyen*. One of our old Proverbs ſays, *A Coachman fears being over-turned, where he has ſeen another over-turn.* The Compariſon, tho' ſomewhat low, may, for its Senſe, be applied to what is ever ſo great.

He next lays down at large, the vaſt Expences of a War; and concludes, with exhorting the "Empreſs, "not to go to ſeek thoſe Piſmires in their Holes, but only to keep the Frontiers well "guarded."

The ſame Empreſs Vû hew, *whom her imperial Conſort left Regent at his Deceaſe, ſet aſide, and baniſhed the Heir to the Crown, then a Minor. She, long after, recalled him, on a* Remonſtrance *made her on that Occaſion, by* Sû ngan heng: *But, as ſhe ſtill continued ruling ſingly, tho' far advanced in Years, without ſaying a Word of reſtoring the rightful Prince, who was of fit Age to govern, the ſayed* Sû ngan heng *put the following* Remonſtrance *into a little Box, and ſo got it privately conveyed to her Hands.*

A TRULY faithful and zealous Officer, never lets his Zeal give Way to the Times, either in Hopes of gaining the Sovereign's Favour, or thro' a criminal Fear of loſing it. A real Philoſopher, does not, thro' Apprehenſion of Death, or Deſire of Life, omit doing what is actually his Duty. When, therefore, a Prince's Conduct appears faulty, there is Reaſon to impute it, partly to his great Officers taking no notice thereof. The late Emperor, on his Demiſe, (*) intruſted to you, jointly with the Prince his Heir, the Government of the Empire. But, alas! Even under *Yau* and *Shun*, there were found a *Kong kong*, and a *Quen*. Certain Diſcontents have occaſioned

(*) A Gloſs ſays; "We muſt always leave the Game ſome "Gap, that Part may get away, and the Species be preſerved." "Beſides, this ſhews Clemency and good Nature."

(A) That is, the fourteenth Year of this Empreſs Reign.

(†) Theſe two Words imply Moving Sands. *U*, ſignifies five; *ling* is Mountain, or a *Chain* of *Mountains*: [five ſandy Hills.]

(‡) Names of Dynaſties. [*Ing* is the ſame with the *Shang*.]

(§) *i. e.* Our ancient and wiſeſt Princes.

(‖) A Title of Dignity, equivalent with Duke.

(†) *Fû*, to make happy: *min*, the People; *Fû min hew*, is, the Duke charged to make the People happy.

(*) The *Chineſe* here, and on all ſuch Occaſions, avoid the ordinary Expreſſions *Died*, *Death*, *Deceaſe*, *Defunct*, *&c.* In this Place it *Verbatim* runs, *in repoſing his Chariot*, in the ſame Manner as we ſay, *in finiſhing his Career.*

occaſioned a Diviſion, between your Majeſty and that young Prince; which I attribute to the Unhappineſs of the Times, but others, to your Ambition. "The Expreſs, ſay they, wants to "dethrone the *Li* (*), and tranſmit the Empire to ſome other Family: Elſe, conſidering her "great Age, why does ſhe not ſuffer her Son to reign?"

That which I myſelf ſay, and which ſeems to me to be Fact, is, that your Court ſwarms with Sycophants, and the Door is ſhut againſt wholeſome Counſel. As the Empire is attacked by Barbarians, and your People ſuffer at the rate they do, you will find it very difficult to preſerve them, and free yourſelf from the preſent Embaraſs. This Empire which you now rule over, is the ſame that once appertained to thoſe illuſtrious Monarchs *Yau* and *Ven vang*. The *Swi* (†), who lately poſſeſſed it, having by their ill Conduct, become unworthy thereof, ſaw themſelves ſet upon from every Quarter. While like Deer they fled, Numbers of Crows aſſembled: Then appeared, like an *Eagle*, (‡) or a flying *Dragon*, our illuſtrious Founder of the *Tang*; who, after he had reſtored a Calm in the Empire, was acknowledged as its Sovereign. He ſtipulated with all the Grandees, that only the *Li* ſhould be made or ſtiled *Vang*; and that the other Titles of Dignity (§) ſhould not be beſtowed on any, but thoſe who had deſerved them by their Services. Accordingly, he gave a few of them to ſuch, as had ſerved him well already. The Agreement was confirmed by Oath; nay, even Blood was drawn to that effect. If then your Majeſty now fills the Throne, it is not therefore ever the leſs the Throne of the *Tang*. "A Magpy, ſays the *Shi king*, builds her Neſt, and the Bird *Kyew* places herſelf there afterwards." You are a Woman, and born a Subject; yet you are become Empreſs and Miſtreſs. How comes this to paſs? Doubtleſs, it was done with no other View, but that you ſhould take Care on your Part to act conformable to the Deſigns of *Tyen* (or *Heaven*) and win People's Hearts. There was a Time, when, diſguſted with the Conduct of the Heir, who had not then attained to Years of Maturity, you had Thoughts of ſubſtituting in his Stead his Brother *Vang*, of *Syang*. But, reflecting afterwards, that this Prince was the younger, and rightly fearing to ruin the Royal Family, by creating therein Trouble and Diviſion, you wiſely conformed with the People's Wiſhes, by recalling the rightful Heir from his Exile. This Prince is now of ripe Age; he has withall, many Virtues; he is your Son, and you are his Mother: All this notwithſtanding you envy him the Station whereof he is ſo worthy, and with-hold what is his Due.

It is a true Saying, "That *thoſe in the Provinces generally follow the Court's Example.*" By dealing ſo unjuſtly by the right Heir, what Sort of Example is it you ſet the whole Empire? What Hope is there, after this, of reforming its Abuſes, of eſtabliſhing good Manners, and more particularly, of propagating Tenderneſs and Piety in Families? With what Front dare you henceforwards appear, at the Burial-Place of the late Emperor and his Anceſtors? You have hitherto, indeed, reigned alone and peaceably: But know you not, that Things are never nearer their Fall, than when they have attained their utmoſt Perfection? That which is powr'd into a Veſſel already full, runs over upon the Ground. It is often ſo very neceſſary to come immediately to a Reſolution, that to make the leaſt Delay will ruin our whole Deſign. For my Part, it ſeems to me, that both *Tyen* and Men, are ready to declare in favour of the *Li* (||).

Beſides, why, at your Years (for the Water, which is almoſt all run out, will ſoon ſtrike the Bell) (4) why ſhould you ſtill, I ſay, fatigue yourſelf both Day and Night? Why do you not throw off the heavy Load of Government, and charge the Prince with it? Your Repoſe is abſolutely concerned; and, if you are more ſenſible of any thing elſe, it alſo concerns your Honour. This Action will gain you the greateſt Praiſes at preſent, and it ſolely depends on you, to have it tranſmitted to Poſterity, by Songs and Hiſtories. I therefore exhort you to it, as to a Thing of high Importance to the Tranquillity of the whole Empire. I am of Opinion, that I ought not to prize a ſhort Life, and fail in Duty to my Country by a criminal Silence. I therefore intreat your Majeſty, to ſpare a few Moments from your great Occupations, to examine at leiſure theſe my weak Arguments. If your Majeſty does me the Juſtice to look on me as a ſincere and loyal Subject, I conjure you, without Delay, to do what I propoſe. But, if you aſcribe my Remonſtrance to any other Motive than that of my Zeal, and are thereat offended, it is in your Power to puniſh me for it, and, at the Expence of my Head, to convince all your Subjects that you cannot bear the Truth.

For the better Underſtanding of the foregoing *Peice*, it is neceſſary to ſubjoin what follows.

Vû hew, was originally a Girl of mean Condition; it is even ſayed that ſhe was a Slave: But *Kaû tſong*, became ſo greatly enamoured with her, that he made her Empreſs. When he was dying, he appointed a Succeſſor, who was already of ſome Age: However, he declared at the ſame time, that it was his Will the Empreſs ſhould govern in Conjunction with his Son. This Prince being married, grew very fond of his Father in Law, whom he advanced, and enriched to ſuch a Degree, that all the Nobles made him on the Occaſion pretty home Remonſtrances, which were received very ill by the Prince, and cauſed no change in his Conduct. The Lords then addreſſed themſelves to the Empreſs, who laying hold of this Opportunity to reign by herſelf, baniſhed her Son at a great Diſtance from Court. Many People however were diſpleaſed with this Proceeding; but the Grandees having been diguſted with the Prince, had themſelves,

(*) The Name of the then reigning Family.

(†) The Name of the Dynaſty, which immediately preceded that of the *Tang*.

(‡) I tranſlate *Fong*, *Eagle*, and *Long*, *Dragon*, after other Miſſionaries, but will not warrant the Juſtneſs of the Tranſlation.

(§) Of *Heow*, of *Kong*, &c.

(||) Family-Name of the Princes, of the Dynaſty of the *Tang*.

(4) An allegorical Expreſſion, to tell her, ſhe has not long to ſurvive. It hence appears, that the *Chineſe* had formerly, a Sort of Water-Clock. [Clepſydra.]

ſelves ſet on the Empreſs, who beſides was very much dreaded. Thus the Exile and Diſgrace of the Prince continued for ſeveral Years, and the Empreſs governed alone.

Sû ngan heng, lay on the Watch for a proper Opportunity, which having found, he adviſed the Empreſs to recall the Prince, and reſtore him to his juſt Rights. The Empreſs conſented to it, and the Prince returning to Court, was declared Succeſſor as before; but that was all, for ſhe ſtill retained the whole Authority. As the Prince was of a mature Age, and ſeemed to have amended his Faults, every one murmured at the Empreſs for nor not reſigning the Government, which right belonged to him: But none was bold enough to ſpeak to her, for fear of her Reſentment; Beſides, ſhe was ſo beſieged by certain Flatterers, who were her Favorites, that it was very difficult to get a Petition conveyed to her. However, *Sû ngan heng* more couragious than the reſt, and encouraged by the Succeſs he met with the firſt time, found means to incloſe the following Remonſtrance in a Box, which none but the Empreſs herſelf was to open.

The Empreſs diſſembled: But ſtill let Things remain as they were. At length, falling ſick, the Grandees took that Occaſion to addreſs the Prince to mount the Throne. On his agreeing to the Propoſal they told him, the firſt thing he had to do was to put to Death the two Favorites of the Empreſs, in whom ſhe put moſt Confidence. The Prince conſented, and marching to the Palace with ſome Troops, ſeized thoſe Miniſters, and ſtruck of their Heads. The Empreſs being informed hereof, demanded by what Authority, they came with Force, to take and put her People to Death? She was anſwered, they had done it by the Princes Order, and that he was preſent. The Empreſs then ſaid, without diſcovering the leaſt Concern, *theſe two Men had offended him, and he was reſolved to puniſh them. I am well enough ſatisfied, let him retire to his own Palace.* (*) To which it was replied, that, to obey her orders was not convenient; that ſhe being ſo old and infirm, could no longer take that Care on her, which ſuch a vaſt Empire required: That it was time for the Prince to aſſume the Government, and that they entreated her to approve thereof. As ſhe was not in a Condition to oppoſe it, ſhe was obliged to give her Conſent, and a few Months after died.

In the ſixth of thoſe Years, named Tai, *the Emperor* Te tſong (A), *publiſh'd the following* Declaration.

TO be a Sovereign, is to have received from *Tyen* (Heaven), an Order to ſubſiſt the People. For this Reaſon, a good Prince loves his Subjects, not only as his Children, but even as his own Perſon. He takes Care to feed the Hungry, and cloath the Naked, and yet he thinks he has not done too much, nor is his Goodneſs ſatisfied; it always employs his Heart, either in the Care of rendering his Subjects happy, or in the Grief and Confuſion of not having fully ſucceeded. In good Times, his Granaries are in the Hands of his People, and all his Subjects are at their own Eaſe: The old Men want for nothing, and without Troubles or Diſquiets, they ſee their Children's Children multiply. The Averages are few and eaſy. The Rule of which our antient Princes laid down, was, three Days Work of a Man in a Year for each Family. In ſhort, when Peace and Harmony obtains in a State, it is eaſy to promote Virtue there likewiſe: Alas! I have been burthened with the Government theſe eight Years, yet I have not been able to reach, or even come near, this. But this is not owing, notwithſtanding of my Defect in Virtue, to my not doing all that lies in my Power for that effect, and to my not wiſhing if I could, to do more. But the Irruptions of the Barbarians, and the Troops that muſt be kept on foot to ſecure our Frontiers, and other neceſſary Expences, have put me out of a Condition to relieve my People, and have obliged me ſometimes, even to load them with new Taxes. There has been one continued Succeſſion of Inundations and Droughts. We cannot ſay, that we have had one plentiful Year. The Huſbandmen abandon the Fields; Fathers ſell their Children; and the High-ways are full of poor People, whom Neceſſity have obliged to leave their Country and their Relations. It is not ſo much their Fault as mine, that thus they forget all their moſt natural Sentiments. I have neither Skill enough to prevent their Neceſſities, nor Virtue enough to inſpire them with the Courage and Patience which theſe Extremities require. This gives me real Grief, and the greateſt Confuſion: Night and Day I think of nothing elſe. Till ſuch time as I can relieve my People, as the Territory which depends upon this Court has ſuffered moſt, I free it for one Year, of all its Averages, and all its Taxes. And I ordain, that my Officers ſhould fall upon ſome Method, for the Relief and Support of the Poor.

On Occaſion of the Rebellion *of certain* Chu chê, *the Emperor* Te tſong, *travelled into* Lyau tong. *The Army of* Rebells *was defeated, their Chiefs were taken, and upon the Emperor's reſolving to publiſh an* Indemnity, *the Soothſayers told him, that the* Royal Family *was ſtill threatned with ſome new Misfortunes: And that in order to avert them, it was neceſſary to change ſomewhat in the preſent Names and Titles. The great Men propoſed, that he ſhould add a Word or two to his own Surname, and* Lû chê, *as the only Perſon who oppoſed it.*

SIR, ſaid he, addreſſing himſelf to the Emperor, all theſe Surnames and pompous Titles, are not of ancient Uſage. To aſſume them even in the moſt flouriſhing and happy Times, would diſcover a Want of Modeſty. But to encreaſe them at ſo melancholy a Juncture as the preſent, would be very improper, and might be very hurtful. If you are poſitive to regard what theſe Soothſayers pretend, I mean, what they ſay with Regard to changing the preſent Titles and

(*) The hereditary Prince, has his Palace a-part to the Eaſt of that of the Emperor; And *Tong kong*, which ſignifies the *Eaſtern-Palace*, is a common Expreſſion to denone the hereditary Prince.

(A) Here ſeems to be a Miſtake, for the *6th* Year of the *Ta li*, by *P. Fouquet*'s Chronological Table, is the *9th* Year of the Emperor *Tay tſong*, the immediate Predeceſſor of *Te tſong*.

and Surnames, it would be better, inſtead of increaſing your own, which would render you odious, to teſtify your Reſpect for the Advice which *Tyen* has given you, by retrenching them.

The Emperor took the Advice of *Lû che* very well, and reſolved to change only the Name of the Years. And then he cauſed to be ſhewed to *Lû chê*, a Declaration minuted by a Secretary of State, and aſked his Opinion of it.

Sir, anſwered *Lû chê*, The Actions of a Sovereign, are what properly and effectually touches the Heart. Diſcourſes are commonly empty, and, if they are not well executed, they have not the leaſt effect. While you publiſh a Declararation in ſuch Circumſtances, you cannot appear too modeſt, you cannot too much aggravate your own Failings, nor ſhow too earneſt a Deſire of reforming yourſelf. The Emperor agreed to this, and ordered *Lû chê* to draw a Declaration up, which he did in the following Terms.

Declaration *of the Emperor* Te tſong, *drawn up by* Lû chê.

THE beſt Means by which a Prince ought to govern aright, and promote Virtue in his Empire, are, a ſincere Affection for his Subjects, a generous Self-denial in their Favours, a continual Care to correct his own Defects, to repair the Faults he has committed, and to preſs to Perfection: Ever ſince I mounted the Throne, to which I ſucceeded by my Birth-right, there has ſcarce been any thing but Troubles. Theſe Troubles have obliged me, ſometimes to neglect the ordinary Ceremonies with Regard to my Anceſtors; and have ſo much taken up my Mind, that I have not, as I ought, employed myſelf to acquire Virtue. While with Grief I reflected over and over again, upon theſe firſt Years of my Reign, which I have employed ſo ill, it is time, ſaid I to myſelf, it is time to begin to repair them, by publickly acknowledging that I have loſt them, by laying open, without diſguiſe, the melancholy Effects of my bad Conduct; and by expreſſing a ſincere Deſire, to obſerve a better, in Times to come.

My Anceſtors, theſe illuſtrious Founders of our Dynaſty *Tang*, after having, by their Valour and their Virtue, delivered the People from Oppreſſion, and given Peace to all the Empire, eſtabliſhed an admirable Order. In this, they were aſſiſted by a great Number of excellent Officers in all Ranks, whoſe Zeal they wiſely animated, and whoſe Services they generouſly rewarded. Things being put upon ſo good a footing, continued there; and behold! at the End of 200 Years, (*) you ſucceed to your Anceſtors in their Poſts, and to my Father in his Throne. Ever ſince my Acceſſion, my greateſt Fear has been, leaſt I ſhould fall ſhort of their Wiſdom and Virtue; and to do my utmoſt to imitate them, has been my conſtant Reſolution. But being educated by Women in the Heart of a Palace, till I was pretty well grown up; I at this Day, feel the Effects of an Education, ſo unſuitable to a Prince. Being quite ignorant of the Affairs of Government, I entered into Poſſeſſion of a peaceful Empire: But I have not had ſkill enough to prevent that which may diſorder it: Unacquainted with the Fatigues of Huſbandmen, unmindful of the Hardſhips of Soldiers, I have not imparted as I ought, the Effects of my Bounty to either the one or the other of theſe Profeſſions; by this, I have given them a Right to doubt of my Affection, and a Handle to treat me with Indifference. Beſides, inſtead of employing myſelf in acknowledging my Defects, I have undertaken uſeleſs Wars upon ſlight Grounds. There has been nothing but the Motions of Troops, of Convoys, and Recruitings. I have encreaſed the ordinary Taxes. Here, I have exacted Chariots, there, Horſes. There is not a Province in all the Empire, but what has ſuffered by theſe Proceedings; My Officers, and my Soldiers, after being obliged to fight ſeveral times in one Day, have ſpent whole Years, without laying aſide, either their Head Pieces or their Armour; far from the Burying-places of their Anceſtors, far from their afflicted and forlorn Wives. My People being obliged to leave the Lands without Culture, for continual Averages, have been over-whelmed at once, with Toil and Miſery, and reduced to wiſh for Death, under the Hands of an Executioner, *rather than for ſuch a Life.*

Mean time, *Tyen*, above me, gave me frequent Advices, by chaſtiſing me; yet I cannot profit by it: Below, Men are breaking out into Murmurings, of which I am not inform'd. Thus Miſery increaſed by little and little, till a rebellious Subject has endeavoured to take the Advantage of this Diſorder, and has puſhed his Inſolence to the utmoſt Exceſſes. Forgetful of all ſhame and dread, he has ſpread Tumults thro' all. The People and the Nobles, have all ſuffered by this; and he has carried his Boldneſs ſo far, as even to inſult the Tombs of my Anceſtors. I am the more ſenſibly concerned at this, as I myſelf have been the Occaſion of it: And I never think of it, without the greateſt Confuſion, and the moſt lively Grief. Thanks to the Protection of (†) *Tyen ti*, which comes from on high, the *Shin* and Men, united themſelves in my Favour. My Miniſters, and my Generals, have unanimouſly done their utmoſt, to ſhow their Zeal and their Abilities; my Forces have ſerved me well: The Rebel is defeated, and taken. I muſt now endeavour to remedy the paſt Evils. It is for an Introduction to this, that I publiſh the preſent Declaration.

While I am inceſſantly employed in remembering my paſt Faults, my Officers of all Ranks, without

(*) He addreſſes his Diſcourſe to the great Officers.

(†) I have not as yet tranſlated *Tyen*, which has occurred frequently by itſelf, and is again to be met with in this Piece. He ſeems to have determined the Senſe of the Word *Tyen* in the firſt Line of the Emperor *Te tſong*'s Declaration p. 527.] Here, and in other Paſſages, the Character *Ti*, which commonly ſignifies the *Earth*, is joined to it. As I have always left the Reader to judge of the Senſe of *Tyen*, by that of the Paſſages with which it is connected, I likewiſe leave him to judge of the Senſe, which it is proper to affix here, and in other Paſſages, to the Characters of *Tyen* and *Ti*, when joined together; and if it is better to make *Lû che* ſay, that the material Heaven and Earth, powerfully protect; and that the Protection of the material Earth, comes from on High; or to underſtand the Figure in the ſame Senſe as the Expreſſion *Chau ting*, which literally implies *the Court and the Hall*, or, *the Hall of the Court*, ſignifies *the Emperor*; and *Tong kong*, or the *Eaſtern Palace*, ſignifies the *Hereditary Prince* &c.

without excepting the greateſt, in all the Writings they addreſs to me, outvye one another in giving me new Titles: I have never accepted of them: I never wiſh'd for them. I have only been ſo complaiſant, as to allow, ſome Days ago, that upon the Advice of the Soothſayers, a certain Affair might be taken into Conſideration. But reflecting ſeriouſly upon it yeſterday, I found myſelf ſeized with Dread. Alas! Said I to myſelf, to (*) penetrate, to comprehend, and as it were, to incorporate with the moſt impenetrable (†) *Ing yang*, is to deſerve to be called (‡) *Shin:* To unite one's Virtue with *Tyen ti*, is to deſerve to be called a (§) *Shing*. Can a Man, without underſtanding like me, ſupport theſe Titles? To govern peacefully and ſucceſsfully, to promote good Order over all, is what we call (‖) *Wen*. To know the proper Management of Arms, in order to maintain, and eſtabliſh a happy Tranquillity in the State, is what we call being (†) Warlike. Can theſe Epithets agree with me? Yet, theſe are the magnificent Titles, my Officers laviſh upon me in their Writings. If, notwithſtanding my Unworthineſs, I ſhould accept of them, ſhould I not therefore render myſelf ſtill more unworthy? And would not that be a new Subject of Confuſion for me?

I therefore forbid, that henceforth any one, be who he will, either at the Court, or in the Provinces, in their Petitions, or other Writings, ſhould give me the Titles of *Shin*, *Shing*, *Wen*, *Vû*. Man, who is ſubject to ſo many Paſſions, is likewiſe ſubject to Inconſtancy: Sometimes he follows Virtue, ſometimes Vice. Both one and the other, greatly depend upon the different Junctures, in which the Perſon is: And when the Prince, by his Wiſdom and Example, does not promote Virtue, we need not then wonder, that Diſorders and Villanies are very frequent. If therefore I, who hitherto have not known how to give my Subjects the Inſtructions and Examples I ought, ſhould treat with Rigor, all thoſe who have committed Faults, it would be a Kind of Injuſtice, or at leaſt, too great Severity in me. After this, I would not dare to allow myſelf to be called the Father and Mother of my People, a Title ſo eſſential to a Sovereign.

I therefore deſign, in the Beginning of this Year, to renew myſelf, and to pardon what is paſt: The Year, which now commences, and according to the ordinary Courſe, ought to be called the fifth *Kyen chong*, ſhall be called the firſt *Yuen hing*. And I give an univerſal Indemnity, for all Faults that have been committed until the firſt Day of the ſaid Year. *Li hi kyé*, *Tyen ywé*, *Wang*, *Uſſun*, are Perſons, who formerly did great Services; ſome in the Cabinet, others in the Field: I have not been able to gain them: My Conduct towards them, has inſpired them with Diſtruſt and Uneaſineſs: They have ſhared in the laſt Commotions: But their Faults, tho' grievous, are nothing in Compariſon of mine. It is a common Thing, when a Prince goes aſtray, that his Subjects ſhould go aſtray likewiſe. Have I really been an Emperor? What Effects of my Power and my Goodneſs have been felt? But it is time that they ſhould be felt, and that all the Empire ſhould be acquainted with the Effects which my Repentance hath had upon me, and the benevolent Inclination, with which it inſpires me: I pardon *Li hi kyé*, and the three others: I even give them a full Pardon: I re-inveſt them in their former Ranks; and I will treat them henceforward, as if nothing had happened. (*) *Chu hau*, is the Brother of *Chu tſe*: They are both together at preſent, in Priſon: But they were far diſtant from one another, when *Chu tſe* rebelled. It has not been proved, but that the younger of theſe two Brothers, was firſt acquainted with the Deſigns of the elder. Otherways, I would carry my Goodneſs as far as it would go. But without any further Examination, tho' he helped his Brother, and by that committed a very great Crime, yet, I willingly grant him time to reform.

As for the Troops diſbanded towards the North and South of (†) *Whang ho*, all I require of them is, that they retire to their former Poſts, by the ordinary Roads, without offering any Violence or Harm to any one whatſoever. As for *Chu tſe*, he is an ungrateful perfidious Villain. He has joined the greateſt Inſolence to Rebellion and Perfidy. He has committed Outrages, he has plundered and demoliſhed the Tombs of my Anceſtors, ſo that I dare not pardon him. Such as have joined him in his Rebellion, whether People or Soldiers, great or inferior Officers, as they have been deluded by his Artifices, or forced into his Meaſures by his Violences; if they return to their Duty, no farther Notice ſhall be taken of them. Talents are differently diſpoſed of. A Man, who cannot ſucceed in one kind of Buſineſs, may do Wonders in another. But as the Architect who plans a Building, heaps up Materials of all Sorts: In the ſame manner, a Prince, who lays out great Projects, does not confine himſelf to Perſons of one Kind; and he rejects no Man, who can be good for any one thing. Far leſs ſhould he reject for ever, thoſe who being otherways Men of Merit, have had the Misfortune to make ſome Slip, by which they have loſt their Poſts: Provided they become Wiſe at their own Expences, they effectually reform, and therefore ought to be the Object of my Clemency. If therefore, among thoſe antient Officers, whether great or ſmall, who for ſlight Offences, have been degraded, broke, or even baniſhed, any one is found, in whom a rare Talent, or an uncommon Capacity is diſcover'd; let ſuch be preſented to me, and I will diſpenſe with the common Rules, by giving them new Poſts, according to their Qualifications.

(*) The *Chineſe* Expreſſion implies all theſe Senſes.
(†) Two very unſettled empty Expreſſions in the *Chineſe* Philoſophy.
(‡) *Spirit, Spiritual, Excellent*, &c.
(§) Wiſe and virtuous in the firſt Degree.
(‖) *Politic.*
(†) *Vû.*
(*) He was the Head of the Rebels.
(†) The Name of a River. *Ho*, ſignifies a River, *Whang*, Yellow; which implies, that its Waters are tinged yellow by the Land thro' which they run.

All you brave Officers of my Army, whoſe Zeal and whoſe Valour have been long unſhaken, have lately given greater Proofs than ever of both, by ſo ſeaſonably flying, either to defend the Capital, or to *Lyau tong*, to make head againſt the Rebels. Never ſhall I forget, either your toilſome Marches, or your generous Combats. I know well, how much both the State and my Family owe to you. I want to eterniſe the Memory of your Services, by honouring your Families, and giving you Lands and Revenues. Such of the Soldiers who ſignaliz'd themſelves upon the late Occaſion, ſhould likewiſe have ſome Diſtinction. If any amongſt them, has unhappily committed any Fault that is criminal, let his Puniſhment be diminiſhed three Degrees below what the Law ordains. I grant to their Sons and Grand-ſons, the Diminution of two Degrees. To die generouſly in Defence of one's Prince and Country, is a thing which our ancient Sages have much eſteemed. To gather together the Bodies and the Bones of the Dead, in order to pay them the laſt Duties, is a thing recommended by the Book of Rites. Theſe two Kinds of goods Works, tho each of a different Species, have for their Principle a juſt and a tender Compaſſion. We *ordain* and *enjoin* the Magiſtrates of the Cities of all Ranks, that, if within their Juriſdiction, any Officers of War die in our Service, they carefully look for their Bodies, and cauſe them to be tranſported immediately to the Place of their Departure: And there if they have no Families, that the Magiſtrates ſhall honourably diſcharge their Burials, and the Ceremonies *Tſi*, according to the Cuſtom; That they proportionly act in the ſame Manner towards thoſe, whoſe Bodies or Bones are yet upon any Field of Battle: That the Magiſtrates of the Neighbourhood ſhall gather them together, and bury them decently.

The Neceſſity of keeping up our Troops in the Field, has harraſſed our People for the Convoys. The Villany of ſome Commiſſaries, has likewiſe very much encreaſed their Yoke. At preſent, ſince my Exigencies are not ſo preſſing, I am willing, not only to diminiſh theſe oppreſſive Averages, but to make them a little amends for what they have ſuffered, I ordain, till I can do better for them, That the Taxes upon Marches, upon Buildings, upon Wood, upon Canes, upon Tea, upon Varniſh, and upon Iron, be henceforth aboliſhed. And becauſe the Territory depending upon our Court, has ſuffered more than all the reſt, as it is the Place which the Rebels have over-run, ravaged, and burnt: I remit to it, the half of the Summer Taxes. In that Part of theſe Territories where I halted with my Army, when I marched out againſt the Rebells, the Inhabitants of the Place provided every thing in great Order: This was a great Relief to my Troops. In that Spot let a Banner be erected, which may inform all the World of my Faults, and of their good Services. Let *Fong tyen*, which was hitherto but a Town, be a City of the third Order, and bear the Name of *Chi*; and let all its Dependances be exempted for five Years, from all Impoſts.

The firſt Principle of a wiſe Government is, to honour Virtue; Earneſtly to ſearch for Men of Virtue and Merit, is the chief Duty of a Prince: Theſe are Maxims univerſally received in all Ages: I call them to Mind, and meditate upon them Night and Day: With Grief I ſee that inſtead of pure Virtue, Artifice and Contention prevails yet chiefly at my Court. Shall this then be the Age, in which there are no more truly wiſe Men. Doubtleſs, they are not extinct; but they have retired, and have no Regard to my Words. They obſerve my Conduct, and probably that prevents them from appearing; therefore this Day, I earneſtly recommend it to all the Magiſtrates of my Empire, that each in his own Diſtrict, ſhould obſerve, if there are not ſome one of theſe wiſe Men who bury in a Retreat, a ſublime Virtue and rare Talents; who contented with genuine Virtue, practiſe it in Private, without Shew or Ambition. Let me be acquainted, without failing, of as many of theſe wiſe Men as ſhall be diſcovered. I ſhall take Care to invite them according to the Rites, and will omit nothing to engage them in my Service.

Likewiſe, if any one, whoever he is, is diſcover'd to poſſeſs an unſhaken Uprightneſs and Sincerity, which qualifies him freely to repreſent to me, what ever is for the common Good; a profound Knowledge of our antient Monuments, which may render him capable of labouring with Succeſs to reform the Manners of the People; or a ſingular Genius for War, ſo as eaſily to become a General; I will, that all ſuch be preſented to me.

In like Manner, I enjoin all Magiſtrates to keep an exact Liſt of all Orphans, old Men, Widowers and Widows, and other Perſons who are deſtitute of Support, and are not in a Condition to earn their own Livelihood; and let them be relieved according to their Neceſſities. We likewiſe enjoin the two firſt Officers of each City, to appear in Perſon, at the Gate of the Houſe of every old Man who is above ninety Years of Age, in order to inform themſelves of their Health and their Wants. If any Man or Woman ſhall excell in the Virtue proper to his or her State, more eſpecially if a Woman ſhall diſtinguiſh herſelf by Modeſty, or a Child by filial Piety: Our Intentions is, that a Banner be erected at their Houſe, and that all their Lives, they ſhall be exempted from ſuch Averages as are leaſt diſpenſable.

It is the Quality of War to drain a State, it therefore behoves us at preſent, more than ever, to live frugally and ſoberly. I deſign to ſet an Example of this, by circumſcribing myſelf for the Benefit of my Subjects. Of all my Tributes and ordinary Taxes, I ſhall only exact ſo much as is juſt neceſſary for the Support of my Troops, and to defray the Ceremonies regulated with Regard to my Anceſtors. I abſolutely remit the reſt to my Subjects; being ſorry and aſhamed by reaſon of the Lowneſs of my Exchequer, that I am not in a Condition to ſatisfy my Inclination, by giving them more ample Rewards, and greater Largeſſes. Moreover, if in theſe our preſent Letters, any thing has eſcaped our Attention, which may render the Benefit of our Amneſty in compleat;

compleat; I ordain the great Officers of our Court and Provinces, to draw up an exact Memorial of what they conceive proper to be added. In the mean time, we declare, that whoſoever after the publiſhing of theſe Preſents, ſhall preſume, either in Juſtice, or otherways, to reproach any one of a Fault for which he has our Pardon, ſuch a one ſhall render himſelf criminal, and incur the Penalty due to that very Fault. If either in the Mountains, or elſewhere, any Arms are ſtored up or concealed; we ordain, that they ſhall be produced in the Term of 100 Days, under the Pain of being treated as guilty of Rebellion. In ſhort, as by the antient Regulations, thoſe Declarations that carry an Indemnity in them, ſhall be forwarded at the Rate of (*) fifty Leagues in a Day: We *Will*, that the ſame Regulations be obſerved in this Caſe; to the End, that the Extremeties of the Empire may be the ſooner informed of it.

A Gloſs.] This Declaration cauſed a general Joy all over the Empire: Particularly in *Shang tong*; it ſo much affected the Officers of War and the Soldiers, that they ſhed a great many Tears.

The (†) *firſt Years of* Te tſong's *Reign, being troubled with ſeveral Commotions, and that Prince attributing the Fault to himſelf, in a Converſation he had with* Lu chê: *The latter talked to him in the following Terms.*

GREAT Sir; I am very far from blaming your Modeſty. In this you imitate our greateſt Princes *Yau* and *Shun*. Permit me, however, to inform you of the Conduct of your Miniſters, who diſorder every thing. He then particulariſes *Lû ki*. *Te-tſong* modeſtly taking upon him the Defence of his Miniſter; What ſay you to this, ſays he to *Lu chê:* You now forget your Uprightneſs, you have not the Courage to attribute the preſent Misfortunes to me, but to others: But after all, they ought not to be attributed to Men. In all Ages, is it not well known, that the Riſe and Fall of Empires, is regulated by the Order of (‡) *Tyen? Lû chê* retiring without making any reply: But a few Days after, he preſented to the Emperor the following Writing, in which having in a livelo Manner laid open the Defects of the Government, he concludes thus.

You ſee, Sir, what in reality cauſes Commotions and Rebellions. The Evil reaches farther than you imagine, and you alone are ignorant how far it extends. While rebel Troops aſſemble and march with flying Colours, inſulting even your Palace in broad Day; there is not the leaſt Guard at your Gates to defend them, nor even a ſingle Sentinel who dares ſay *who goes there?* Where are theſe Officers, by whoſe Eyes you ſee, and by whoſe Ears you hear. Daunted with the Danger of which they themſelves are the Cauſe, they neither have the Honeſty to inform you of its Nature, nor Courage to check its Progreſs, at the Hazard of their own Life. Yes I ſay, and maintain it, that your Miniſters are very blameable: And I dare averrit it; it is likewiſe a Fault in you, to attribute all to the Order of *Tyen*. *Chew*, that Pattern of wicked Princes, did the ſame. When it was repreſented to him, that his Diſorders and his Cruelty ruined him: It is *Tyen*, anſwered the Tyrant, who has made me Emperor, and upon him depends my Deſtiny. On the contrary, we find, that the *Shu king* makes a wiſe Prince ſpeak in a very different Manner. The Author ſpeaks as follows.

"*Tyen* looks upon what I do, in the ſame Light in which my People ſees it; and *Tyen* hears my Words with the ſame Sentiments, with which they are heard by my People. All then that *Tyen* ſees, and all that he hears, is that which paſſes amongſt Men." One muſt not imagine to himſelf an Order of *Tyen* which does not relate to, or has no Connexion with the Actions of Men. Nothing is more unreaſonable than to neglect ones Duties, and to impute Miscarriages naturally attending ſuch a Neglect, to the Orders of *Tyen*. The Text of the *I king* ſays: *Tyen* is propitious; and *Confucius* commenting upon that Text, ſays; The Expreſſion (§) *Yew*, ſignifies the ſame thing with the Expreſſion *Tſu*. But who are they whom *Tyen* favours? They who are tractable and Docile. Who are they whom Men uſe to relieve? They in whom is ſeen Sincerity and Probity. To ſtudy ones ſelf with Submiſſion to *Tyen*, and never to be defective in Faith to Men, are the Means of obtaining Aſſiſtance. The *I king* treating of the Relation of Men to *Tyen*, and of the Aſſiſtance and Favours which the latter grants or denies to the former, immediately lays it down, that an Action is good or bad, to which ſome Good as a Reward, or ſome Misfortune as a Puniſhment, ſymbolically anſwers. Hence it evidently appears, that the Orders of *Tyen* with Regard to Men are not ſuch, as that nothing depends upon Men themſelves. In effect, it was never ſeen, that a State, wherein Reaſon and Virtue prevailed thro' all the Degrees of Men, was ever at the ſame time viſited by *Tyen* with fatal Diſorders. Neither was it ever ſeen, that an Empire in which Irregularity univerſally prevailed, has been bleſt by *Tyen* with the Enjoyment of a flouriſhing Condition and a profound Peace. No; never, never, was ſuch a thing ſeen.

But if your Majeſty has ſtill any Doubt of what I ſay, behold, without going very far, how you may point out this Truth with your Finger. Ever ſince, by ill concerted Wars, and never ceaſing Levies, the Forces of your Empire have been drained, and your Subjects alarmed and rendered diſtruſtful; there has been nothing but ſuſpicious Intrigues, and Cabals on all Sides. One would think he beheld the Sea toſſed by the Fury of the Winds. Every body ſays loudly in this vaſt Capital, that if this continues ever ſo little, ſome melancholy Event muſt neceſſarily happen. But tell me, I beg you, are all they who talk thus, ſkilled in the Art of Divination? Have they by

(*) The *Chineſe* ſays 200 *Li*; ten *Li* make an ordinary League.

(†) This is Prior to the foregoing Declaration. The Order of Time is not very ſtrictly obſerved, in the Book out of which theſe Pieces are extracted.

(‡) Heaven.

(§) Both the one and the other ſignifies *to aid* and *to ſuccour*. But *Tſu* is more vulgar, *Yew* is more ſublime, and may ſerve to denote more than human Aſſiſtance.

by the myſterious Secrets of that Art, diſcovered the Order of *Tyen?* It is plain, that they only talk from their Obſervation of the Minds of the People, and the preſent State of Affairs. In this they are in the Right. Hence, in effect, ſpring Commotions and Rebellions, and not from what we call the fatal Revolutions of Times.

I am well aware of what is ſaid, that a long and a too great Proſperity, is the Forerunner of Confuſion; and that out of Confuſion ariſes Order: That there are States whoſe Ruin has been preceded by no Calamity; and others, amidſt impending Dangers and Misfortunes, have become flouriſhing: All that is truth in this, inſtead of contradicting, confirms my Obſervation. For inſtance, How is it, ſays one, that Proſperity introduces Confuſion? Becauſe too much Proſperity, unleſs Men are upon their Guard, naturally inſpires an exceſſive Confidence, and an indolent Security. In what Senſe, ſays another, does Order riſe from Confuſion? It is, becauſe Trouble awakens and excites Attention and Vigilance, and gives Opportunities for Men of Merit, to exerciſe their Talents.

To make a juſt Application of all this, a large Detail muſt be made of all the Defects and Diſorders, that are the Source of the preſent Calamities. But it is not neceſſary that Things ſhould come to this Paſs; for that which I pointed out to your Majeſty in the Beginning of this Diſcourſe, is ſufficient; if your Majeſty thinks upon that, it will verify again at this time, that out of Confuſion itſelf, Order may ariſe. There is one Method by which this may be brought about: No Severity, and much Virtue. This is the only Secret I know. In ſuch an Extremity as Things are in at preſent, he who follows this Method, ſupports and raiſes himſelf; he who leaves it, is ruined. Every Mean amidſt theſe Extremes is dangerous; think on it ſeriouſly. To prefer the Judgment of the Public to your private Views, to follow Reaſon, and not your own Inclinations, as your Guide; to baniſh from your Perſon thoſe Sycophants, whoſe Hearts are yet more deſigning, than their Tongues are ſmooth; to employ Men of real Merit, to chaſe Diſſimulation and Artifice from your Court and Councils; and in their ſtead, to introduce Sincerity and Uprightneſs, by ſetting the Example yourſelf: This is the high Road *in good Government*, which is eaſy to be known, and impoſſible to be miſtaken. There is even no Occaſion to waſte your Spirits, in order to tread in it with Succeſs. You only have Occaſion for a little Reſolution and Conſtancy, in order never to leave it. If you have theſe, I may boldly aſſure you, that you have nothing to fear, either from your Subjects, or from thoſe fatal Revolutions to which you ſeem to attribute the preſent Calamities, and that your Reign will be glorious.

The ſame Emperor Te tſong, *talking one Day with* Lû chê, *told him,* " *You have hitherto repreſented to me, that the Prince compoſes but one Body with his Subjects, and eſpecially with the Officers he employs; ſo that there ought to be among them, no Diſtruſt Suſpicion or Reſerve: And that thus the Prince ought to have, and to expreſs a ſincere Diſpoſition, to profit by the Advices of all Kinds of Perſons. I have done this, and what has been the Conſequence? I know not how many Talkers have impoſed upon me. They drive a Trade with their Eloquence, and ſeem at that Price, to buy the Right of being formidable. They put me in the wrong, whether I am ſo or not, and theſe Gentlemen always raiſe themſelves at my Expences. You ſee that for ſome time I have dropt Remonſtrances, without declaring myſelf with regard to what they contained. It is not from Indolence, that I have relaxed from theſe Cares in State Affairs.*" *The Reaſon of my Silence, is what I have told you.* Lû chê *ſome Days after, preſented the following* Remonſtrance *upon that Head.*

SIR: I have always heard it ſaid, that amongſt Men, there is no (*) Aſſiſtance without (†) Confidence, and no Confidence without Sincerity. Thus, all our antient Sages have held theſe two Virtues in ſingular Eſteem. An ancient Tradition goes ſo far, as to ſay, That by this, all Buſineſs ought to begin and end: And without this, all Buſineſs would ſoon be at an end. If this Truth holds in the ſmalleſt Affairs of common Life, how much rather ought it to have Place in Affairs of State? Can then a Sovereign, whoſe firmeſt Support is the Sincerity and Uprightneſs of his Subjects, and eſpecially of thoſe whom he immediately employs, diſpenſe with the Practice of thoſe Virtues? Doubtleſs not; and permit me to tell your Majeſty, that you deſpiſe them, when you think that theſe Virtues have done you wrong. It is a common, and in ſome meaſure, a pretty true Saying, that common People have but little Underſtanding: But it may likewiſe be truely ſaid, that they underſtand a great deal in ſome Points: If they concern either themſelves or their Duties; they frequently are miſtaken, or in doubt. But when it concerns their Prince, then nothing eſcapes them, they perfectly well diſtinguiſh his good or bad Qualities, they ſee through all his good, evil, and moſt ſecret Inclinations, and publiſh them. They ſtudy and imitate all his Actions.

That which is true of the People in general, is ſtill more ſo of the Perſons, whom the Prince employs in particular. Do they ſee their Prince uſe any Artifice with them? They treat him with the ſame. Are they ſenſible that he diſtruſts them? They are cautious and upon their Guard; being entirely taken up with the Care of keeping themſelves in Poſt, they give themſelves very little trouble about any thing elſe, having no Regard for their Duty, or Zeal for their Prince, but in Proportion as he treats them with Honour and Gentleneſs. In ſhort, as the Shadow follows the Body which forms it, and the Words, the Voice which pronounces them, thus,

(*) *Sin*, ſignifies *to believe, to truſt, Confidence, Faith, Fidelity.* The Context determines its Senſe.

(†) *Ching*, ſignifies *Sincere, Upright, Sound, Perfect, Sincerity, Uprightneſs.* The Context likewiſe determines its Senſe.

Thus, the Generalitity of thoſe Perſons whom the Prince employs, conform themſelves to his Conduct. If a Prince, who is not ſincere and upright, require Sincerity and Uprightneſs in his Officers, he may deceive them for the firſt time; but they won't truſt him a ſecond. No! It is only by carrying Sincerity and Uprightneſs to the higheſt Perfection, that a Prince has a Chance to find either of theſe Virtues in his Servants. Does an Officer of War in your Reign, actually forget what he owes to you and the State? You ſend others againſt him, who fight and extirpate him. Some one of your Miniſters or other Officers, are deficient in ſerious Affairs: You order him to be tried. In ſuch Junctures as theſe, tho' they are frequently very delicate, why ſhould thoſe whom you entruſt with the Execution of your Orders, obſerve them? Why ſhould they impartially do ready Juſtice upon the Guilty? Becauſe, finding in theſe unworthy Subjects only Ingratitude, Art and Treachery, they find a Prince full of Gentleneſs, Sincerity, and Uprightneſs. So true it is, that it infinitely concerns one never to deviate from theſe Virtues. Stick cloſe therefore, I conjure you, ſtick cloſe to theſe inviolably. Practiſe them conſtantly; and tho' you are obliged, for that Effect, to make great Efforts, yet they will be well employ'd: And I am perſuaded, you never will have cauſe to repent of them.

The antient Tradition ſays: Where is the Man who does not commit Faults? The Point is to know how to correct them. *Chwang wey*, in our antient Books, praiſing the Virtue of *Ching tang*, thought he paid him a great Compliment, by ſaying, "that he ſpared for nothing in order to correct himſelf." *Ki fû*, being willing to exalt the glorious Reign of *Swen vang*, ſays, that all that was defective in that Prince, was abundantly ſupplied by *Chong ſhan fû*, his firſt Miniſter. *Ching tang*, certainly, was a Prince of uncommon Wiſdom, and eminent Virtue: *Chong wey*, who was a Man very virtuous, and very underſtanding, was Miniſter of that Prince, and ought to have known him very well; yet he did not go ſo far as to ſay, that he committed no Faults: But was ſatisfied with praiſing his Care in correcting them. *Swen Vang* was likewiſe a very great Prince. The Dynaſty of the *Chew* was ruin'd: He had the Honour to raiſe it by his wiſe Government. *Ki fû* was an underſtanding Man, and a very good Judge of this Kind: And yet in praiſing his Maſter, he never ſaid, that he wanted no Qualification neceſſary for good Government; always ſuppoſing, that his Prince would take care to ſupply what was defective in himſelf, by the Aſſiſtance of a good Miniſter.

Whence, I think, we may conclude, that according to the Idea of our Antients, nothing is more to be eſteemed or praiſed, eſpecially in a Prince, then a conſtant Care to correct his Failings, and to repair his Faults. They had good Grounds for judging in this Manner: For there is no Man, even from the moſt Ignorant and Stupid, to the moſt Knowing, who is not ſometimes miſtaken, and don't ſometimes commit Faults. The Difference betwixt theſe two Characters is, that the former acknowledging their Faults, profit by them, and correct them; but the others, by a falſe Shame, ſeeking to cover them, and to excuſe them, never endeavour to amend them, and commit ſtill greater.

In Antiquity leſs remote; when Things ruſhed to Ruin, Flattery prevailed among Miniſters, and Pride among Princes. Throwing out, as it were in Concert, that ſincere Confidence which formerly prevailed, and was ſo ſtrong a Link in Life, they ſubſtituted in its Place, the Grimace of Ceremony. A Man then could not approach or leave the Perſon of his Prince, without having recourſe to mean Flatteries; but it was all Show. Men of Merit, being over upright and ſincere, could not comply with this Change; and thereby ſuffered. The Bad, whom Intereſt render'd fawning, made their Advantage of this, the Sovereigns then began to be intoxicated with their Meanneſſes and Flatteries, and at the ſame time, a thouſand Diviſions ſprung up amongſt themſelves, from their Avarice and Ambition. In ſhort, it is hardly to be expreſſed, what Evils were occaſioned then and afterwards by this affected Complaiſance and artful Flattery, which unhappily undermined that honeſt Liberty and noble Openneſs, which formerly prevailed, and ought always to prevail, at the Courts of Princes.

Tay tſong, one of your moſt illuſtrious Anceſtors, united Gentleneſs and Juſtice, the civil and the military Virtues, in the higheſt Degree. By this Wiſdom and Valour, he eſtabliſhed Peace and Order in the Empire, ſo that few Reigns have been more flouriſhing than his. But at preſent, what is he moſt praiſed for, and what has he been moſt praiſed for ever ſince his Reign? You know well, that it is his Ardour in procuring Remonſtrances, and his Manner of receiving them. Is not this alone ſufficient to make your Majeſty comprehend, that in effect nothing is more glorious for a Sovereign, and nothing bids fairer to eterniſe his Memory.

Your Majeſty ſays, that your Officers have ſuch a way of repreſenting Things, that whatever is good, they take care to attribute to themſelves; and whatever happens wrong, to their Prince. I own this is a Fault in them; but after all, it is ſuch a Fault, that inſtead of obſcuring your Virtue, if you pleaſe, it may be the Means of brightning it. To admit Remonſtrances conceived in theſe Terms, to ſhew no Uneaſineſs at them, but to let them paſs current, would be a maſterly Stroke in you, worthy of yourſelf, and tending to your Honour. Beſides, what does your Majeſty gain by following an oppoſite Courſe? When you reject theſe Remonſtrances, do you hinder them from having a Run in the World? For my ſhare, I believe it is quite otherways, and that ſuch a Conduct in you, does not a little contribute to ſpread them the more. It is true, that by theſe Means you prevent the like coming to your Hands again; but then at the ſame time, you hazard your never receiving any more that are uſeful. Ought the Door to be ſhut to all Advices, for ſuch a Trifle as that?

The truly wiſe Man takes care never to relax, even in the ſmalleſt Affairs: He keeps well with all, and he diſpleaſes none. The moſt eloquent Diſcourſe makes no Impreſſion upon him, if at the Bottom, it is not ſupported by Reaſon and Experience: When both the one and the other give a Sanction to any Propoſal that is laid before a wiſe Man, he is not ſtartled at an ill-turned Period, or a homely Expreſſion. Does he find a Man that agrees with his Views? He does not, for all that, conclude, that he is in the right. Does another differ from him? He does not therefore conclude, that others are in the wrong. He does not ſuffer himſelf to be dazled with what is extraordinary and ſingular, ſo as to embrace it; nor to be ſo much prepoſſeſſed with what appears vulgar and homely, as to reject it entirely for that. A Perſon makes a Diſcourſe to him, which appears empty, and without any Tendency, and that too in very harſh Terms: Yet he does not preſume immediately to pronounce, that he is impertinent. Another lays down his Propoſal in very ſmooth, plauſible, clear Words, and the Advantage accruing by it, appears to him conſiderable and certain: And yet he is not very forward in aſſuring himſelf that he is an able Man, and that he muſt follow what he propoſes. He examines every thing at his own Leiſure: He weighs every thing maturely: After which, he takes what is beſt from every one. It is by obſerving this Method, that a Prince may promiſe himſelf, that he ſhall never be ignorant of any thing, that it imports him to know.

On the other hand, Propoſitions which are dangerous to all Mankind, are much more ſo to a Prince. The moſt common may be reduced to four; namely, that of *an extravagant Confidence*, that of *Suſpicion*, that of *Contempt*, and that of *Paſſion*. Is a Prince abandoned to the firſt of theſe? He approves every thing that is told him by any one, be who he will, without examining it very cloſe; and this Approbation frequently has dangerous Conſequences. On the contrary, is a Perſon ſuſpected? He may well propoſe fine things, and ſupport them with ſolid Reaſonings; but as his Intentions are ſuſpected, theſe Reaſonings have no Weight. Is a Man undervalued? Whatever he propoſes is deſpiſed, and frequently he himſelf ruined. Is a Prince poſſeſt with a ſtrong Paſſion for any thing? Every worthleſs Wretch, who can be a Tool to his Paſſion, is raiſed to Dignity and Poſts. A Prince, thus following Paſſion and Prejudice in Defiance of Reaſon, becomes hateful to Men of Probity and Virtue, who no longer care to ſerve him. How then can he ſucceed in governing right?

It is a good Subject's Duty, to endeavour to render himſelf uſeful to his Prince. His Inclination and Intereſt in this, go Hand in Hand with his Duty. Therefore, he deſires to be near the Perſon of his Prince, to be known to him, and to make him acquainted with his Views. Princes, on their Parts, commonly endeavour to know their People thoroughly. However, it frequently happens, that a Man of Merit finds it difficult to gain Admittance to his Prince, who on the other hand, has oftimes no leſs Difficulty, to be perfectly acquainted with thoſe he employs. Whence proceeds this? From nine Faults; of which, ſix relate to the Sovereign, and three to the Subject. 1. A Deſire to overbear every body upon all Subjects. 2. To make a Show of Wit. 3. A Spirit of Contradiction and Wrangling. 4. His hating to hear Truth. 5. The having too ſevere a Haughtineſs, or 6, too violent a Temper. Theſe are the ſix Faults relating to the Prince; and theſe produce three on the Part of the Officers. 1. Artful Flattery. 2. An intereſted Reſerve. 3. A cowardly Meanneſs. Theſe are Faults that ſtifle Zeal in the Subject, and are a great Hindrance to the Princes knowing Mankind; which is a Science ſo difficult, that it puzzled *Yau* himſelf. A Prince, ſubject to the Faults I have pointed out, does not fail ſometimes to flatter himſelf, with having fathomed the Capacity or Weakneſs of his Officers, by an Objection which he ſtarts, or an Anſwer which he draws from them. Oh! how much is he deceived!

In ſhort, to deſire to govern well, and not to make it your principal Study to gain the Hearts of your Subjects, is purſuing wrong Meaſures: Without this, never did any Prince ſucceed. But what Meaſures muſt be purſued, in order to gain the Hearts of the Subjects? You muſt ſtudy to court, and to ſearch for Men of Merit; you muſt even make Advances to them, in order to bring them over to your Service. I ſay you muſt *court and ſearch for Men of Merit*; for if a Prince acts in the ſame Manner with all the World indifferently, Men of Merit will not come near him at all. Nothing then is more important for a Prince, than juſtly to diſtinguiſh true Merit. This is certain; but then it is no leſs certain, that if the Prince hates ſincere Advice, and loves Flattery, he is frequently deceived. One commonly ſucceeds by accommodating himſelf to his Sovereign's Views, and by flattering his Inclinations; to oppoſe him, and tell him diſagreeable Truths, is always a dangerous and tickliſh Affair, and frequently coſts the Adviſer dear. It is true, there have been wiſe Princes, under whom the contrary has happened; and who were ſo far from frightning Truth away, that they always received her with Encomiums, and crowned her with Rewards: And yet, theſe Princes themſelves, had Reaſon to be afraid leſt the Zeal of Subjects ſhould be too delicate in exerting themſelves on that Head. How would it be under a Prince, whoſe ſuſpicious ill Temper, and Tranſports, ſhould prove ſo many Barriers to ſtop this Zeal?

The Emperor Kang hi's *Remark.*] As to the Principles of this Diſcourſe, there is nothing more juſt, or more diſtinct.

In the ſecond of the Years named Ywen ho (A), *there were Complaints againſt the great Officers of the Provinces; they being accuſed of harraſſing the People, and extorting from them large Sums, under Pretence of ſome Gratuity which they were raiſing for the Emperor.* Hyen tſong, *who then reigned, publiſhed an* Ordinance, *in which he very much bewail'd this Abuſe. In the Concluſion of it, he abſolutely prohibits all the great Officers of the Provinces to preſent any thing at Court, beſides what was regulated, and exactly to obſerve the ſtated Times for raiſing the ordinary Taxes. Notwithſtanding this* Ordinance, *which was publiſhed in the Spring,* Fey kyun, *who commanded in the Country of* Yang yang, *truſting to an Officer of the Palace, who was in his Intereſts, privately cauſed Baſons, and other Moveables of Silver, weighing upward of* 10,000 *Ounces, to be preſented to the Emperor, who accepted of them all; but the Secret took Air.* Li kyang *taking up the Pen, in the Name of many others in Concert, with whom he preſented to* Hyen tſong *the following* Memorial.

SIR: Among the great Qualifications, and eminent Virtues, which render you equal, or ſuperior to ſo many of your Royal Predeceſſors; all your Empire, more eſpecially, admires your ſingular Penetration, which gives you ſuch an Inſight into the Miſery of your People, and that paternal Goodneſs, which inceſſantly engages you to relieve them. Worthleſs Officers abuſing your Name, levy large Sums upon your People, beſides the ordinary Taxes. A Preſent they make to you, ſerves as a Screen for their Avarice; for the greater Part of it goes to their own Coffers. This Diſorder could not eſcape your Penetration; and you no ſooner was appriz'd of it, than in order to apply an effectual Remedy to it, you prohibited that any thing ſhould be preſented to you, beſides your ordinary Revenues, which ſhould be collected at ſtated Times. Your Ordinance upon this Head, publiſhed laſt Spring, drew Tears of Joy from us. Your People, both when they read it, or heard it read, made loud Demonſtrations of their Joy, by Feaſts and Songs. We now, ſaid one to another, we now live in the moſt happy Days: Let us celebrate the Virtues and Beneficence of that Prince who has reviv'd them.

Such were the Sentiments which your Ordinance, publiſhed laſt Spring, produced in the Hearts of your Subjects. But at preſent, when you have aboliſhed it, by receiving the Preſents of *Fey kyun*, what do you think is their Diſcourſe? They ſay, that no Streſs is to be laid upon your Ordinances; that you want only to ſave Appearances, and that the Deſire of amaſſing Riches is your ruling Paſſion. What can give a greater Wound to your Virtue than this? *Fey kyun*, if we may judge by this Action, is far from being a good Officer: His Conduct, with regard to you, is artful. Why ſhould he preſent you with that Plate, againſt ſo poſitive and ſo late an Ordinance? The moſt favourable Conſtruction that can be made of ſuch a Step, is, that he did it to ſound you, that he might take his Meaſures according to the Manner in which you accepted of the Preſent. His way of Reaſoning with himſelf would then be this; If the Emperor rejects this Preſent, I muſt act uprightly, and do my Duty; If he accepts it, this Ordinance is only for Form ſake: He is pleaſed with what is offered him; we may act in our own Way, and behave in our uſual Manner, to thoſe who are under us. But are not ſuch Actions and Reaſonings, a Failure in Obedience, Fidelity, and Uprightneſs? In a word, are they not Crimes?

However, as *Fey kyun* is one of your greateſt and moſt powerful Officers of War: Beſides, as he poſſeſſes a Poſt of the greateſt Importance by its Neighbourhood to Strangers; if, for theſe or other Reaſons, your Majeſty is unwilling to puniſh him according to Law; let us, at leaſt, hope that your Majeſty, in order to preſerve your Ordinance in Force, will inſtruct your Subjects of the Provinces anew in your real Intentions, and, for the Credit of your Government, will be pleaſed to cauſe an expreſs preſſing Order to be iſſued out in Form, ordaining, that the Plate ſent by *Fey kyun*, ſhall not remain in the Palace, but be inſtantly ſent back to the ordinary Treaſurers.

Hyen tſong having read the above Memorial, at firſt appeared ſurprized, and a little touched. But ſoon recompoſing himſelf, he cauſed *Li kyang* to enter, and he talked to him in the following Terms: *The Multiplicity of my Affairs is ſuch, that it is impoſſible for me to keep each of them preſent in my Memory. In effect, I have permitted* Fey kyun's *Preſent to be received, but it was merely thro' want of Reflection. As for* Fey kyun, *he is excuſable in one Point: When he ſent off his Preſent, my Ordinance was only yet on the Road, and had not reached him: But the Money ſhall, according to the Requeſt contained in your* Memorial, *be paid back immediately to the ordinary Treaſurers:* This was actually done that ſame Day, and the Emperor gave an Advice, as follows, to all the Miniſters of State.

Behold ſo many Pieces of Plate, with which *Fey kyun* preſented me, contrary to my Orders: But as his People were upon the Road before he had received them, he is leſs blameable, and I pardon him. As for the Plate itſelf, we let you to know, that according to our Orders, it ſhall actually be remitted to our ordinary Treaſurers.

This Declaration of the Emperor's agreeably ſurprized all his Miniſters, who complimented one another in common, by Writings drawn up on purpoſe: And they learned with Joy, both at Court and in the Provinces, with how much Facility the Emperor yielded to Remonſtrances.

This is the Subſtance of what is related in an hiſtorical Gloſs, by one of the Perſons, who, by order of the Emperor *Kang hi*, was ſet over the Edition of the Collection, from which theſe Pieces are extracted. Two Authors of Reputation are cited in the Margin, who ſay, that this was not the

(A) That is, in the ſecond Year of *Hyen tſong*'s Reign.

the firſt time that *Hyen tſong* had iſſued out Ordinances, which he was not at all diſpleaſed to ſee broken. They ſpeak of this Emperor, as a Prince of no Character in Hiſtory, as one who was covetous of Money, and ſuffering himſelf to be guided by his Eunuchs. This laſt Evil, ſays *Hû in*, was doubtleſs the greateſt, and the Cauſe of the other. *Ly kyang*, and others, would have done much better, had they in their Remonſtrances, gone directly to the Ground of the Evil: Becauſe they did not this, their Remedies had a bad Effect.

The ſame Emperor Hyen tſong, *having received a certain kind of a Bone, which was ſaid to be a Bone of* (*) Fo, *cauſed it to be introduced, with Ceremony, into the innermoſt Parts of his Palace, where he kept it guarded with great Reſpect for three Days, in order to cauſe it to be tranſported ſolemnly into the Temple of that Sect. The People, the Literati, the* Kong, *and great Numbers of the* (†) Vang *approved of this Feſtival.* Han yu, *who was only* She lang *in the Tribunal of Crimes, preſented the Emperor with the following* Remonſtrance.

SIR; let me be permitted reſpectfully to repreſent to you, that the Doctrine of *Fo* is, at the Bottom, a vile Sect of ſome Barbarians. It began to inſinuate itſelf into our Empire, under the laſt Emperors of the *Han*; at leaſt, it is certain, that anciently it was not known. *Whang ti*, it is ſaid, reigned a hundred Years, and lived a hundred and ten. *Shau hau* reigned ninety Years, and lived a hundred. *Chwen hyo* reigned 79 Years, and lived only 98. *Ti ko* reigned ſeventy Years, and lived 105. *Yau* reigned ninety Years, and lived one hundred and eighteen. *Shun* and *Yu*, each lived 100 Years. Under theſe great Princes, the Empire enjoyed a profound Peace: Their Subjects being happy and contented, lived to a good old Age. Yet *Fo* and his Sect were not yet known in *China*: *Ching tang*, the firſt Emperor of the *Shang*, likewiſe lived his hundred Years. *Ven vang* and *Vû vang*, the firſt of the *Chew*, lived, the one 97, and the other 93 Years. Surely it was not *Fo* who made them reign and live ſo long; for no *Fo* was yet known in *China*.

Ming ti, on the contrary, reigned but eighteen Years. His Deſcendants were always in Trouble, and ſucceeded always ſoon to one another, and ſoon loſt the Empire. The Worſhip of *Fo* did not end with the Dynaſty of the *Han*; on the contrary, it encreaſed. Notwithſtanding this, in a very ſhort time, a great many Dynaſties ſucceeded one another, namely, the *Song*, the *Tſi*, the *Lyang*, and the *Chin*. And of all theſe Princes, *Lyang vû ti* alone reigned for a long time. This Prince, from his Bigotry to the Sect of *Fo* would not kill Animals, even for the (‡) *Tſi* of his Anceſtors. He reduced himſelf to one Meal a Day, and that conſiſted of Pulſe and Fruits. In ſhort, three times during his Reign, did he debaſe himſelf to honour *Fo* by Meanneſſes unworthy of his Rank. Where did all this end? He was beſieged in *Tay ching*, and preſs'd ſo cloſe by *Hew king*, that he died of Famine, and his Empire paſſed into other Hands. Theſe Princes, who have founded their Empires upon the Honours they paid to *Fo*, have been ſtill more unhappy. Let us then conclude, that the Service of *Fo* is, at leaſt, an uſeleſs Thing.

The illuſtrious Founder of our Dynaſty, *Tang*, when he became Maſter of the Empire, entertained a Thought of extirpating this Sect. He put the Affair under Deliberation: But unhappily they who were in Poſt, were Men of a narrow Way of thinking. They were not converſant in Antiquity, and, for the moſt part, they were ignorant of the Doctrine of our ancient Kings, which is ſo agreeable to all Times: So that, inſtead of profiting by the good Diſpoſitions of *Kau tſû*, to extirpate that Error out of *China*, they let the Propoſal drop. How heartily do I curſe them, whenever I think of this!

Your Majeſty, whom ſo much Wiſdom, and ſo much Valour, exalt above the moſt of the Princes who have reigned theſe many Years; your Majeſty, I ſay, in the Beginning of your Reign, prohibited this Sect from building new Temples, and any of your Subjects from becoming a Bonza in time to come. This makes me believe, and ſay with Joy, that at leaſt, under your Reign, the Deſigns of *Kau tſû* will be executed. Yet, your Orders have as yet been without Effect: This is too much Condeſcenſion already. But beſides, how can you yourſelf annul them by running into an Extreme directly oppoſite? It is ſaid to be by your Majeſty's Orders, that all the *Bonzas* aſſemble ſolemnly to conduct in Proceſſion one of the Bones of *Fo*, into the inner Part of your Palace, where you deſign to place it with Honour in an exalted Hall. Notwithſtanding the Poorneſs of my Judgment, I know well that your Majeſty, tho' you have given Orders about this Pomp of Worſhip, Proceſſions and Prayers, is no way devoted at the Bottom to the Sect of *Fo*. I know well, your real Motive is; that you may render the Joy which fills all Hearts, more ſolemn, for this plentiful Year. Indulging this Diſpoſition, you have a mind to give ſome Spectacle, or new Diverſion; and for that Reaſon, you have permitted this Pomp of extraordinary Ceremonies.

For in ſhort, is it probable, that a Prince, ſo underſtanding as you are, ſhould have any Belief in that Sect? No! I am perſwaded you have not; but the ignorant ſtupid Vulgar, are eaſy to be ſeduced, but hard to be reclaimed. When they perceive that your Majeſty pays theſe outward Honours to *Fo*, they are convinced that you really honour him: And they don't fail to ſay; Our great and wiſe Emperor, giving himſelf ſo much ado about honouring *Fo*; why ſhould we poor People ſpare our Perſons and Lives? There needs no more to perſuade them, by Dozens and Hundreds, to burn their Heads and Fingers. The only Conteſt then among them will be, who ſhall

(*) The Name of a Sect and Sectary, which came from *India*.

(†) A Title of Honour next to the *Hew*; They are Kings, but Feudatory. At preſent, this Dignity is a mere Title without any Poſſeſſions.

(‡) It is ſaid, that in their Stead, he made the Animals appointed for theſe Ceremonies, of Paſte.

ſhall ſooneſt ſquander what he has, in order to take the Habit of a *Bonza*. At leaſt, from Evening to Morning, the Roads leading to the Bonzaries will be filled with Pilgrims. Old and Young will be ſeen running thither in Crowds; and for fear of what may happen, diveſt themſelves of what they have. They will go ſtill farther, and if this ſhould be prevented by rigorous Prohibitions affixt to the Bonzaries, there will be ſimple People enough found, who will ſlaſh their Arms and other Parts of their Bodies in honour of *Fo* (A).

This Abuſe, you muſt be ſenſible, will be greatly prejudicial to good Morals, hurt our Policy, and render us ridiculous to all the World. But what was this ſame *Fo*? A barbarous Foreigner, whoſe Tongue and Cloaths were different from ours. He never was capable to ſpeak that Language, which our antient Princes have tranſmitted to us: Nor did he ever wear any Cloaths made in the Faſhion regulated by theſe great Men. He either was ignorant of, or neglected, the moſt eſſential Duties of Prince to Subject, and of Son to Father.

In ſhort, let us ſuppoſe that this *Fo* were ſtill alive, and that his Prince had deputed him in his Name, to repair to your Court to pay you Homage; how would your Majeſty receive it? At moſt, after a ſhort Audience, you either would treat him hoſpitably according to the Rites; and make him a Preſent of a compleat Habit, or elſe you would order him a Guard which ſhould have an Eye to his Conduct, and which ſhould convey him to your Frontiers, without allowing him an Opportunity of endeavouring to ſeduce your People. In this manner would you treat *Fo*. If he were yet alive, and ſent hither by his Prince, why then ſhould he be ſo much revered ſo many Years after his Death? Where then is the Decorum of introducing in Pomp into your Palace, and to its innermoſt Parts, whoſe Acceſs is ſo ſeverely prohibited, a rotten Bone, the ſorry ſtinking Remains of his Carcaſs? *Reſpect the* Quey ſhin, *ſaid* Confuçius, *but don't go near them.* It has been ſeen in Antiquity, that *Chu hew* being obliged to perform a funeral Ceremony without the Bounds of his own State, was afraid of troubleſome Conſequences: And that in order to guard againſt the Badneſs of the Omen, he ſent one of theſe *U*, who, by uſing the Herb *Lye* and other Formalities, averted the Misfortunes.

At preſent, your Majeſty, without taking any Precaution, and without the leaſt Neceſſity, draws near a rotten ſtinking Bone, and ſtops to look at it. Notwithſtanding this, your Officers keep Silence, and ſuffer you to do it, the *Yu tſe* themſelves, who by their Employment are more oblig'd to ſpeak, have not made the leaſt Remonſtrance. Indeed I bluſh with Shame. Give up, I conjure you, give up that Bone to your Officers of Juſtice: Let them caſt it into the Water or the Fire, and thus root up the Evil. Thereby you will prevent the Progreſs of thoſe Suſpicions and Doubts, which you have given Riſe to in your Empire, prepoſſeſs Poſterity againſt theſe Errors, and verify by your Example, that Sages of the firſt Rate, in concerting and executing their Deſigns, far exceed the Generality of Mankind. Oh! How glorious and how graceful would that be in you? Oh! What a Joy would that give to me, and to every truly zealous Subject! Dread no troubleſome Conſequences: I take theſe all upon my ſelf. If *Fo* really can do any thing, let him diſcharge all his Wrath upon me. *Shang tyen*, who ſees us inwardly, knows that my Sentiments anſwer to my Words, and that I am incapable to prevaricate. Happy ſhould I be, if your Majeſty would indulge my earneſt Prayer. I ſhould not then know how to expreſs my loyal Gratitude.

Hyen tſong, having read this Writing, was in ſo reat an Anger, that he deſigned to put *Han yu* to Death. But he was appeaſed at laſt by *Tſwi kyun*, *Fey tû*, and ſome others. He was ſatisfied with baniſhing *Yan yu* to the Provinces, where he gave him a Poſt much inferior to that he had at Court.

The Emperor Kang hi's *Remark.*] The Expreſſions here are cloſe and full of Honeſty; and at the Bottom, reaſonable and ſenſible. It ought to have been ſufficient to have reclaim'd the firſt Man of the Literati of that Dynaſty from the vulgar Errors, and to have given a Value for its Author.

I leave the Reader to judge, both of the Diſcourſe of *Han yu*, and what the Emperor and he ſays of it, by which he will know in what manner the *Chineſe* reaſon, when they refute ſtrange Religions.

Ywen ching, *being one of the* Cenſors *by his Office, preſented the following* Diſcourſe *to the Emperor.*

OUR antient Kings, by eſtabliſhing different Employments for the common Good, intended that each ſhould acquit himſelf of his own, with Exactneſs and Faithfulneſs, and that they who failed ſhould be caſhiered, and even puniſhed with Death. At preſent, amongſt all the Officers of your Empire, We the Cenſors, without contradiction, are they who moſt uſeleſsly fill ſome Employments at your Court, and do the leaſt for our Appointments. It was not thus under *Tay tſong*: That Prince, who was the Honour of your Family, had *Wang quey*, and *Wey ching*: He had them always near his Perſon, even in the Time of his Diverſions. He gave them ſo much Employment, that he formed no Enterpriſe, and gave no Orders without taking their Advice. Thus, what was too hard for the Capacity of that Prince, when aided by the Underſtanding of theſe two great Men? Nothing was better laid down, than the Projects that were undertaken under that glorious Reign; nothing was ever better conceived, than the Declarations and Ordinances that were then publiſhed. *Tay tſong* treating his Cenſors thus, was only afraid of making too few. When the three firſt Orders aſſembled to take ſome important Reſolution with regard to War, he always cauſed one of the Cenſors to aſſiſt, and to make the Report to him. The great Officers, who are by their Poſts, as it were, the Eyes, Ears, and Arms of their Sovereigns, had then in *Tay tſong*, not only a vigilant Head, but a good Father, who devoted them to his Perſon by a tender Generoſity, and animated them to his Service by an entire Confidence. As every

(A) The beſt of Religions when its Profeſſors loſe Reaſon in *Enthuſiaſm* or *Prieſtcraft*, degenerates into the like Abſurdities.

thing, tho' propoſed by the Prince himſelf, was freely rejected at the Council Board if it was bad; ſo every thing that was good, was eagerly embraced. Thereby Succeſs became ſo ſure, that in leſs than four Years there was ſeen an admirable Order in the Empire: And the Chiefs of our barbarous Neighbours came themſelves with their Arms to guard our Emperor. What was the Reaſon of ſo great and ſo ready a Succeſs? Was it the Force of Arms? No, it was the Acceſs which the Prince granted to his Perſon, it was his Manner of receiving Counſels, and the Zeal of his Officers, eſpecially his Cenſors, to give him good ones.

How much are Things now changed in this Reſpect! All the Office of Cenſors, at preſent, is reduced to the Appearance they make in their Rank, at certain Ceremonies. But what is the Duty of their Poſts by their Inſtitution? It is carefully to obſerve the Prince, and to ſupply, by their Advices, every Failing, both in his perſonal and political Character. It is to propoſe openly, in full Audience, and in full Council, capital and eſſential Points, and ſome others in particular under their Hand and Seal. Theſe ſeveral Years, there have been no Audiences or Councils as formerly, nor any Channel regulated for theſe Writings.

Behold then the Subſtance of the Cenſors Poſt now. When a new Order is publiſh'd, when any Retrenchment or extraordinary Regulation is made, if they appeared blameable to the Cenſors, they could under their Hands and Seals repreſent the Inconveniences, and propoſe their own Opinions. Alas! ſay I to my ſelf, when I think of this, when one has even the Freedom of reaſoning with the Prince upon Affairs, and to ſuggeſt to him Precautions againſt future Dangers; in ſhort, when at the Council Board and in private Audiences, one labours with the Prince in the Government of the State; yet it does not fail ſometimes to happen, that he has difficulty enough to make him yield and quit his own Opinion, and to keep in his Favour againſt Sycophants and Backbiters. How can we, by a ſimple Remonſtrance, or by an Advice given under our Seals, cauſe Ordinances to be revoked after they are publiſhed, Things already eſtabliſhed to be aboliſhed, or draw from the Prince one of theſe honourable Declarations, of which we had formerly ſo many, and of late, ſo few Inſtances? No, that is not a thing to be hoped for. It appears ſo impracticable, that he who makes Remonſtrances, or gives any Advice with regard to Government, is look'd on as a Knight Errant, ſometimes, as an Incendary. Things being on ſuch a Footing, I cannot, notwithſtanding my Defect of Merit, hinder myſelf from bluſhing, while I uſeleſsly fill a Poſt which *Wang quey* and *Wey ching* poſſeſſed under *Tay tſong*. If your Majeſty looks upon me and my Colleagues, as Perſons incapable to aſſiſt, or unworthy to approach you, we conſequently are unworthy to poſſeſs the Rank we fill at your Court; we ought to be broke and baniſhed.

But if your Majeſty has put me in Poſt, with a Deſign that I ſhould be uſeful: If with the ſame View you continue to me the Penſion and Honours annexed to my Rank, I beg that you would give me an Opportunity of fulfilling its moſt eſſential Duties. Formerly, the firſt Cenſors were of the Privy Council, as much as the Prime Miniſter was. Beſides, the firſt Cenſors were frequently about the Perſon of the Prince, who called them from time to time, by an expreſs Orders: He always received them with an Air of Goodneſs, which aſſur'd them, as it were, that their Advices would be agreeable. If your Majeſty will be pleaſed to re-eſtabliſh Things upon that Footing, I ſhall endeavour on my Part to anſwer your Goodneſs, and worthily to fulfil the Duties of my Function; I will lay before you my weak Thoughts, and perhaps I may be ſo happy as to propoſe ſome that may be of Uſe to your Service. But if your Majeſty ſhall find nothing in them but what is frivolous and trifling, let me be puniſhed, and die the Death of a Traytor. It would be leſs ſhocking for me, to lay down my Cenſorſhip, than to poſſeſs it on the Terms I do now.

A Memorial *preſented to an Emperor under the Dynaſty of the* Tang, *to induce him to rank* (*) Han wen kong *in the Number of thoſe who accompany* Confucius, *in the Buildings erected to his Honour.*

THE Sages of the firſt Rate are glad to be known, provided their Wiſdom can be uſeful. There is one thing admirable in this, which is, that ſooner or later, they have Juſtice done them. Some are in Poſts during their Life, and become the Glory and Happineſs of their Age: After which, they are entirely, or very near, forgot. Others, who during their Life-time are neglected, are honoured after their Death: And their Memory for many Ages encreaſes in Fame. *Confuçius* was of the laſt Sort. From the Times of the (†) *Han* to thoſe of the *Swi*, the higheſt Titles that the Emperors have conferred upon him, have been thoſe of (‡) *Kong* or *Hew*. At laſt, under our Dynaſty *Tang*, he got the Title of (§) *Vang*. The Titles of his Scholars were always changed in Proportion; being made *Kong* or *Hew*, when before they were only *King* or *Ta fu*. Tho' filial Piety has been always look'd upon, as the Virtue moſt capable to move *Tyen ti*, and to touch *Quey ſhin*; *Tſen tſe*, whom this Virtue rendered ſo famous, nevertheleſs remained, for the Space of five or ſix hundred Years, among the common Rank of Diſciples: And it was only by our Dynaſty *Tang*, that he was advanced to be one of the ten (||) *Ché*. Theſe were happy and charming Regulations, if ever there were any ſuch.

In the Middle of a dark Night, if the Moon appears all of a ſudden, her Splendor appears the more bright. It is the ſame with the Sun, where he riſes from behind the thick Clouds that had long concealed him. The longer the Time is ſince it thunder'd laſt, the louder will the next Thunder be.

(*) *Wen kong*, is a Title of Honour beſtowed upon *Han yu*, (the Author of a Piece which we have ſeen above, againſt the Bone of *Fo*,) after his Death.

(†) Names of Dynaſties.

(‡) Degrees of Honour, ſuch as Marqueſs, Duke.

(§) King.

(||) *Ché*, ſignifies able, intelligent, &c. Theſe ten *Ché* hold a diſtinguiſhed Place in the Hall of *Confucius*.

be. The Wiſdom and Memory of (*) *Chong chi*, which was neglected or deſpiſed under the (†) *Chew* and the *Tſin*, known and reſpected, but in too ſmall a Degree, under the *Han*, buried, and as it were extinguiſhed under *Tſin*, the *Song*, the *Chin*, and the *Swi*, has at laſt, under our Dynaſty *Tang*, happily and gloriouſly, in one Day, been avenged of the Injuries of ſo many Ages.

If the Dead are conſcious, it is eaſy to judge of the Sentiments, which theſe great Men entertain about theſe Changes. But our Dynaſty *Tang* itſelf has had a Man, whoſe whole Life was employed in the Maxims of *Confuçius*, who has diſplayed their Worth in his Diſcourſes and Writings, and expreſſed it in his Morals and Actions: In the former, he is on a Level with (‡) *Yen* and *Min*, in the latter, with *Hyew* and *Hya*. Yet he has not a Place at the Feaſt celebrated in Honour of *Confuçius*. This I think is very inconſiſtent with the Zeal of our Dynaſty in Honour of *Confuçius*, and inconſiſtent too with the Honour, which the Zeal of our Dynaſty has always expreſſed for departed Sages. One *Wen chong tſe*, without much deſerving it, enjoy'd this Honour for a long time; and can it be denied to *Han wen kong?* None ever deſerved it better than he did. He declared an open War with the Sects *Yang*, *Me*, *Fo*, *Lau*, and ſingly reduced them to the greateſt Extremities. He fairly and vigorouſly maintained the Doctrine of *Confuçius*; he maintains it at this Day in his Writings, from whence Thouſands of learned Men draw, at the ſame time, the ſame Zeal againſt the falſe Sects, the ſame Love of Virtue, and the ſame Art of governing a-right, which he himſelf drew from *Confuçius*. Thus he ſays in one of his Works, *If there had not been ſo great a Maſter as* Confuçius, *I would not have called myſelf a Scholar*. And ſurely, if he had lived with *Confuçius*, he had at preſent poſſeſſed a diſtinguiſhed Rank in the Monuments erected to the Honour of that great Maſter.

Under our Dynaſty *Tang*, a Score of Men, famous each in his ſeveral Age, for being attached to the Books of *Confuçius*, have been pitched upon to have a Place on that Account in the Hall, and at the *Banquet of Confuçius*. I do not at all blame this; there is nothing in it but what is uſeful and reaſonable: But if this Honour has been granted to twenty Perſons, of whom moſt had not well penetrated into, or comprehended the profound Senſe of *Confuçius*: How can it be refuſed to *Wen kong*, the Glory of our Dynaſty, who ſo well expreſs'd it in his Conduct, and raiſed its Value in his Writings? I therefore beſeech your Majeſty to give Orders, that a Place may be aſſigned to this great Man; and I doubt not, but ſuch an Order will inſpire into your Subjects a new Ardour for Study and Virtue.

In the eighth of the Years named Pau ta, *on occaſion of ſome extraordinary* Phenomena, *the Emperor publiſhed the following* Declaration.

WE find in the Book *Chun tſyû*, a great Number of Solar Eclipſes, Earthquakes, Comets, extraordinary (§) Showers and Hail. At preſent, we ſee theſe extraordinary *Phenomena* renewed; Whether the Faults of the Princes draw them on us, or if it is the charitable Warnings of *Tyen*, [Heaven] whoſe Heart is full of Goodneſs; they ought equally to inſpire us with a reſpectful Dread. With theſe Sentiments, upon ſeeing theſe Prodigies, I call to Mind, that formerly my Armies being in the Country of the *Min* and *Ywé*, the Officers and Soldiers there, committed great Exceſſes: Without reſpecting the Will of *Tyen*, or being touched with the Neceſſities of Men, they ruined Agriculture, and brought the People to Miſery. Tho' they did this without my Orders, and againſt my Intentions, yet their Sin falls upon me, and I acknowledge that I am guilty. That I may teſtify my Repentance, and, in ſome meaſure, repair my Faults, I grant an Amneſty to all the Criminals of my Empire, and I ordain, that Care ſhall be taken, effectually to relieve the Poor, eſpecially ſuch as are deſtitute.

In the firſt of the Years called (B) Twang kong, Tay tſong, *the ſecond Emperor of the Dynaſty* Song, *gave the Title of* Vang *to four of his Sons in different Provinces, where they already commanded, and addreſſed to them the following* Diſcourſe, *which he publiſhed in form of a* Declaration.

Declarations under the Dynaſty of the *Song*.

DURING the Years named *Hyen te*, while the (+) *Chew* reigned, I was ſcarce ſixteen Years of Age, and followed my deceaſed Father, who commanded the imperial Armies, and who reduced to Obedience *Yang chew*, *Tay chew*, and other Places. Being early accuſtomed to carry Arms, I frequently fought againſt the Rebels, and killed many of them with my own Hand. My Brother, who during that time was employed in reducing *Lû ho*, being informed by my Father's Letters of my Courage and Conduct, ſaid; *It is well, we have a worthy younger Brother.* At Eighteen I joined him, and was preſent at the famous Expeditions of *Kyan quan*, *I chew*, and *Mo chew*. My Brother mounting the Throne a little after, had two Wars ſucceſſively upon his Hands, againſt two Rebel Officers. He marched againſt them in Perſon, he committed to me the Care of defending the Capital, and of maintaining Order through all. He returning victorious, I had the Command of his principal Troops, and the Government of *Kay fong*. My Conduct there, during ſixteen or ſeventeen Years, is well known. The Literati and the People, the Huſbandmen and the Soldiers, all praiſed it, and I had the Pleaſure to ſee the Wicked

(*) A Surname of *Confucius*.

(†) That is to ſay, during his Life, and the two or three hundred Years immediately after his Death.

(‡) Famous Diſciples of *Confucius*.

(§) That Author ſays, that *it rained frozen Wood*.

(B) The firſt of the *Twang* or *Twon kong*, as it is in *P. Fouquet*'s Table, was the 13th Year of the Reign of this Emperor.

(+) This is not the ancient and famous Family of that Name, but one of thoſe five, each of which reigned for ſo ſhort a time betwixt the *Tang* and the *Song*.

Wicked themſelves reform by my Cares. In ſhort, during the (*) thirteen Years that I have reigned, you know how averſe I have been to all Luxury and fooliſh Expences; you have neither ſeen me oppreſs my People by uſeleſs Expeditions, or by Voyages of Pleaſure abroad, nor lead a voluptuous ſoft Life at home: Above all, you have ſeen me upright and ſincere, without Affectation, and without Vanity in my Words or Conduct.

As for (†) you who are born to Royalty and Plenty, you have been delicately bred up within a Palace; and this makes me fear, that being unacquainted with the Miſeries of the People, and negligent of diſtinguiſhing Vice from Virtue, you may commit a great many Faults. I have a thouſand things to lay before you on this Head: But I ſhall confine myſelf to recommend to you ſome of the moſt eſſential Points. Know therefore, that as you are the Sons of an Emperor, you ought above all things to vanquiſh and curb your Paſſions. That you may be aſſiſted in this, always hear with Attention, and take in good Part the Advice that ſhall be given you, either with regard to your Faults or Defects. Never put your Cloaths on, without compaſſionately reflecting how many Cares and Pains the Stuffs that you wear have coſt. While you are at your Meals, reflect upon the Sweat and the Toils of the Huſbandman. If you are to take a Reſolution to decide an Affair, or judge in a Cauſe, put yourſelf in the calmeſt Diſpoſition: No Joy, no Anger. I have a great many Affairs to go through, but that does not at all fatigue me. Was I ever ſeen to expreſs either Impatience or Diſguſt? I give a great many Audiences: Was I ever known to ſhew, I will not ſay Diſdain or Haughtineſs, but not to treat every one according to his Rank, and with due Civility? Above all, I recommend to you carefully to avoid Defects, to which Princes who have Spirit and Capacity, are very liable. Don't truſt too much to your own Underſtanding, nor deſpiſe the Advices of them, whom you believe to be leſs capable than yourſelf. It was a good Saying of our Anceſtors; *I look upon a Man who contradicts me, as my Maſter, becauſe he wants to inſtruct me, and to be uſeful to me. But I dread him, who applauds and flatters me, as my Enemy; for he looks to his own Intereſt, and not to mine.* Don't forget theſe Maxims, but practiſe them; and thereby you will keep your Footing and come to a happy End.

Remonſtrance *of* Yun chu *to his Emperor, with regard to three Faults which he found in him.*

VEN TI, one of the *Han*, was a Prince of ſingular Virtue; and yet *Kya i* at that time found ſomewhat to bewail in his Government. *Vû ti*, one of his Succeſſors, had reduced and ſubdued all his barbarous Neighbours; and yet *Sin lo* and *Yen ngan* did not fail to inculcate upon him the Ruin of *Tſin*, as if he had reaſon to fear the ſame Fate. Theſe two great Princes were ſo far from being angry with theſe Advices, that they took them very well. Thus, the Empire continued without Interruption, for upwards of ten Generations. *Eul ſhi*, the Son and Succeſſor of *Shi whang*, who was the ſecond and laſt Emperor of the *Tſin*, and *Tang ti*, the ſecond and laſt Emperor of the *Swi*, acted quite otherways; therefore they periſhed in a very ſhort time. I am far from deſigning to compare a Prince ſo gentle and virtuous as you, to either of theſe two laſt. But I beg you at the ſame time, to examine how neceſſary it is, that Things ſhould be on as good a Footing now, as they were under *Ven ti* and *Vû ti*. Towards the Weſt, there is a Nation ſometimes ſubmiſſive, and ſometimes jealous: You have very powerful Enemies towards the North. Both the one and the other are attentive to what paſſes in the Empire, and are ready to take Advantage of any Commotions that ſhall happen. Thus, notwithſtanding of the Peace your Empire actually enjoys, your Majeſty has reaſon to be afraid, and to block up every Inlett to the ſmalleſt Diſorders.

Beſides the Care of watching over the Frontiers, and of opening a Door to Advices, which I cannot enough recommend to you; my Zeal for your Glory and the common Good, obliges me to repreſent to you three Things. In the firſt Place, you are inconſtant in your Government, you frequently alter your Edicts. In the ſecond Place, you often miſplace your Favours, and do not always make a right Choice of the Perſons whom you employ and truſt. In the third Place, you are extravagant in your Gratifications, which are commonly ill judged. There is nothing eaſier for your Majeſty, than to ſhun theſe three Defects. It depends only upon yourſelf: You have no more to do, but heartily to will it; to which I exhort you, and ſo much the more, becauſe it appears to me, that at laſt they may be attended with bad Conſequences.

Let us touch a little upon each: To what do the People truſt, if not to the Words and Edicts of their Sovereign? Anciently, when one was publiſhed, every body run eagerly to read or to hear it; now-a-days it is otherways. They are coldly received. Every one who talks of them, ſays; *This is not conſtant, we can't depend upon this Edict: Another very different, or perhaps directly contrary, will be ſoon publiſhed.* In this manner People talk: This Inconſtancy which renders your Edicts deſpicable, cannot fail to diminiſh, by little and little, the Reſpect that is due to Sovereign Authority.

I hear People ſometimes reaſon upon this Inconſtancy, and the Cauſe to which they attribute it is as follows. The moſt part of your Officers lay before you a Regulation: Beforehand they weigh its Advantages, and lay them before your Majeſty; you approve of them. If another, whom you love and value, comes, and in a private Audience, puts Things in another Light, concluding that the former Regulation was by no means convenient; your Majeſty immediately changes your Opinion. Therefore, when your zealous and underſtanding Officers ſee the Fruit of their Zeal and their Wiſdom vaniſh, they cool, and are diſcouraged. The ſecond Inconvenience of your

(*) He ſucceeded his Brother, who died without Male Iſſue. (†) He addreſſes his Sons, whom he had made *Vang*.

your Inconſtancy is this; the Sovereign alone can diſtribute Dignities and Poſts, according to the Merits and Services of each. Things not long ago have been much changed not only the being related to the Empreſs, but even the Poſt of a Eunuch of the Palace, or the Merit of having ſome Connexion with them, is a Title of being advanced very quickly. This Method which has been opened one of theſe Years, is ſo well known, and ſo common, that it has got a Name; It is called *the Within-door Way.* I don't know, but that under the Reigns of ſome of the Dynaſty of the *Tang*, while Women were at the Helm of Affairs, ſuch Methods might be in Uſe then. But I know well, that theſe Reigns have been always look'd upon as the bad Times of the Dynaſty; that that Method was then called *the indirect Way*, and that theſe Examples are not to be follow'd. If among the Relations of Queens, or amongſt the Eunuchs of the Palace, there are found any Men of Virtue, Merit, or great Capacity, they ought to be advanced; but let it be in a quite different manner; and by the Deliberation of the Council, not by indirect ſneaking Methods: Theſe are unworthy of your Majeſty, and liable to great Inconveniencies. If your Officers who ſee theſe Inconveniencies, are ſilent, and wink at them, that is a great Breach of the Laws. If they vigorouſly oppoſe them, that would be to put a bar upon your Goodneſs, and to reſiſt your Will. To abandon the Defence of the Laws, is what zealous faithful Officers can never reſolve to do: To oppoſe your Goodneſs and your Orders, is what reſpectful Subjects will hardly do, for fear of weakening your Authority. This is a perplexing Dilemma. Beſides, I beg you would conſider, that the principal thing you require of your Officers, is a perfect Equity, which is never byaſſed by private Affections, or intereſted Views. You are in the right to exact this. But how can you obtain it, if in the Diſtribution of Honours and Poſts, you are inconſiſtent with yourſelf.

As for Gratifications, Princes ought to beſtow them; for by their Means, a Prince animates his Officers to ſerve him well. But beſides, that their Donor ought always to be tender of the common Good, there are likewiſe Rules to be obſerved in Gratifications. They muſt be properly made, and diſcreetly proportioned. But for theſe ſeveral Years, you have carried them to an exceſs. It is not rare to ſee you without any Reaſon, make large Preſents, ſometimes to a Domeſtic, ſometimes to a Groom of your Bed-chamber, and ſometimes to a Phyſician. Your Subjects know this very well, and ſay loudly, that your Majeſty is a very bad Huſband of what your Anceſtors have ſaved, and that you will ſoon exhauſt it all. The People indeed have not ſeen the inſide of your Coffers; nor can they know exactly what is, or what is not there. But on the one Hand, as they are acquainted with your Bounty, ſo on the other, they feel themſelves every Day loaded with new Taxes. Hence, they conclude, that your Exchequer is not very well furniſhed, and they ſuſpect that what you ſeek from them, you laviſh upon Sycophants. Yes! That People who ſaw with Pleaſure, the Valour and the Services of *Wang quey* richly rewarded, groans under leſs conſiderable, but more frequent and ill judged Gratifications. Theſe Thoughts which I have laid before you, are not my own private Sentiments alone, but thoſe of the Public. All the great Officers about your Perſon know this as well as me; but the Fear of diſpleaſing you, binds up their Tongues. By their Silence, the Government every Day goes from bad to worſe, and the Minds of your Subjects are exaſperated to a Degree that makes me tremble.

All I wiſh then, is, that you would inceſſantly regulate your Houſhold, and exert yourſelf in your public Character with that Application, that ſo vaſt an Empire requires. Then you will not want zealous loyal Subjects, who will aſſiſt you with their Abilities. The Laws by little and little, will be eſtabliſhed in their former Vigor; your Revenues being rightly managed, will ſuffice for the Exigences of the State, and the Security of the Frontiers. In ſhort, that I may end as I have begun, I beg that your Majeſty would conſider, that the Occaſion of the ſudden Ruin of the *Tſin* and the *Swi*, was, their having ſhut the Door to Advices, by taking them amiſs; and that a Conduct directly oppoſite, rendered the Reigns of *Ven ti* and *Vû ti* in the Times of the *Han*, glorious, and aſſured the Crown for a long time to their Poſterity.

A DISCOURSE *by* SHE KYAY.

UNDER the preſent Dynaſty, we have nothing but Impoſts, Taxes, and Prohibitions, and theſe too in the higheſt Degree. They obtain on the Mountains, and in the Vallies, in Rivers and Seas; upon Salt, and upon Iron, upon Wine and Tea; upon Stuffs and Silks, upon Turnpikes and Roads, upon Brooks and Bridges. Upon all theſe and many other Things, I every where ſee *Prohibitions laid, &c.* While theſe Prohibitions are rigorouſly and carefully enforced, I ſee on the other Hand, the Son abandon the Father, and the People withdraw from the Authority of the Prince; the Huſbandmen quit the Spade and the Plough, and the Women the Manufactures of Stuffs: The Tradeſmen, each in his way, every Day refine upon vain Ornaments; the Merchants traffic with Pearls and other uſeleſs Ornaments; the Gentlemen of the Gown neglect the Study of our ancient Books, whoſe Summary is *Juſtice* and *Charity*. Superſtition and Error become as ſo many Cuſtoms: Corruption creep into our very Language; empty Flouriſhes become the Faſhion; Numbers of People run about the Streets, and lead an idle Life. A great Number of Magiſtrates loſe their Time at Entertainments; Multitudes of People wear Cloaths far above their Ranks; Buildings become every Day more expenſive; Weakneſs and Innocence oppreſt by Force and Power. The great Officers ſuffer themſelves to be corrupted, and their Underlings to fleece the People. I ſee, I ſay, all this; and I ſee at the ſame time, that no effectual Remedy is applied, either for preventing or ſuppreſſing it.

And yet, according to the Notions of our Antients, thoſe wholſome true Notions, it was a per-

ſonal Crime in a Son to abandon his Father, nay, it was a public Diſorder, and is always a great Abuſe. It is rebellious in a Subject to withdraw himſelf from Authority; for Men to abandon the labouring the Ground, and the Women the Manufactures of Stuffs, is to ſtarve both themſelves and others: For the Workmen to refine upon vain Ornaments, the Merchants to traffic in uſeleſs Toys, and the Literati to neglect Charity and Juſtice, is, for each, in his reſpective Profeſſion, to abandon what is Eſſential and Capital. For Superſtitions to eſtabliſh themſelves in *China*, is to introduce Barbariſm into the Empire. To bring a florid Stile in Vogue, is, as it were, to bury our *King*: So many idle Vagabonds running about the Streets, and our Magiſtrates loſing their Time at Feaſts, is abandoning both public and private Concerns. By the Prevalence of Luxury in Building and Cloaths, all Orders muſt be ſoon confounded. By Force and Power not being curbed, the Poor and the Weak are oppreſt. By great Officers ſuffering themſelves to be corrupted by Preſents, and the ſmall living upon Rapine, there is an End of Equity and Juſtice. Where is the Wiſdom in not prohibiting, or rather in not putting an effectual Stop to ſo great Evils, and in inforcing a rigorous Obſervance of, I do not know how many, Prohibitions, from whatever is neceſſary to Mankind? Is this the Government of our Ancients? But if any one ſhould aſk at me, what ſhould be done in order to re-eſtabliſh that wiſe Government, my Anſwer ſhall be in two Words: All that is done at preſent muſt be forbidden, and all that is forbidden muſt be done: Such was the Government of our Anceſtors.

The Emperor Kang hi's *Remark.*] Among Laws, there are ſome more ſome leſs important: Some are Capital and Eſſential, and ſome are leſs ſo. If they are confounded, and the latter are preferred to the former, the People do not know which of them to embrace. The Diſtinction that ought chiefly to be made in this Caſe, is very well laid down in this Piece, whoſe Stile is likewiſe lively and nervous.

An hiſtorical Gloſs ſays, that *She kyay* was an able, upright, reſolute Mn, who loved Good and hated Evil: But a little too greedy of Reputation. For which Reaſon, he ſeized all Occaſions of ſpeaking and acting. He thereby made himſelf Enemies who ſought to ruin him, and he had ſome Difficulty to eſcape their Vengeance.

Jin tſong *having no Son, adopted one of his Relations who was a young Man, and created him hereditary Prince. The young Prince being weak and committing ſeveral Faults, the Emperor and the Empreſs had Thoughts of ſubſtituting another in his Room: But the Secret was not ſo well kept, but that the Prince was apprized of it. Upon this, they laid aſide their Deſign: And* Jin tſong *dying, the young Prince was declared Emperor. He falling ſick, and his* Diſeaſe *putting him out of a Condition to take care of his Affairs, the Empreſs* Dowager *took the Reins of Government in her own Hand, giving Audiences regularly, and conſulting about every thing with the Miniſters thro' a Curtain. As ſoon as the Emperor was recovered, ſhe reſigned the Government into his Hands. The Prince having been informed that* Jin tſong *and the Empreſs had for ſome time been conſulting to ſet him aſide, he inwardly owed them a grudge; and ſeemed uneaſy, that the Empreſs had during his Illneſs, taken upon her the Government. The Officers of the Palace ſiding with his Reſentment, treated that Princeſs very ill, and let her and her Daughters be in Want of a great many Things. At this Juncture, the Emperor being informed of the Services and Merit of* Fû pi, *nominated him to be* Ting chê, *which at that time was a very conſiderable Poſt; but* Fû pi *excuſed himſelf from accepting it, and laying hold of ſo fair an Opportunity exhorted the Emperor to behave otherways with Regard to the deceaſed Emperor, and the Empreſs* Dowager *who was yet living. He did it as uſual, in Writing; and it was in the following Terms.*

SIR; I have a due Senſe of the Goodneſs with which you would reward me for ſome Services that my Duty bound me to perform to the Emperor your Father. But I would be much better pleaſed, if you yourſelf would endeavour to acknowledge the Obligations you are under to that Prince, and the Empreſs his Conſort who is yet alive. They choſe you as their Succeſſor to the Throne, out of a great many Princes of the Blood, who were as nearly related to them as you. If at preſent, you poſſeſs the glorious Title of *the* (*) *Son of Tyen*, if you are Maſter of the vaſt Riches of ſo great an Empire, it is merely thro' their Favour. A ſingular Favour if ever any was! A Favour for which it is not eaſy to make ſuitable Returns. In ſhort, a Favour which you cannot enough acknowledge. Yet, you not only neglect to acquit yourſelf of the ordinary Ceremonies with Regard to the late Emperor, but you are neither obſerved to pay the Reſpect due to the Perſon, nor to provide for the Exigencies, of the Empreſs Dowager who is yet alive. How! Is then the moſt ordinary Civilities too great a Complement to Perſons to whom you owe ſo much? Where is your Gratitude and Piety? Surely all the Empire expects other things of your Majeſty. While you were under the Hands of the Phyſicians, the World was leſs ſurprized at this Conduct. But ſince your Health is recovered, ſince you bear without any Inconveniency, all the Weight of Affairs; to fulfill all the other Duties of a Prince, and to neglect that of a Son, makes every Officer, both of your Court and in the Provinces, conclude, that your former Negligence was not ſo much occaſioned by your Want of Health, as your Want of Piety. As for my ſhare, I own that I don't underſtand the Motive that induces you to act in this Manner. Is it becauſe you imagined, that the late Emperor in his Life-time, diſcovered a Coldneſs towards you? Is it becauſe you have had unfavourable Accounts on that Head? It is a certain Truth, that the late Emperor if he pleaſed, might have named another Succeſſor beſides you;

(*) *Tyen tſe*, this is a Title of Honour given to the Emperors of *China*.

you; but he choſe you, and in Conſequence of that Choice, you are his Succeſſor. What ſurmiſes or ſuſpicions, even tho' they had a little Foundation, ought to efface a Favour ſo well known, ſo great, and ſo real.

As for the Empreſs Dowager, if, for ſome time, ſhe took the Management of Affairs upon her ſelf, ſhe did it at the Requeſt of your Miniſters and other great Officers, while you was not in a Condition to manage them yourſelf; but ſhe never pretended to be a Partner with you in Sovereign Rule. In ſhort, ſome time ago, ſhe reſigned to you the Government; ſince which time you have reigned and ruled alone. The reſt is paſt and ought to be forgot, nor does it become you to reſent it ſo long as you do. For theſe petty Reaſons of Uneaſineſs, even tho' they were real, to forget a Benefit of the firſt Order, is to imitate *Yew vang*, who is ſharply reprimanded in the *Shi king*, for a Fault in its kind, not ſo grievous as yours. I have a ſenſible Concern when I ſee you, inſtead of imitating *Shun*, a Prince eminent in ſo many Reſpects, particularly in that of his Piety towards his Relations, imitate *Yew vang*, a Prince who is ſo infamous in Hiſtory.

It is ſaid, that it is not the Empreſs Dowager alone, who muſt bear with your capricious Temper, your Reſentment I hear, extends even to the Daughters of the late Emperor, whom conſequently you ought to look upon as your Siſters. You have deprived them of their Apartments, and given it to your own Daughters. Being ſhut up in a Corner of the Palace, they receive from you not the leaſt Mark of your Goodneſs; you take no Care of them, and they are to you as Strangers. Permit me then to open my Heart, and to inform you of the Sentiments of the whole Empire, and of my ſelf more eſpecially. The late Emperor reigned for 41 Years. Under a Reign whoſe Happineſs was equal to its Length, the Empire felt the Effects of his Goodneſs. There is not one of his Officers who is not (*) pierced with his Gratitude: As no Man owes more to him than I do, being raiſed by him, from one of the poor ſimple Literati to the greateſt Employments, ſo no body has more ſincere, and more lively Sentiments of Gratitude for that good Prince, than I have. By this you may judge, how great the Concern of all the Subjects of your Empire, and of me in particular, is to ſee the Empreſs his Conſort, and the Princeſſes his Daughters ſo much neglected. I am ſo much affected with it, that I have not the Heart to accept of the Dignity to which you would raiſe me. What Proportion do my weak Services bear to the Obligations, which your Majeſty owes to the late Emperor and Empreſs Dowager? Such as a Thread, or a Hair of Silk bears to the whole Univerſe. How inconſiſtent is it to forget what you owe to them, for the greateſt of all Favours, and to reward the trifling Service that I have done you? How abſurd is it, not to be ſenſible of it? I own I am heartily ſo. What I wiſh above all things, is, that you would render to the late Emperor the accuſtomed Duties; and that as a good Son, you would honour the Empreſs. Beſides your owing this Example to all your Empire; it is the way to gain the Hearts of your Officers. As for me, when I ſhall ſee you change, tho' I ſhould live only upon Roots and Water, there are no Fatigues nor Hardſhips that ſhould diſcourage me, and no Danger that ſhould daunt me from ſerving your Majeſty with Pleaſure, to the laſt Breath of my Life. But at the ſame time, while, without ſuch a Change wrought, your Majeſty offers me every Day new Honours and the greateſt Riches, I cannot reſolve to accept of them. The State ſtill feels the wiſe Government of your Anceſtors: The Laws which they eſtabliſh'd are obſerv'd, the People are ſubmiſſive, the Officers vigilant, and every thing goes ſmoothly on. There is no occaſion for your Majeſty who is yet in Mourning to diſturb yourſelf, or to give a very cloſe Application to Affairs. That which is moſt preſſing, and in which, without you, your Officers can do nothing, is, to take care of whatever relates to the Empreſs Dowager, and the five betrothed Daughters of *Yin tſong*: Upon you alone, depends their Fortune, and you alone can make them happy. If you act as a dutiful Son and Brother, you will attach the People to your Perſon, and draw upon yourſelf and your Poſterity the Aſſiſtance of *Tyen*. I ſay, that you will attach to you the People; Make a fair trial, they will be ſenſible of it, and you will be able to point out the Truth of this Promiſe. I ſay, that you will draw upon yourſelf and your Poſterity, the Aſſiſtance of *Tyen*. This Point, tho' it be a little more obſcure, yet is as certain as the other. Don't pretend to ſay, that *Tyen* neither hears nor ſees; That Men are very ſhort ſighted, and what have I to fear? You would be hood-winkt if you thought ſo. Behold, what I thought it my Duty to repreſent to you, while I excuſe myſelf from accepting of the Honour which your Majeſty is pleaſed to do me. I own, it is both imprudent and raſh to talk ſo freely. But I dare to aſſure your Majeſty, that what I have here laid before you, is the Dictates of my Honeſty and Zeal. Happy would I be, if your Majeſty would think it ſo; and inſtead of finding Fault with my Boldneſs, profit by my Honeſty.

A Gloſs.] This Remonſtrance was without effect, or at leaſt, without any Anſwer. *Fû pi* repeated it ſix or ſeven times. But the Emperor *Ing-tſong* always rejected his Excuſes: At laſt, that Prince by a public Declaration, ſhewed a Reſolution to alter his Conduct, and then *Fû pi* accepted of the Poſt that he offered.

Diſcourſe *of* Se ma quang *to the ſame Emperor* Ing tſong, *upon* filial Piety *and* Equity.

IT is a (†) common and a true Saying, that *in point of perſonal Perfection*, filial Piety *is the Chief of all Virtues, and Equity is the Soul of Government. Confucius* in his Book upon *filial Piety*, ſays, that *this Virtue is the Principal and the Foundation of all others.* He adds, *that he who*

(*) The *Chineſe* ſays: *His Goodneſs pierced to the Marrow of the Bones.*

(†) In the *Chineſe* it is literally; *Your Subject has heard ſay*, 'tis a common Phraſe with them in this kind of Writing.

who does not love his Father and Mother, and does not behave to them with all due Reſpect, tho' he loves the reſt of Mankind, and treats them with all the Reſpect imaginable, cannot in Juſtice paſs for a Man, either of Virtue or Honour; and in effect, is neither the one nor the other. For never did a Tree without a Root ſhoot forth fair Branches. The late Emperor *Jin tſong*, by adopting you, and calling you to Empire, made you the nobleſt Preſent which was in the Power of Man to make. (*) That Prince is now no more; but he has left an Empreſs and five Daughters. Theſe as they were neareſt to him, ſo they ought to be deareſt to you: and you ſhould expreſs for them, all poſſible Concern. You cannot fail in this, without anſwering very ill the Intentions of *Jin tſong*, and the Obligations you owe him. Formerly, when the Empreſs Dowager governed in your Palace, the Officers of your Houſhold reſpected her. Both Great and Small were watchful to ſerve her. At preſent, when ſhe has reſigned to you the Cares of Government, and meddles no more in Affairs, I apprehend no Alteration with Regard to her will happen. Some of the Officers of your Palace may be idle Fellows, and may neglect, and ſerve her ill. She is Mother of the Empire, and all the Empire ought to have it at Heart, that ſhe be happy and ſatisfied. But all the Empire, Sir, relies upon you, and you have more Obligations than one upon you, to take all the Care of this which you are capable to expreſs.

I likewiſe fear, that there are Fire-brands in your Palace, who interpreting in their own Manner, the Words and Actions of the Empreſs, make Reports of both, which ſerve either to cool, or to exaſperate your Majeſty. If there are any of ſuch a Character, they won't fail to maſk themſelves under the ſpecious Pretexts of Fidelity, Loyalty and Zeal. But they are at the Bottom mean Souls, who have nothing in View but their own Intereſt, and who endeavour, by the Diſpoſitions which they either believe or ſee to be in the Prince, to make their own Advantage. If then you diſcover any of theſe abandoned Sycophants, ordain, without hearing them, that they ſhall immediately be put into the Hands of Juſtice and tried. One Example which you ſhall make of this ſort, will ſtop the Mouths of all others of that Kidney. On the contrary, if you lend an Ear to ſuch Diſcourſes, there will be no end of Backbitings and Calumnies, and they will infallibly be attended with fatal Diſorders; this is a Point of the Importance, and deſerves your Attention.

In ſhort, it is a received Maxim, and has become as it were proverbial: *In Matters of State the Prince alone ought to decide, but in domeſtic Affairs, the Empreſs ought to rule*; I therefore wiſh that your Majeſty deciding all foreign Affairs by yourſelf, would leave all Affairs within Doors to the Empreſs, together with the Diſtribution of all the Gratuities and Poſts there, at leaſt, that nothing of that kind be done without her Advice and Conſent. Every thing then will be in order; you will ſee your Mother, who is above you, happy, and the Officers and your People under you, teſtify their Satisfaction, by Encomiums and Songs. If, becauſe this Order is not eſtabliſhed, the Officers of your Houſhold ſhould be neglectful, and fail in their Services to the Empreſs; if any of them by falſe Reports, ſhould embroil you with her, this muſt be known without Doors: Perhaps the Empreſs ſhall fall ſick out of Vexation; what a Diſhonour will that reflect upon you? How can you anſwer for it in the Face of the Empire? All the Good you can otherways do, will not be able to cover your Shame. This is the Tendency of my firſt Propoſition, which was; That filial Piety is in point of perſonal Perfection, the Chief of all Virtues.

In the Chapter of the *Shu king*, which is called (||) *Hong fan*, when the Author comes to recommend it to the Prince to be equitable, and never to be influenced in his Actions by private Inclinations or Averſions; he lays ſo great Streſs upon that Point, that he inculcates the ſame thing in ſix different Manners, that he may the better ſet forth its Importance. He who governs a State, ſays *Chew jin*, ought not to repay private Services done to him before he mounted the Throne, with public Rewards. Much leſs ought he to employ the Rigour of the Laws, that he may gratify a perſonal Hatred. We read in the *Ta hyo* (‡), he who would promote Reaſon and Wiſdom in his Conduct, ought to keep his Heart equal and ballanced. But the Heart loſes that Equality and Ballance, when private Love or Hatred gives it a Byaſs to one Side or other. From being but one of the Princes of the Blood, you were raiſed to the Throne on which you now ſit; this was a wide Step. It was natural enough after this Riſe, that you ſhould retain ſome private Favour or Reſentment, towards thoſe who had formerly done you ſome good Office, or given you ſome Diſguſt: But beware, for theſe Affections and Diſquiets ought not to influence your Government.

The great Rule of Sovereigns, is, to reward Virtue, and to puniſh Vice; to advance Men of Probity and Merit, and to baniſh all who want both. Honours and Poſts, being the moſt precious Treaſures of States, a Prince ought not to diſtribute them to his Subjects, whoſe only Merit is, that they agree with him in ſome particulr Notions. Far leſs ought he to make uſe of the Chaſtiſements regulated by the Laws, to ſatisy a private Reſentment againſt thoſe who have tranſgreſſed them. Formerly, Dignities and Poſts were diſtributed before an Aſſembly of the whole Court, and Criminals were executed in the Face of the World: As if the Prince would thereby ſignify, that his private Inclinations had no Part in all that was done; that he diſtributed Rewards to Perſons whom the Public would not think unworthy, and that they whom they judged worthy of Death, were condemned at the ſame time by the public Voice.

At preſent, there is a great Mixture among the Officers of your Empire. There are amongſt them Men of Virtue and Merit, but they are mixt and confounded in the Crowd. The Good and

(*) The *Chineſe* has it *He is retired far off in Aſcending*; I have already taken Notice, that the *Chineſe* Politeneſs ſhuns the blunt Expreſſion of *He is dead*, and employs more ſoft Terms, according to Perſons and Circumſtances.

(||) The great Rule *or* Rules.

(‡) The great Study *or* Science. This is the Title of the Book.

and the Bad are upon a Footing. This is a Diſorder infinitely prejudicial to the Good of the State, and I could wiſh that your Majeſty would ſeriouſly apply to remedy it. The Thing you muſt do for that effect, is as follows. Lay yourſelf out to know thoſe thoroughly, whoſe Virtue and Capacity are greater than ordinary, and who are thereby moſt capable to anſwer the Hopes of the Public. Such as you know to be Men of this kind, draw immediately out of the Crowd, advancing them to the firſt Poſts; and tho' they had formerly the Unhappineſs to diſpleaſe you, yet do not fail to promote them in proportion to their Services. Act in the ſame manner with Regard to Puniſhments: However great the Favour be you have for any one, yet if he is guilty of any Crime, and for that deteſted by worthy Men, and condemned by the Voice of the Public, do not allow yourſelf to relent ſo far as to pardon him. By this Conduct, there will ſoon be no more any Men of Merit out of Poſts, nor any weak Perſons in them. You will advance Virtue, you will make Vice tremble, and promote Order throughout all your Court. All your People will feel its Effects, and you will build their Happineſs upon your Wiſdom. And reciprocally making their own Happineſs yours, by their Loyalty and Submiſſion; your illuſtrious Poſterity will, in order to reign in Peace, have no more to do but to imitate you.

But on the contrary, if your Majeſty, leading an idle Life in your Palace, and abandoning yourſelf to your Pleaſures, ſhould devolve your Authority upon ſome one of your Officers; if, without examining who has, or who has not, Merit; without diſtinguiſhing genuine Virtue from Vice artfully diſguiſed, or regarding any Conſequences, you put all indifferently into Poſts, the firſt who ſhall preſent: or which is worſe ſtill; if making your Inclinations or Reſentments your Rule, if you ſhould baniſh from you all thoſe who have formerly diſpleaſed you, and advance only thoſe whom you have always inclined to favour; if you uſe the Power of rewarding, only that you may gratify Sycophants who have no Merit, and who have done no Service, and that of puniſhing, only that you may check zealous loyal Subjects, whoſe Uprightneſs is all their Crime; then every thing will ſoon ruſh to Confuſion, both at the Court and in the Provinces: There will be no more Law, no more Order, no more Peace: Can any thing be more fatal both to the Empire in general, and to your Majeſty in particular: Theſe are the Reaſons why I ſaid that Equity is the principal Point of Government, in the ſame manner as in perſonal Perfection, filial Piety is the firſt of all Virtues. Upon the Value or the Contempt which a Prince ſhews for theſe two Virtues, more than upon any thing elſe, depends the Happineſs or the Unhappineſs of his State; and the Glory or Shame of his Reign. Weigh this Truth, that you may be the more animated to the right Practice of theſe two capital Virtues.

A Gloſs.] *Se ma quang*, the Author of this Diſcourſe, was a dutiful Son, a firm Friend, and a loyal Subject; he was a Man of approved Probity, of a reverend Gravity, ſingular Temperance, and unſhaken Uprightneſs: He was Miniſter to four Emperors, and was never known to prevaricate.

Another Diſcourſe *of the ſame* Se ma quang, *to the ſame Emperor* Ing tſong, *on Occaſion of the public Calamities.*

SINCE your Majeſty came to the Throne, there have been many extraordinary Phenomena, and public Calamities. Black Spots have appeared in the Sun; and Inundations and Droughts have ſucceeded one another. During the Summer of the laſt Year, the heavy Rains begun, and did not end till Autumn was over. Towards the South Eaſt of your Court, in a Country where there were upwards of ten Cities, great and ſmall Houſes were ſwallowed up in the Waters, or ſeen floating and ſwimming upon the Tops of Trees. How many Families were thereby ruined? Thus univerſal Miſery prevail'd on all Hands: The Son was ſeperated from the Father, and both the one and the other were overwhelmed under the Weight of their Calamities. Parents ſold their Children, and Huſbands their Wives, at as low Prices as we now commonly give for the vileſt Animals: The Famine was ſo great at *Hyu* and *Ping*, that the neareſt Relations were ſeen to eat one another.

To this watry Autumn a Winter ſucceeded, not as it ought to have been, cold and dry, but moiſt and temperate, ſuch as the Spring uſes to be. Plants and Trees ſhooted forth out of Seaſon; and in the Spring came very boiſterous Winds. At laſt, in the Summer, the infectious Diſeaſes made a horrible Ravage over upwards of 100 Leagues of Land. The Houſes were filled with the Sick, and the Highways with Burials. In the Beginning of this Spring, the Crop appeared prodigiouſly fine, and then the People began to breathe, in hopes of a plentiful Harveſt, which they were juſt about to reap, when there fell ſo extraordinary a Rain, that in one Day and a Night, the Rivers and Brooks overflowed, and forced the moſt rapid Torrents to run againſt their Streams, overturned the higheſt Bridges, covered the talleſt Hills, made a wide Sea of the level Fields, and ravaged the Harveſts.

Here in your Capital, the Deſolation is as great; the Inundations has carried off all the Barriers, and has undermined all the Gates and Walls: The Tribunals of the Magiſtrates, the public Granaries, and the Houſes of the Soldiers and People have all ſuffered. Numbers of People have periſhed, either by being buried under the Ruins of their Houſes, or ſwallowed up in the Waters. Doubtleſs, theſe Calamities are very extraordinary; I don't know if their Parallel has happened for many Ages. Is not your Majeſty frightned? Are you not thinking upon a ſtrict and a ſerious Examination, into the Cauſes that have contributed to draw down ſo great Calamities? My Zeal has led me to think for you, and I believe that on your Part, three Cauſes principally contribute,

Firſt your Conduct with Regard to the Empreſs Dowager. This Princeſs who is full of Wiſdom and Goodneſs became your Mother, by adopting and deſigning you, in Conſert with *Jin tſong*, for the Empire. Ever ſince you enter'd into the Palace, ſhe has expreſſed for you all the Cares of a Mother. When *Jin tſong* died, and you were ſick, that Princeſs kneel'd before the Imperial Apartment, knocking the Ground with her Fore-head, ſo as even to wound herſelf, in praying with the utmoſt Earneſtneſs for your ſafety. After this, how could you on the Report ſome envenom'd Tongue, who exaſperated you againſt her, allow yourſelf to be perſuaded, that this Princeſs did not entertain for you all the Sentiments of a good Mother? Tho' this ſhould be partly truth, is it allowable for a Son to diſpute with his Father and his Mother, and to entertain only for them, the Tenderneſs and Reſpect which he judges to be proportioned to the good or bad Treatment they give him. Who ever heard ſuch a Maxim maintained?

There is another Maxim better eſtabliſhed, and univerſally received. A great Favour, Tradition tells us, ought to cancell all the little Cauſes of Diſcontent. The late Emperor drew you from the Government of a Province, for which you was likewiſe indebted to him, to place you upon the Throne, and to make you Maſter of the Empire. What has he required of you as a Return for a Preſent of that Nature? That, at his Entreaty, you would take a Concern about the Empreſs his Wife, and the Princeſſes his Daughters. Yet you loſt your Temper, as ſoon as that Prince was put in his Coffin, and even before he was buried, you ſhut up the Princeſſes in a retired Apartment; you never almoſt ſaw them; you abandoned both the Mother and the Princeſſes her Daughters, to the Diſcretion, or rather to the Negligence, of ſome mean Officers. Permit me, in this Affair to reaſon from Leſs to Great. Imagine with yourſelf, that one of the common People has ſome Arpents of Ground to ſubſiſt himſelf, his Wife and his Daughters upon; finding himſelf advancing in Years, and without a Son, he adopts a young Man, one of his Relations, and makes him his (*) Heir. The Latter finding himſelf Maſter of the Eſtate, no ſooner ſees his Father dead, than he abſolutely diſpoſes of his Goods according to his own Fancy, without ſhewing any Regard for his Mother, or any Care for his Siſters. They might well ſigh, groan, and bewail themſelves: But he was inſenſible of all. What Idea do you think, all the Neighbourhood would entertain of a Son of ſuch a Character? How would he be look'd upon? What would be ſaid of him? Such a Conduct then would loſe the Character of a Peaſant in his own Village: And what ought an Emperor, upon whom the Eyes of all his Subjects are fixt, to expect from a Conduct, a great deal more extravagant. How is it poſſible that he can be beloved?

In the ſecond Place, the late Emperor, who was naturally eaſy and gentle, was always in Pain, when he was obliged to contradict thoſe he employed. During the laſt Years of his Reign, he was violently tormented with a Pain in his Breaſt, which diſabled him from attending the Cares of Government; ſo that he was forced to devolve them almoſt entirely upon ſome one or other of his Officers. It is to be wiſh'd, that he had always made a right Choice; but Intrigues and Intereſt were often ſeen to prevail over Virtue and Merit. Whatever Care the Authors of theſe Injuſtices took to ſcreen themſelves, they could deceive only the heedleſs unattentive Vulgar. Men of Senſe ſaw and bewailed the Evil: But not knowing how to help themſelves, as the Prince was in ſuch a Situation, they kept ſilence. All their Comfort was, that a young Prince, as you were, mounting the Throne, you would examine every thing by yourſelf, inſtruct yourſelf in every thing carefully, and vigorouſly maintain the Sovereign Authority. They then hoped that all incapable Perſons would be removed, that Men of Merit would be advanced, that pure Equity would regulate all Rewards and Puniſhments, in ſhort, that by this wiſe Conduct, the Court and all the Empire would ſoon change its Face.

Theſe were our Hopes, but we have not ſeen them fulfilled; even in the Beginning of your Reign, you appeared to be as much fatigued with the Weight of Affairs, as ever *Jin tſong* was, when bowed down with Sickneſs, in the latter Part of his Reign, you abandoned the Deciſion of Affairs more than he did, to certain Officers; and one would have ſaid, that you was afraid to have ſeen clearly into their Conduct. Great Numbers of Memorials have been preſented to you, ſome of them were of the greateſt Importance; you paid no Regard to them. Under Pretence of letting Things go as they were formerly, you examined nothing to the Bottom; and while you attentively applied to Trifles, you neglected the material Part of Government.

Officers, who are abſolutely worthleſs, without Virtue and without Merit, are in Poſts: You know them, and yet ſuffer them to continue, as if you had not the Courage to remove them. The Empire does not want for Men of Parts, who join a great deal of Wiſdom and Probity to very great Abilities. You are convinc'd of this, and you know them to be ſuch: Notwithſtanding of this, you never mind them. Such a Step is dangerous, and ſubject to great Inconveniences which are pointed out to you, and you are ſenſible of them; and yet you take that very Step. Another Meaſure is good, you know it is, and you are taught to point out the Advantage of it with your Finger; and yet you dare not declare yourſelf and ſay; *My Pleaſure is, that this Meaſure be purſued.* Then they who ſerve you, perceive this Weakneſs, and take Advantage of it, or rather they abuſe you. As they are at preſent more Maſters, than they could be in the latter Part of the laſt Reign; they are likewiſe more inſolent. Their Caprice, or their Intereſt, decides every thing. Theſe Gentlemen don't bluſh at promoting the moſt Worthleſs, and at acquitting the moſt Guilty: In one Word, they dare do every thing, and ſtick at nothing. Thus it is that you govern in the Empire, but do you hereby worthily anſwer the Expectations of the World.

(*) The Daughters in *China* don't inherit any thing from their Parents.

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In the third Place, you have, it is true, fine natural Parts: But have you a larger ſhare of them than *Yau*, *Shun*, *Yu*, and *Ching tang?* You ought, after the Example of theſe great Princes, to endeavour to improve ſo fine a Ground-Work, in profiting by the Abilities of wiſe Men. But this is what you have never been known to do. On the contrary, if you have any thing in your Head which you reſolve to execute, you can be diverted from it with the Reaſons that expoſe its inconvenience. No! The braveſt Soldiers don't defend a Place in which the Enemy has beſieged them, with greater Reſolution than you defend your own Opinion. You never once reflect upon any thing that contradicts it. To act in this Manner, is not acting according to the Maxims of our ancient Sages, in uniting many Rivers to form a large Sea. A wiſe Prince hears and weighs every thing without Prejudice. When he examines the different Views, he does not ſay; *This here is mine, and that there is anothers. This Perſon is my near, and that my diſtant, Relation. This was firſt ſuggeſted to me, and that came but late.* Theſe Circumſtaces never ſway him either to one ſide or the other; he ſeeks the beſt courſe, and that determines him entirely. But how can he diſtinguiſh this beſt Way, if he lays himſelf open to Prepoſſeſſions.

The *Shu king* ſays, " If any one offers an Advice contrary to your Inclinations and your No-
" tions, that is a Reaſon for preſuming that it is good, and for weighing with greater care its
" Uſefulneſs and Advantages. Another Advice agrees with your Views, for which Reaſon, you
" ought to pay the greater Deference to the Reaſons that are againſt it." But if, contrary to theſe Maxims, you hear with Pleaſure, and imbrace with Joy, only what is agreeable to your Notions, if you reject, and are even angry at, every thing elſe; the natural Effect of this Conduct will be, that Flatterers will appear, and that Men of Probity will retire. Is this the way to procure Happineſs to your Subjects, and Glory to your Reign? Your Dynaſty from its Beginning, after the Example of other Dynaſties, eſtabliſhed Cenſors, who were in a manner the Eyes and the Ears of the Prince: So that neither Miniſters nor others, dar'd to conceal any thing from him that concern'd him to know. All the Affairs which come to Court, paſs through the Hands of Miniſters. They deliberate, they decide, and under the Favour of the Prince, they promulgate that Deciſion: If it happens that a Cenſor, according to the Duties of his Poſt, ſhould make any Repreſentations to you upon their Deciſions, and lay before you their Reaſons: Your Majeſty, inſtead of examining his Memorial by yourſelf, immediately delivers it into the Hands of thoſe very Perſons whoſe Deciſions are cenſured, and you follow their Judgment. Where are they who have ſo much Uprightneſs, as to acknowledge that the Advices of another, are better then what he has reſolved upon himſelf; far leſs are there any found, who own that they have done wrong, and that they are blame worthy. All that your Majeſty gains by acting in this manner, is, that you acquire the Reputation of being a Prince who loves no Advice, and who deſires to have none. As for your Officers, they have the Advantage of being abſolute Maſters, and quiet Poſſeſſors of Sovereign Authority.

The three Points which I have touched upon are not ſecret, all the World is very well apprized of them. Every faithful zealous Officer bewails them. But they are afraid of ſome Emotion of Anger from you, or ſome Reſentment, almoſt as terrible, from the intereſted Perſons. For which Reaſon they dare not talk to you. In the mean time, Sadneſs, Uneaſineſs, and Indignation, poſſeſs the Hearts of your good Subjects; the more theſe Sentiments are ſuppreſt, the more violent they are. And I am not at all ſurprized, that they have drawn down theſe intemperate Seaſons. If I have the Boldneſs to talk thus, it is only that I may beg you to conſider, that as you are above Men, ſo *Tyen* is above you, and to conjure you to anſwer the Deſigns of Heaven, and the Deſires of your Subjects. You cannot do this better, than by effectually remedying the three Points which I have touched upon. Acquit yourſelf towards the Empreſs Dowager with all the Duties of a good Son. Take Care to pleaſe her, and make it your Buſineſs to render her happy and contented. Extend your Goodneſs to the young Princeſſes your Siſters, have an Eye upon their Wants, and ſettle them when it is time. Delegate the ſovereign Authority to no Perſon, for it belongs to yourſelf alone. In your Choice of Officers, diſtinguiſh true Merit: In Rewards and Puniſhments, regard nothing but the Importance of the Services, and the Heinouſneſs of the Crimes. Give an utter Excluſion to all Flatterers, and baniſh ſuch of them as are in Poſts. Open a Door to Advice, hear without Prejudice all that is given you; and follow with Courage and Conſtancy, that which is the moſt wholſome. Beſides, it is not enough to teſtify by Words, that you will in Time to come, obſerve this Conduct; you muſt ſhew it by your Actions; and theſe Actions too, muſt be the Effect of a firm and ſincere Reſolution. Nothing can reſiſt this Sincerity when it is perfect; even Stones and Metals have more than once yeilded to it. How then can Men reſiſt it. But if you are deficient, Appearances will produce nothing. No, they won't make the ſmalleſt of your Subjects move. Far leſs can you hope that it will touch *Tyen*. Do not deceive yourſelf, ſays the *Shi king*, by ſaying *he is far exalted above us &c.* Notwithſtanding of his being exalted above us, yet he is near both to our Words and Actions, which he ſees and hears. Scarce do our Thoughts riſe from our Hearts, but *Tyen* is immediately acquainted with them; muſt he then preſent himſelf to your Eyes under a human Shape, and ſtrike your Ears with the Sound of a ſenſible Voice? I know of how little value I am, and of how little uſe to you, yet I thought myſelf obliged to tell you my Opinion and my poor Sentiments, which your Majeſty may examine and weigh at Leiſure.

Another Remonſtrance *of the ſame* Se ma quang, *to the ſame Emperor* Ing tſong.

TOWARDS the End of the third Moon of this Year, I had the Honour to exhort your Majeſty to publiſh a Declaration, which might open a Door to Advices. A few Days ſince, your Majeſty knowing that I had return'd to Court, ordered that Declaration to be regiſter'd the fifth Day of the fifth Moon. No Man could be more ſenſible than I was, when I firſt received theſe News. Beſides its being extremely agreeable to me to underſtand, that your Majeſty deſign'd to agree to my Propoſal, the Advantage which I hoped would thereby accrue to the State, was a ſtill greater Cauſe of Joy to me. But when I read over that Minute, I own to you, that I found things in it which I could not reliſh. Let me die a thouſand Deaths rather than to diſſemble. Nothing could be better than the Beginning and End of this Declaration: But towards the Middle of it, we read theſe Words. " But if any one, in preſenting to us Memorials, Advices or " Remonſtrances, ſhall ſpeak from Inclination or Intereſt, if, forgetting his Station, he ſhould " touch too freely upon the great and ſecret Springs of Government; if he ſhould find fault in " other Terms, with things that are eſtabliſhed and practiſed; and in order to enhance his own " Value, if he ſhould oppoſe the Deſigns of the Court, ſell and abandon himſelf to Popularity, " eſpouſe its Inclinations and Abuſes, that he may raiſe an empty Reputation: As all this will " be very hurtful if it go unpuniſhed, I cannot diſpenſe with my effectually puniſhing thoſe who " ſhall be herein culpable."

Sir; I have heard it conſtantly and truly ſaid; When a wiſe Prince treats his Officers with Goodneſs, and expreſſes a Value for them; when baniſhing Diſtruſts and Suſpicions, he, as it were, ſets their Zeal at large; then, theſe Officers on their Part, being free from Dread and Uneaſineſs, are entirely taken up with the Care of ſerving him well. As they are ſecure of the Heart of their Prince, they likewiſe open theirs to him, and ſuffer him to be ignorant of nothing which they think can be of Service to him. You, by an unſeaſonable Precaution in a Declaration expreſsly made for exciting your good Subjects to aſſiſt you with their Advices, inſert ſix Reſtrictions conceived in ſuch a manner, that any who ſpeaks, if Advantage is taken againſt him, cannot eſcape his Ruin. In my Opinion, no more effectual way could have been fallen upon to have ſhut up every bodies Mouth.

Let us in the mean time ſuppoſe, that any one ſhall ſpeak. Let him blame or praiſe ever ſo little in his Diſcourſe, nothing is more eaſy than to ruin him, by ſaying that he ſpeaks from a Motive of private Favour or ſecret Intereſt: If an Officer who is in Poſt ſhall tranſiently touch ever ſo little, upon what in a ſtrict Senſe ſhall not be found within his Sphere, he may be ruined, if his Enemies pleaſe to accuſe him of having forgotten his Rank. He who ſhall treat of what may trouble the State, and aſſure its Repoſe, may paſs, if one has a mind, for having too freely touched upon the great Springs of Government: If by accident, a Perſon ſpeaks of a Matter, to which any ancient Edict relates, he may paſs as a Man who at an improper time, blames Things that were eſtabliſhed and practiſed. Zeal further inſpires ſome one occaſionally to declare againſt a new Regulation, which for ſome time paſt may have made a Noiſe; and if he expoſes its Inconveniency, he is accuſed of endeavouring to make himſelf popular, by oppoſing the Views of the Court. Laſtly, none dare endeavour to touch the Prince with the Miſeries of his People, without expoſing himſelf to be condemned as a Fire-brand, a ſeditious Perſon, and the Head of a Rebellion. Things being thus, I can't ſee any thing upon which one can expreſs himſelf with Safety.

Surely a Declaration in ſuch Terms, inſtead of procuring Memorials and Advices, will deprive you of them more than ever. I then very earneſtly requeſt you, to ſtrike out that middle Part, and to fill it in another manner, agreeable to what I laid before you in the thirtieth of the third Moon. It concerns the Good of your State and your Honour, that there may be no Room to ſuſpect, that while you demand Advice, you really deſign to ſhut the Door againſt it.

In the ſixth of the Years named Kya yew, Chin kyew, *was very intimate with two favorite Eunuchs of the Palace, and obtained the important Employment of* Kyu mi, *managing ſo by his Intrigues, that not only Affairs that regarded War, but all others paſt through his Hands.* Tang kyay, Fan tſe tau, Lin whey, Chau pyen, *and* Wang tau, *who were Cenſors, openly attacked him, and preſented Remonſtrances upon Remonſtrances againſt him to the Emperor.* Chin kyew *recriminated, and accuſed his Aggreſſors of caballing: As theſe laſt had pointed out the Patrons of* Chin kyew, *the Emperor had taken their Advices as a Reproach to himſelf for being governed by the Eunuchs, and this Reproach had picqued him. The Meaſures he took were, to break* Chin kyew *and the Cenſors at the ſame time, and to give each of them different Employments in the Provinces.* Ngew yang ſyew, *who was afterwards one of the moſt famous Men of the* Song *Dynaſty, began then to be upon the Ranks. Altho' by his Employment, he was a Subaltern of the* Kyu mi, *he ſided with the Cenſors, demanding that they ſhould be recalled and re-eſtabliſhed. For this effect, he preſented the following* Remonſtrance.

SIR; Since the Beginning of your Reign, you have been ſeen to open a very large Road to Remonſtrances; if it ſometimes happened that there was any exceptionable Paſſage, and which deſerved Puniſhment, you graciouſly pardoned it, that you might not damp the Zeal of your Officers. I ſee, nevertheleſs, that ſometime ago, in one Day, you have proſecuted the five Cenſors, who have accuſed *Chin kyew*, you have deprived them all of their Poſts, and baniſhed them

them from your Court. You cannot imagine what a Surprize this Order of yours has occaſioned both in the Court and in the Provinces; and how many Suſpicions it has ſtarted. As I have not ſeen the Remonſtrances of the Cenſors, I know not exactly the Strength or Weakneſs of their Reaſons, but I know that *Tang kyay*, *Fan tſè tau*, &c. have been long in Poſts, that hitherto they have behaved in them with Honour, and have at your Court always had the Character of being blameleſs Men. How can you think, that all at once giving the Lye to their former Probity, they would ſurprize and deceive you? No! ſo extraordinary, and ſo ſudden a Change is not naturally to be imagined.

Surely it muſt be owned, that the Office of Cenſor has always been attended with its Difficulties, tho' it has met with different Ones at different times, or rather, under different Reigns. Is a Prince naturally uneaſy, haughty, cruel, and as averſe from being willing to hear his own Faults, as he is eager to ſearch for, and eaſy to believe thoſe of others? Then his Miniſters and great Men are alarmed and in dread. In ſuch Times as thoſe, it is a dangerous and a difficult thing to adviſe a Prince with regard to his Conduct; the moſt able have not ſucceeded in this. But then it is an eaſy and a ſafe thing to ſooth a Miniſter or any great Officer. On the contrary, is a Prince gentle, moderate, obliging, ſevere to himſelf, and indulgent to others, as ready to juſtify thoſe whom he employs, as he is to condemn himſelf? If it happens at the ſame time, what is natural enough, that a Miniſter, or ſome great Man, being ſupported by People within Doors, has Authority in his Hands, and has Opportunities to be acquainted with every thing before the Emperor, having it in his Power to make any one ſenſible of the Effects of his Vengeance: In ſuch Junctures, nothing is more eaſy, than to give Advice to the Prince upon his perſonal Faults; but it requires ſurely a great deal of Courage to attack a Miniſter: Whoever is ſo hardy as to do it ſeldom ſucceeds. This has been the Experience of all Times, and deſerves ſome Attention.

The ſame Experience tells us, that Princes, according to different Circumſtances, have more or leſs Difficulty to form a right Judgment of what is laid before them; and to know how to do it is a great Art. Two oppoſite Parties make a Repreſentation to a Prince, each producing its own Reaſons, and placing them in the moſt favourable Light for themſelves. Each repreſents himſelf as a zealous, faithful and diſintereſted Perſon: Each, if you believe himſelf, has nothing but the public Good at Heart. How ſhall the Prince determine himſelf? If he thoroughly knows thoſe who ſpeak; if he knows that ſuch a Man is upright and faithful; that ſuch another has a mean Soul, and is Maſter of the Art of Diſſimulation; if in their Diſcourſes he clearly perceives, that ſuch a thing is for the Good of the State; ſuch another is really private Intereſt, cloathed in the ſpecious Name of public Good, then he has no more Difficulty to determine himſelf.

Theſe are the Means that are laid down, by which, a juſt Judgment, as much as it is poſſible to make, may be formed. A Diſcourſe is preſented to you, in which the Perſon who preſents it talks without any Circumlocutions, in clear expreſs Terms, tho' perhaps a little blunt: You find that he propoſes things not at all conformable to, but entirely diſagreeing with your Views and Inclinations. The firſt time you read this, you find Reſentment and Anger riſe in your Mind; but compoſe yourſelf, and know that this Man is a faithful and zealous Subject. There comes a ſecond Diſcourſe whoſe Expreſſions are ſoft and ſmooth, but void of all Meaning; yon find that the Perſon therein ſtudies to juſtify your paſt Orders, and to join with your preſent Views: Immediately you feel Complaiſance and Joy. Repreſs theſe Motions, and diſtruſt yourſelf, leaſt the Author is a vile Flatterer who ſacrifices the Good of the State, and your Glory, to his private Intereſt. In the ſame manner, one of your firſt Officers makes Repreſentations to you, upon an Affair within his Sphere, by reiterated Remonſtrances in the Face of the whole Empire. He has no ſooner either ſpoke or written than the whole World is acquainted with it. The Public ſpeaks, examines, and judges of, it. Where is the Man that will ſay, that it is poſſible to impoſe upon the whole World? It is therefore to be preſumed, that his Propoſals and his Repreſentations are purely the Effect of his Zeal. Another lays before you his Opinion, with regard to things not within his own Sphere. He conceals himſelf in order to do it; he demands a ſtrict Secrecy: He uſes every Mean to engage his Prince to determine himſelf, without communicating the Affair to any other. This carries an Appearance of his great Eſteem for theAbilities of his Sovereign; but at the Bottom, it commonly proceeds from ſome ſecret Intereſt, which he is afraid ſhould be laid open. The Experience of all Times have authoriſed theſe Rules. A Prince who knows how to follow them, perceives without any great Difficulty, and that too pretty juſtly, the different Motives that influence the Perſon who ſpeaks. We have at preſent in the Perſon of your Majeſty, a temperate, an aſſiduous, and a laborious Prince, who pardons nothing in himſelf, who loves to be inſtructed in his Faults, even when he is told of them roughly and bluntly. Bnt with regard to thoſe who ſerve you, and eſpecially the Officers whom you imploy, you are quite different; to them, you are all Civility, Beneficence, and Indulgence. You would commit a real Violence upon yourſelf to change them, you have their Reputation at Heart, you ſuppport them as much as poſſible, and being full of Indulgence towards them, cannot perſuade yourſelf that they can render themſelves unworthy. So that I believe I may venture to ſay, that we live in thoſe Times which I have touched upon, wherein nothing is eaſier than occaſionally to adviſe the Prince with regard to what relates to his own Perſon, but it is very dangerous for any one to preſume to touch upon any thing that regards the Perſon of thoſe who are about him.

What I have ſeen ſince I came to Court, is as follows; In one of the Years named *King yew*, *Fan chong yen* was ſo bold as to ſpeak in Quality of a Cenſor, with regard to the Conduct of *Lyu i*, *kyen* one of the Miniſters, but it coſt him his Poſt, and he was ſent to a City of the Province as

a private Magiſtrate. In one of the Years named *Whang yew*, the ſame *Tang kyay*, of whom we are now treating, ſpoke loudly in Quality of Cenſor againſt *Wen yen po*, who likewiſe was a Miniſter; he met with the ſame Fate as *Fan chong yen*. The ſame thing happened ſome time after to *Chau pyen* and to *Fan tſe tau*, for having ſupported *Lyang ché* againſt *Lew kang* and his Cabal. Two Years ago, *Han kyang* was baniſhed to *Tſay chew*, for having cenſured *Fú pi*. Laſtly, very lately, *Tang kyay*, *Chau pyen*, *Fan tſe tau*, *Lyu whèy*, and *Wang tau* were broken, for having remonſtrated againſt *Chin kyew*. Among ſo many Cenſors, who have been turned out of Poſt within the Space of twenty Years, I don't know one who was treated ſo, for having perſonally offended the Sovereign.

This makes me ſay, that at preſent, we may ſafely and ſucceſsfully adviſe the Prince with regard to his perſonal Conduct; but that an undaunted Courage is requir'd in the Man who dares to attack the Miniſter, and he ſeldom or never ſucceeds when he does: If your Majeſty will reflect ſeriouſly upon that Paſſage of Hiſtory which I have now recalled to your Memory, I think you will naturally enough conclude, that this proceeded from the Zeal and the Courage of *Tang kyay* and his Collegues. Of all theſe five Cenſors that have been lately broken, *Lyu whey* is the only one who lately came into Poſt. The other four have been long in that Office. *Tang kyay* for a like Affair was baniſhed into *Quang ſi*, where he would have died, if your Majeſty had not reſtored him to Life, by permitting him to change the Air. *Fan tſe tau* and *Chau pyen*, have once already met with the ſame Fate, and paſt many Years as ſimple Magiſtrates. All three were reeſtabliſhed in their Poſts. All three remembred their paſt Diſgrace, and ſaw well when they attacked *Chin kyew*, they had ſtill greater to fear. Notwithſtanding this, they did attack him; their Duty told him that they ought to ſpeak; and they bravely did ſpeak. This ſurely deſerves the Title of being faithful Subjects; they having acted always like themſelves, and diſcovered an unſhaken Reſolution. Their Collegue *Wang tau*, was one of the poor Literati, without Riches and without Friends: *Han kyang* becoming accidently acquainted with him, found in him true Merit. He became his Protector, and drew him out of Obſcurity that he might make him Cenſor. Soon after, *Han kyang* becoming *Chong ching*, enter'd into Conſpiracies againſt the Good of the State. *Wang tau* vigorouſly oppoſed him; and ſupported the Intereſts of the State againſt his Artifices and Ambition; but *Han kyang* ſtill perſevering in his Conduct, he was adjudged guilty and to be ſeverely puniſhed. It is well known, how natural it is for one to have a Regard for his Benefactor, and to ſupport, or at leaſt to excuſe him, when there is Occaſion: But if a Man, as *Wang tau* has done, prefers his Duty to all other Conſiderations, and ſubmits all the Sentiments of perſonal and private Gratitude to the common Good; he can act only from a Principle of ſtrict Honeſty and uncommon Equity. Such, Sir, ſuch were the Cenſors who have been lately broken. I don't flatter them in the Picture I have drawn of them: All the World will eaſily diſcover its Likeneſs.

Is it to be preſumed, that Perſons of that Character, even ſuppoſing that they were deceived, could have any other Motive for attacking *Chin kyew* than their Duty, or any other View than that of the public Good? Some perhaps, in order to render them odious, may have repreſented them as plotting, and entering into a Conſpiracy form'd to diſturb the great Officers, and render themſelves formidable. But upon what is this Accuſation founded? An Occurrence that is quite modern and very well known, deſtroys it too much. Laſt Year, *Han kyang* informed againſt *Fú pi*, who was a Miniſter of State. Was *Tang kyay* and *Fan-tſe-tau* ſeen to lay hold on this Occaſion, to join with the Informer? On the contrary, they and their Collegues, with their ordinary Equity, made your Majeſty and the whole Empire ſenſible of the Artifices of the Accuſer, and the Innocence of the Accuſed. Where then is the pretended League, and the pretended Conſpiracy of the Cenſors? No, Sir, Suſpicions of this Nature, can never fall upon Perſons of their Character,: Likewiſe it appears, that your Majeſty has not entirely believed it, elſe you would have treated them in another Manner, and deprived them of the Ranks they held. But your Majeſty could not reſolve to let them be without Poſts, ſo you entruſted each of them with pretty important ones. They were given to underſtand, that they were baniſhed with Regret. In effect, beſides it's being a Loſs to your Court, it ſtops the Mouth of every one elſe, and the State muſt infallibly ſuffer. It were to be wiſhed, that your Majeſty being more attentive to the Zeal, the Diſintereſtedneſs, and Conſtancy of the Cenſors, had given leſs Ear to the vain Suſpicions of their Adverſaries. But this Evil, ſuch as it is, is eaſy to be repaired. Any Faults which they may have committed, has been ſufficiently puniſhed by baniſhing them. Let your Mercy now take Place; that you may inculcate upon your good Subjects the Diſintereſtedneſs, Zeal and Liberty of Speech, recall and reſtore *Tang kyay* and his Collegues. All the Empire will then applaud you.

DISCOURSE *of the ſame* Ngew yang ſyew, *upon the Sect of* (*) Fo.

IT is upwards of 1,000 Years, ſince *China* had the Misfortune to be infected with the Sect of *Fo*; and for theſe thouſand Years there has been no time in which Men of Senſe have not always deteſted it, and have not wiſh'd it in their Power to deſtroy it. Our Emperors have more than once prohibited it by their Edicts, and it was often thought that it was aboliſhed: However, it always revived with new Force, and things came to that Paſs, that after many and unſucceſsful Endeavours, this Evil was look'd upon as incurable. Is it then effectually ſo? No! It is only that wrong Meaſures are taken to remedy it. A good Phyſician, if he treats his Patient well, examines

(*) An idolatrous Sect which came from *India*.

amines the Symptoms and the Cauſe of his Diſeaſe. If he finds that it proceeds from a Weakneſs of Conſtitution, or a Lowneſs of Spirits, he goes ſtraight to its Source, without directly attacking any of the accidental Circumſtances by his Remedies. He endeavours to enliven the Spirits, and to ſtrengthen the Conſtitution, and then the Symptoms fall of courſe.

The Misfortune which we now bewail muſt be treated in the ſame Manner. *Fo* was a barbarous Foreigner, at a great Diſtance from our *China*. His Sect probably ſprung up ſince the time of our three famous Dynaſties. But Virtue and Wiſdom at that time prevailed in the Empire. The People were well inſtructed in their Duties, and the Rites were in their Vigour. How then could the Sect of *Fo* find an Entrance here? After theſe three firſt Dynaſties the Government was not the ſame. The Inſtruction of the People, and the Practice of the ancient Rites, were both neglected. This Negligence encreaſed by degrees; and in 200 Years time it grew to ſuch a Height, that the Sect *Fo* profited by it, and pierced into the Heart of the Empire where they ſettled. Let us then go to the Source of ſo great an Evil; let us revive the Government of our ancient Kings; let us inſtruct the People as we ought; let us re-eſtabliſh the ancient Rites all over the Empire; and the Sect of *Fo* will fall, *&c.*

Confuſion in a State always productive of Superſtition and Error.

The reſt of this Diſcourſe is not tranſlated; it is very long, and reduced to two Points: The firſt explains the antient Government. He finiſhes his Explanation by ſaying, that from the capital City, where the Court reſided, to the ſmalleſt Villages, there are public Schools, where there are ſome choſen young Men, who having formed themſelves at their Leiſure under good Maſters, are capable to inſtruct others in their turns. In the ſecond Place, he extends his Propoſition by ſaying, that the only way to deſtroy the Sect *Fo*, is to re-eſtabliſh the ancient Government, and eſpecially the Inſtruction of the People, and the Practice of the ancient Rites. Upon this he quotes the Example of *Mong tſe*, who without minding direct Refutations, ſtrongly recommended Charity and Juſtice to his Fellow-Subjects, and thereby made them abandon the two Sects *Yang* and *Mê*.

Diſcourſe *of the ſame* Ngew yang ſyew, *upon the Difficulty of Reigning well.*

IT is a common and a true Saying, that it is very difficult to become able in the Art of Reigning. But what are theſe Difficulties? The greateſt conſiſts in a right Choice of a firſt Miniſter, and knowing how to employ his Abilities properly. Beſides, it is a received Maxim, that when a Prince has choſen a prime Miniſter, he muſt repoſe in him a real Confidence. Otherwiſe, the Miniſter will be always in an Alarm, and will never dare to propoſe, or to undertake any thing: Conſequently, if he were the ableſt Man that ever was, his Ability can be of very little Uſe to him; and he never can perform any thing great. On the other Hand, to devolve all upon one Man, and to ſubmit nothing that he ſhall ſpeak to Deliberation, or elſe to neglect all other Advices and to reject all other Remonſtrances; beſides its diſcontenting a great Number, is to expoſe one's ſelf to the greater Misfortunes. Let us ſuppoſe a Prince acts thus, and that he forms ſome Enterprize upon the bare Advice of a Miniſter, without having held a Council, and againſt the Sentiments of a great Number, and the ſtrongeſt Remonſtrances: If the thing by accident ſhould ſucceed, it is much to be fear'd, that the Prince, exulting in the Succeſs which he owes to Chance, and praiſing his Miniſter exceſſively, ſhall ſay in a triumphant Manner, We ſee more clearly than theſe wiſe Men. We ſhould have been wrong to have had any regard to their Advices and their Remonſtrances.

A Prince with theſe Diſpoſitions is much to be bewailed. It is true, bad Succeſs will ſoon reclaim him; but a Misfortune may be ſo great, that it may be felt when it is too late to retrieve it. A great many Princes have been thereby ruined, as we may ſee in our Hiſtories. Two Examples are as follow: (*) *Fû kyen* poſſeſſed a very large Dominion: He had good Soldiers, and could have raiſed nine hundred and ſixty thouſand Men: Throwing his Eyes upon a little neighbouring State, from his high Degree of Power, he harboured a Deſire to become Maſter of it. It is, ſaid he to himſelf, but a ſmall Spot of Ground: What Forces have they to reſiſt me? The Conqueſt is both ſure and eaſy: Upon this, he made every thing ready. All his Subjects were againſt this Enterprize, which was equally unjuſt and unſeaſonable. The beſt Heads in the Kingdom made Remonſtrances againſt it, even his own Son oppoſed it; but nothing avail'd: for the Prince, being intoxicated with his own Notions, found *Mû yong chwi*, one of his Generals, who confirmed him in it. Why, Sir, ſaid he to him, do you hear ſo many People? What effect can their Diſcourſe have, but to darken your own Underſtanding? This is an excellent Man, ſaid the Prince. I have found none but him, who, like me, is diſpoſed to ſecure the Peace of my State by this Conqueſt. The Troops immediately took the Field, and advanced Southwards to *Shew chun*. The Enemy poured upon them before they were aſſembled, and gave them a total Defeat.

Fû kyen did not ſucceed better in his Enterprizes towards the North, eight hundred thouſand Men either periſhed, or were loſt there: The ſame thing happened to *Tſin tay* under the *Tang*. This Prince took it in his Head, to take the Command of *Tay ywen* from *Tſin*, and to baniſh him to *Kyun chew*. All the underſtanding loyal People that were at Court, no ſooner heard of this, than they did all that lay in their Power, to ſhew the Emperor that the Reſolution was unſeaſonable. The Prince in the Night-time, while he was all alone, called in *Sve wen yu* his Favorite, who then filled the Poſt of *Kyu mi*; What think you, ſaid he, of my Deſign? A great many don't

(*) Otherwiſe called *Tſin ſhi whang*.

don't reliſh it: 'Tis a Proverb, anſwered the Minion, that he who builds a Houſe upon the Side of a High-way, can't finiſh it in three Years. Why do you hear ſo many People? Who can give you better Advice than yourſelf? The Emperor pleaſed with this Anſwer, ſaid to him; A Sooth-ſayer lately promiſed me, that I ſhould this Year, find a Man capable to ſecond me in the Deſign I have to make my Kingdom flouriſh. I have exactly found him in you: He then ordered *Sve wen yu* to draw up an Order againſt *Tſin*. Next Morning, when the Counſel knew of it, they grew all pale. Six Days after, News came, that *Tſin* being informed of it, had rebelled and advanced at the Head of a great Army. The Emperor being ſeized with Terror and Fright, cried out; It is that Wretch *Sve wen yu*, who has thrown me upon this Precipice. He trembled while he was ſpeaking theſe Words; and was drawing his Sword to kill him with his own Hand. Sir, ſaid *Li ſong*, ſtopping him, you repent too late; for the Evil is done. And indeed, as the Misfortune was imminent, and none ſaw any Remedy, the Emperor and all the Counſel diſſolved into Tears.

Fû kyen and *Tſin tay*, each in his Time, followed the Advice of one Man who fell in with their Notions; but their Ruin which was the Conſequence, is a Proof of the Danger of this Conduct. And yet *Fû kyen* propoſed nothing leſs with his General *Mû yong chwi*, than to ſecure a laſting Peace to his vaſt State by a Conqueſt, which appeared to him equally eaſy and ſure. *Tſin tay* likewiſe looked upon *Sve wen yu* as his Oracle. He reckoned that by his Aſſiſtance he could aggrandiſe his Empire, and make that flouriſh. So true it is, Princes are frequently blind in their Choice of thoſe they employ.

But by your way of reaſoning, ſays one, a Prince ought to put no Confidence in his Miniſter, however cautious he may have been in the Choice of him. This quite miſtakes my Meaning. *When kong* the King of *Tſi*, put Confidence in *Kong chong*; *Syen chu*, the King of *Shû*, truſted in *Chu ko lyang*; and both of theſe Princes did right. But was not all that theſe two Miniſters adviſed, approved by the wiſeſt Men? Was it ever known that any body remonſtrated againſt what theſe Princes ordained by their Counſels? If the Body of the Officers had given a contrary Advice to theſe Princes, or if the People had groan'd and murmur'd, it is to be preſumed, that they would not have obſtinately purſued the Advices of one Man, and have rendered themſelves odious to all beſides, and have drawn down upon themſelves the Curſes of the People.

There is, in my Opinion, a Difficulty ſtill greater in the Art of Governing well; which is, to hear and to form a right Judgment of all. There comes every Day to the Ears of the Prince, Diſcourſes of a good many different Kinds. Sometimes Flattery ſpeaks; and in order to gain a favourable Audience, ſhe embelliſhes her Diſcourſe with Art and Eloquence. Sometimes a Zeal which indeed is ſincere, but diſreſpectful and blunt; and conſequently very importunate. To hear both the one and the other with proper Precautions, is a thing which has its own Difficulty; but does not ſurpaſs the Capacity of a Prince, who has a little Underſtanding and Penetration: As Complaiſance and Flattery commonly pleaſe every body, eſpecially Princes, a little honeſt Bluntneſs and Freedom in contradicting them, naturally diſpleaſes them: On ſuch Occaſions, it is a very difficult thing for a Prince not to allow himſelf to be either overreach'd or put in a Paſſion; yet after all, it is not beyond the Power of an ordinary Wiſdom and Virtue.

What then is the grand Difficulty? It is as follows; A conſiderable Enterprize is ſet on Foot; ſome propoſe to the Prince, to ſucceed by Means which are not very difficult, and ſeem to be very plauſible, but are at the Bottom very unſure. Others open a way to him, which he ſees would conduct him to the Point he ſeeks: But they are repreſented to him as ſo perplexing, and ſo full of Difficulties, that it appears to him as it were impracticable. I ſay, that it is not then eaſy for a Prince to judge aright and to take proper Meaſures. One or two Paſſages of our Hiſtory, may illuſtrate my Opinion.

At a time when all the Empire was in War, the Prince of *Chau*, had an Officer of War called *Chau ko*, who talked the beſt upon theſe Matters of any Man in the Kingdom; ſo that he did not ſcruple to give himſelf out as the firſt Man in the Practice of military Affairs. His Father, who was an Officer of Reputation, and grown old in Arms, frequently talked with his Son upon the Art of War; but he could never puzzle him with his Queſtions. Notwithſtanding this, he never looked on his Son as a Man capable to command. On the contrary, he frequently ſaid with a Sigh; If ever my Son is at the Head of the Army, the Empire muſt ſuffer. The old Man dying, the Emperor ſoon after named *Ko*, to the Command of his Army. His Mother demanded Audience of the Prince, and told him what ſhe had frequently heard her deceaſed Husband ſay: But the Prince had no Regard to what ſhe told him: So *Ko* was confirm'd in his Poſt. He then attacked the King of *Tſin*, and loſt the Battle with his Life: The Conſequence of his Defeat was, that more than four hundred thouſand Subjects of *Chau*, ſurrender'd themſelves to *Tſin*.

When *Tſin ſhi whang* was about to ſubdue the Country of the *King*, he aſked an Officer of War, named *Li ſin*, how many Troops he would need for that Purpoſe. *Li ſin*, being young and brave, anſwered, that two hundred thouſand Men would be ſufficient. This Anſwer was very agreeable to *Shi whang*. However, meeting with *Wang tſyen* an ancient General, he aſked his Opinion likewiſe; he anſwer'd, that it would require ſix hundred thouſand Men, otherways he was not ſure of Succeſs. *Shi whang* being nettled at this Anſwer, ſaid to *Wang tſyen*, you are old, and your Age renders you a Coward. So he immediately named *Li ſin* to command his Army, and gave him two hundred thouſand Men with Orders to reduce *King*. *Wang tſyen* inſtantly took leave of the Prince, and retired to *Ping yang*. A little after, *Li ſin* was beaten, and ſuffering the Enemy to take Poſſeſſion of ſeven large Cities, ſhamefully returned home. *Shi whang* acknowledging

knowledging his Fault, went in Perſon to *Ping yang*, and made his Excuſes to *Wang tſyen*, preſſing him to take the Command of the Troops againſt *King*. I have told you, anſwered *Wang tſyen*, and I tell it you again, I muſt have ſix hundred thouſand Men. *Shi whang* promiſed to let him have them: When theſe Troops were got together, *Wang tſyen* advanced againſt *King*, and happily conquered him.

Theſe Paſſages of Hiſtory prove what I have advanced with regard to certain perplexing Junctures which a Prince may be in. But how ſhall he act in the End? An Officer makes very reaſonable Propoſals: He lays down Expedients, and anſwers Difficulties; every thing he ſays, appears as practicable as it is advantageous. Behold *Chau ko* and *Li ſin:* Was it not Wiſdom in the Prince to employ them? Yet they ruined all. Another lays down very difficult, and ſeemingly impoſſible Propoſals. Is it not natural to drop them? This was *Wang tſen*'s Caſe: Nevertheleſs you muſt return to theſe, or renounce your Project entirely. In a Caſe of this kind; to hear what every one propoſes, and to take the proper Meaſures, is what I call difficult.

Moreover, if *Shi whang* and the Prince of *Chau* took the wrong Meaſures, there was one thing which, in my Opinion, contributed very much to it. The old experienc'd Generals, far from diſſembling, either with themſelves or their Maſters, the Difficulties of an Enterprize, and being willing to ſecure its Succeſs, lay theſe Difficulties out, as being rather greater than in effect they are. This is diſpleaſing to Princes, who expect to find no Obſtacle to their Deſires. On the contrary, young Officers who are newly advanced, endeavour to enhance their own Valour, and to over-rule other People. They are all Fire and Fury: They ſuffer themſelves to be hurried away, and every thing to them appears eaſy. This commonly pleaſes Princes, eſpecially thoſe who are ambitious of the Title of Conqueror: Theſe hear with Pleaſure, and believe with Eaſe, an Officer who, for a ſmall Expence, takes upon him the Succeſs of an Enterprize, which they have at Heart. This is too ordinary to Princes; and theſe two, whom I have mentioned, committed this Fault, which coſt them dear. But after all, that which was committed by the Prince of *Chau* was ſtill more conſiderable, nor could he ever afterwards retrieve it.

An Hiſtorian ſays, that *Lyen po* commanded the Troops of *Chau* before *Ko*. *Tſin*, who was afraid of that old General, uſed Stratagems to have him changed. He ſpread abroad a Report, that he was afraid of *Ko*; and that he was ſure of Victory, provided he had not to do with him. He took Care that this Report ſhould be communicated by way of Secret, at the Court of *Chau*. That Prince was caught, and notwithſtanding a good many Remonſtrances, he named *Ko* his General. But alas! This *Ko*, was at the Bottom, no other than a fine, frothy Speaker. His Father who knew him well, judged him incapable of Commanding; his Mother acquainted the Prince with this, and all the Officers judged in the ſame manner: Even the Enemy knew his real Character. The Prince alone, who was concerned more than any other, always ſhut his Eyes upon this Point, and in ſpite of all the World ruſhed upon his own Ruin. An enormous Fault, but a Fault of which, ſince that time, we have ſeen many Examples.

Tay tſong, the ſecond Emperor of the *Tang*, once ſet 300 Priſoners free upon their Word of Honour, that they would return at ſuch a time; which they punctually did, and notwithſtanding that they all had deſerved Death, he gave them all their Pardon. *Ngew yang hew*, who wrote the Hiſtory of the *Tang*, compoſed a ſhort critical Diſſertation upon this Subject; which is inſerted in the Collection from which theſe Pieces are extracted, and is as follows.

Unſhaken Honour, and generous Equity, are Virtues proper for Men of Virtue and Honour, and are as dear to them as their Lives. As for the Bad, as all their Principle is to fear Puniſhment, So Puniſhment ought to be their Portion, eſpecially if they are Men who by their Villainy have already deſerved Death. I find in the Memoirs of the Dynaſty *Tang*, that in the ſixth Year of the Reign of *Tay tſong*, at one time, more than 300 Criminals were freed upon their Word of Honour, and each of them was ſuffered to go to his own Houſe, provided that they ſurrendered themſelves at a ſtated time. Is there any thing elſe in acting thus, than promiſing to one's ſelf to find that Faith and Generoſity in the moſt Vile, which can only be found in the moſt Wiſe and moſt Virtuous? And yet theſe Criminals who were freed, all ſurrendered themſelves at the Day appointed. No body expected this: Muſt we therefore conclude, that becauſe an honeſt Man keeps his Word even at the Hazard of his Life, therefore the ſame Honour ſhall be found in ſo great a Number of Rogues? It is not natural to think this.

It may perhaps be ſaid, that the Goodneſs of *Tay tſong*, in enlarging ſuch a Number of Criminals, had Force enough to change theſe 300 Perſons; and that Gratitude has a great Power over the Minds of Men. To this I anſwer: I ſee very well, that *Tay tſong* both thought and ſaid this. But who knows when he enlarged them, if he did not ſay to himſelf: The Mercy which I ſhew them, will eaſily make them underſtand that if they return they will be pardoned; ſo that they will infallibly return. Who knows, I ſay, whether *Tay tſong* did not reaſon in this Manner, and whither this was not his Motive for enlarging them? Who knows, on the other hand, but that theſe Criminals actually laid their Account with being pardoned; and that it was not upon this Hope alone that they had the Courage to return? For my ſhare, when I examine this Action, I think I ſee, both on the one Part and the other, Artifice, Intereſt, and Vanity. As for what is called Goodneſs, Honour, Generoſity and Virtue, I ſee no ſuch thing. *Tay tſong* had been ſix Years upon the Throne: All the Empire had, during that time, felt a thouſand real Effects of his Goodneſs. Theſe 300 Men ſhared it in common with others; and yet they had not amended, but had even rendered themſelves worthy of Death. To ſay that a Freedom for ſome Months had changed them all of a ſudden, ſo as to make them look upon Death as a Welcome to their

Country; and to make them neglect Life when in the Balance with Honour and Juſtice, is, I think, to talk of an Impoſſibility. What Proof would you have, ſays one, to perſuade you that ſuch a Return was actually owing to theſe Motives? I anſwer: If *Tay tſong*, finding that theſe Criminals were returned, had inflicted upon every one of them the Puniſhment he deſerved: If he had aftewards enlarged others for ſuch a time; and if theſe others had returned like the firſt, and ſurrendered themſelves up at the time appointed; I ſhould have then attributed the Return of the ſecond to their Honeſty and Gratitude. But if a Prince ſhould think it proper to do this frequently, he would thereby authorize Homicide. Our ancient Kings never acted in this Manner; their Laws and their Sentences were founded upon Nature, and a Knowledge of the human Heart. They were never ſeen to deviate from theſe Principles, or by equivocal Experiments to endeavour to attract vain Encomiums.

Ngew yang hew *has written, not only the Hiſtory of the* Tang *Dynaſty, but likewiſe that of the five Dynaſties, each of which laſted but for a very ſhort time; and all of them continued but for ſome Dozens of Years, that fell betwixt the* Tang *and the* Song. *Upon one of theſe Princes becoming Emperor from his being the Lord of* (*) Shû, *and periſhing in a very ſhort time,* Ngew yang hew *takes occaſion to expoſe the Vanity of what the Vulgar call happy* Omens. *His* Diſcourſe, *which is inſerted in the Imperial* Collection, *from which theſe Pieces are extracted, is as follows.*

ALAS! Ever ſince the Times of the *Tſin* and the *Han*, nothing is more commonly thought on, or at leaſt talked of, than *good* and *favourable Omens*. Tho' there have not been wanting Men of Senſe, who have written very well againſt this Abuſe, yet it ſtill ſubſiſts. Thoſe which are commonly eſteem'd good Omens for Princes, are the *Long*, the *Ki ling*, the *Fong whang*, the *Quey*, and that which is named *Tſû yu*. But I find in the hiſtorical Memoirs of *Shû*, that theſe pretended good Omens were never ſo frequent, as when a certain Prince of that Country made himſelf Emperor. Yet all the World knows, that he was ſcarce ſeated upon the Throne, than he fell from it, and miſerably periſhed. If any one ſhall ſay that theſe Omens did not relate to that Prince, I would aſk, to whom then did they relate? For beſides it being certain that they all appear'd in his Time, they could not be applied to any other in particular, nor to the Empire in general, wherein there never were any Diſorders and Commotions. What then is this ſame (†) *Long*? It is an Animal which appears ſo ſeldom, that he is looked upon as inviſible; and for that very Reaſon has paſt as being ſomewhat very myſterious. He loves, as it is ſaid, to mount into the Clouds, and riſes even into Heaven; and then he is ſatisfied. As ſoon therefore as he ſhall be ſo laviſh of himſelf, if we may ſo ſpeak, as to become viſible, he ſhall then be no longer myſterious: And when he is ſeen here in Lakes and Rivers, he is out of his Element, and conſequently diſſatisfied. How then can one draw an Omen from this? Beſides a ſingle one does not always appear, for they are ſometimes ſeen in Troops. For my Part, inſtead of drawing a good Omen from this, I look upon it as monſtrous. The (‡) *Fong whang* is a Bird, which flies as far from Men as poſſibly he can. Antiently, under the happy and flouriſhing Reign of *Shun*, *Whan* was ordered to be Precedent of the Muſic; which he rendered ſo compleat and harmonious, that even the Birds and the Beaſts were ſo charm'd with its Sweetneſs, that they danc'd and leap'd when they heard it. It happened that in theſe Circumſtances, that the *Fong whang* appeared likewiſe. Afterwards it was vainly concluded, that the Apparition of the *Fong whang* was the Effect of the Prince's Virtue, and a Preſage of his happy Reign. This was an empty Concluſion. For how many times afterwards was the *hong whang* ſeen to appear under Princes without Virtue, and in Reigns without Luſtre: Nay, we may venture to ſay in Times of Confuſion and Horror. The ſame may be ſaid of the (§) *Ki ling*, an Animal with four Feet, that I have ſaid of the Bird *Fong whang*: He flies from Men as far as he can. Formerly when *Ngay kong*, Prince of *Lû*, was hunting, he found one: But the Animal turned about his Back upon him, and without giving him one Look, fled away. *Ngay kong* cauſed him to be followed and taken; and he was brought to the Prince, but in Chains, and againſt his Will.

Confuçius relating this Fact in his *Chun tſyû*, expreſſes it in four Words, which contain two ſatirical Strokes. He ſays: *That as he was hunting in the Weſt, he caught a* (||) *Ki ling*. When our Hiſtorians mention Hunting, they always mark out the preciſe Place. In every other Paſſage of the *Chun-tſyû*, *Confuçius* obſerves this Method very exactly. In this Paſſage he uſes an indeterminate Expreſſion, *in the Weſt*; thereby giving us to underſtand, that *Ngay kong* exceeded, and did not confine his Hunting to this or that Place, but run over a vaſt Country. *Confuçius* adds, that he took a *Ki ling*. This is a very rare Animal, and very ſeldom to be met with. *Confuçius* thereby intimated the inſatiable Avarice of *Ngay kong*, who drained every thing, and from whom not even the moſt retired Haunts of Animals could eſcape. This Paſſage of the *Chun tſyû* is, in reality, an ingenious Cenſure upon the Conduct of *Ngay kong*.

(*) Now the Province of *Se chwen*.

(†) The *Europeans* have tranſlated this Word *Dragon*, but I have never yet met with any body who has ventured to tell me, that he has ever ſeen a *Long*, a *Fong*, a *Li ping*,, or a *Ki ling*.

(‡) Other *Europeans*, before me, have tranſlated the two Letters by the Word *Eagle*.

(§) Some *Europeans* have tranſlated theſe two Letters by the Word *Unicorn*.

(||) Beſides the *Chun tſyû* here cited, an Ode of the *Shi king* is entitled *The Footſteps of the Ki ling*, but it does not mention its Appearance.

But

But Superſtitions gradually gained Ground after the Death of *Confuçius*. The *Ki ling* was then made a happy Omen for Princes: A thouſand idle Stories conſequently were ſpread abroad, and gained Credit to this falſe Notion. A *Fong whang* appeared under *Shun*. As he was a very wiſe and virtuous Prince, and as his Reign was very happy, it might be then allowable to acknowledge in the *Fong whang* ſuch a thing as a happy Omen. But ſince that time, the *Fong whang* having appeared in the moſt melancholy and diſaſterous Times, there is not the leaſt Foundation to ſay, that the Apparition of this Bird ever conveyed with it what was called a good Omen. There is as little Foundation to what is ſaid of the *Ki ling*: For, in ſhort, no *Ki ling* ever appear'd under our greateſt Princes, ſuch as *Yau*, *Shun*, *Yu*, *Tang*, *Ven*, *Vû*, *Chew kong*. Antiquity never mentions it but once, and that too in a Time of Trouble. Whereupon, then, can the Opinion which I have refuted, be founded.

The Tortoiſe is likewiſe given us as a good Omen. As for me, I know that this is a blewiſh Animal, which we frequently meet with in our Rivers, and is often ſeen even in the Mud. This Animal after it is dead is of Uſe. I know that the (*) *Pû quan* value it, and that *Tay* in his Book of Rites, puts a living Tortoiſe among the Number of good Omens: That according to the ſame Book, the Virtue of the Prince is eminent, when it cauſes the Tortoiſes to come into the Rivers of his Palace. But I know likewiſe that this Book is a wretched Compilation heap'd together from all Hands, and with very little Judgment; in ſhort, it is a very bad Book. We now ſhall ſpeak of what is called *Tſû yu*: I own I am ignorant of what it is, or if by theſe Words we are to underſtand Animals, or ſomewhat elſe. I know that in the *Shi king* we read theſe Words, "Alas! Alas! *Tſû yu*." *Kya i* ſays upon this Text of the *Shi king*, that *Tſû* was a Park of King *Ven vang*'s, and that *Yu* is the Quality of him who had the Charge of it. Theſe Words were interpreted thus in the Time of (†) *Quay*. But lately, Interpreters have made them the Names of two Animals, whieh they ſay are of good Omen: And as *Tſû yu* is not mentioned in another Paſſage, it is not eaſy to convince People otherwiſe, who are poſitive in this Opinion. As to *Tortoiſes*, *Dragons*, *Unicorns*, and *Eagles*, which the Vulgar make good Omens for Kings; it is certain that they have appeared in the unfortunate, diſaſterous Times of five Dynaſties; and they were never ſeen more frequent, than when the King of *Shû*, endeavouring to raiſe himſelf likewiſe, had very near periſhed. The moſt zealous Eſpouſers of theſe pretended good Omens, are ſurely much puzzled about this Paſſage of Hiſtory. I profit by their Perplexity, I attack their vain Credulity, and I endeavour to undeceive them.

The ſame Ngew yang hew *ſpeaks of the Times of the five Dynaſties, in the following Terms.*

IN the Hiſtory of the five Dynaſties, I don't fail to find fine Examples. There were three Men who then lived, of an unſhaken Honeſty and Diſintereſtedneſs: There were ten who generouſly laid down their Lives for their Prince. What I think extraordinary, and what raiſes my Indignation, is, that tho' at that time, as at all others, there were Men of Learning in Poſts, and Men who gave themſelves to imitate our ancient Sages, I don't find a ſingle Man among theſe, who has done any thing worthy to be recorded. The three illuſtrious Perſons whom I have mentioned, were all of them Men of the Sword; was it therefore, becauſe at that time, among the Literati, there were no Men of Merit and Virtue? Doubtleſs not. It ought rather to be attributed, partly to unattentive, unthinking Princes, who did not uſe proper Means to attract them to their Service; and partly to the Averſion the Literati of true Merit, had to Troubles, and their thinking that Times ſuch as theſe were, not worthy of their Cares. There is not, ſaid *Confuçius*, a Village of ten Families, wherein the Prince may not find ſome Subject who is Loyal and Zealous: And I believe he ſpeaks Truth. In effect, in the little Hiſtories of theſe Days, we meet with pretty ſingular Paſſages. The following is of a Woman, by which we may conclude, that if the virtuous Literati did not then appear, it was not becauſe there were none of them in the Empire. A Magiſtrate, whoſe Name was *Wang ing*, who had a Poſt at ſome Diſtance from his own Country, died in extreme Poverty, leaving behind him a Son who was very young. His Wife, the Name of whoſe Family was *Li*, ſoon after ſet out on her Return, carrying along with her the Bones of her Huſband, and leading her Son by the Hand. When ſhe came to the Territory of *Kay fong*, ſhe enter'd into an Inn, where the Landlord, not knowing what to think of a ſingle Woman with a Child, refuſed to give her Lodging. As Night drew on, the poor Woman begged very hard, and ſhewed great Unwillingneſs to leave the Houſe. The Landlord loſing all Patience, took her by the Hand, and thruſt her out of Doors. Then lifting her Eyes to Heaven, ſhe cried with a lamentable Voice, 'Shall it then be truly ſaid, that being the Widow of *Wang ing*, I was touched by another Man?' At leaſt, I ſhall not ſuffer this unhappy Hand to diſhonour my whole Body. When ſhe had ſpoken thus, ſhe ſnatched up an Ax, with which ſhe gave herſelf ſo ſevere a Blow that ſhe cut her Hand half off. The People who were paſſing by, ſtopt at this Sight, and all the Neighbourhood run to her: Some ſigh'd, ſome wept, and others bound up the Wound. The Magiſtrate being acquainted with her Story, procured her good Medicines, ſeverely puniſhed the Inn-keeper, took care of the Patient, and told her Hiſtory at the Court. Oh! with what Shame ought this ſingle Action to inſpire the Literati of theſe Times!

(*) This is the Name of an Office or Profeſſion; *Pû* ſignifies the Conſulting by Devination or otherwiſe, about the Choice of a *Lucky Day*; the Succeſs of an Affair, *&c.*

(†) At the Beginning of the *Han* Dynaſty.

Hya tsû *having been depriv'd of the Poſt of* (*) Kyu mi, Ta yen *was put in his Place*; *this laſt was the Friend of the Miniſters* Fû pi, Han ki, Fan chong yen, *and of* Ngew yang hew, *who was Cenſor. They lived very intimately with one another, and with ſome others like themſelves; One of which was* She-kyay, *a Man diſintereſted, honeſt, and zealous; but too free and bold in Criticizing and Cenſuring the Actions of others, in his Verſes, which he wrote very prettily.* Hya tsû *being exaſperated at a Piece of* She kyay's, *and diſcontented at having loſt his Employment, informed the Emperor of a Cabal of certain People, who, as he ſaid, were link'd together againſt any one whatſoever: He then particularly named* Fan chong yen *and* Ngew yang hew. *The Emperor then addreſſing himſelf to theſe Miniſters:* "*I have frequently heard People talk, ſaid he, of Cabals formed by* (†) *mean Wretches, by baſe Souls, and Men without Merit and without Virtue: But do honeſt Men who are in Place, and who have both Merit and Virtue, form their Cabals likewiſe?* Fang chong *taking up the Diſcourſe; Sir, ſaid he, when honeſt People unite together and combine to do good, and principally to ſerve you and promote the public Welfare, no Inconveniency can attend ſuch an Union, which has nothing in it, but what is both very good and very uſeful: A Prince ought to be very attentive to diſcover thoſe Engagements from Engagements which are both criminal and dangerous.*" Ngew yang hew *being informed of what had paſſed, preſented to the Emperor the following* Diſcourſe.

SIR: In all Times, Engagements equally honourable and virtuous, and Cabals unworthy and dangerous, have been confounded together: In all Times, this Confuſion has laid a Foundation for unjuſt Accuſations. Happy the Accuſed, who, like us, are under a Prince, who is capable to diſcern Men of Worth and Probity from mean baſe Souls. A Prince of this Character ſoon perceives, that when the former unite, the Links of the Chain which binds them together are Reaſon and Virtue, and its End is, the Public Good. He ſees, on the other hand, that the Union formed by bad Men, is founded only upon Intereſt. But can this be called an Union? For my ſhare, I believe no ſuch thing ſubſiſts among them. Each of them has ſome View, either of Ambition or Avarice. While he thinks that he can be aſſiſted by others, he appears attached to them; but when theſe Inducements ceaſe, and greater come in his Way, theſe Gentlemen are ſeen to deſtroy, abandon, and betray one another mutually: Nay, tho' they were allied by the neareſt Tyes of Blood, nothing can bind them. Men of Honour don't act thus: The Rules of the moſt upright Reaſon, and the ſtricteſt Equity, are what they propoſe to themſelves inviolably to preſerve. Their chief Buſineſs lies in giving, every Day, new Proofs of their Zeal to the Prince they ſerve: All they dread to loſe, is their Virtue and Reputation. Theſe are their Maxims, theſe their Exerciſes, and theſe their Intereſts. Do they intend to endeavour to become more virtuous, and to preſs to Perfection? They keep in the ſame Tract, they as it were march in Company, and mutually aid one another. Does it concern the Service of the Prince and State? Each of them, for that effect, contributes all he poſſibly can, without ever relaxing or prevaricating: Such is the Union of Men of Honour, and ſuch the Factions they form. Thus, by how much it imports the Prince to prevent, or to diſperſe the Wicked, who are united only in Appearance, by ſo much it is advantageous to him to cheriſh that ſincere Union which among Men of Merit, ſometimes forms the Love of Duty and Virtue.

In the Time of the great Emperor *Yau*, the Officers of the Court were as it were divided into two Parties: One conſiſting of four bad Men, of which *Hong quang* was the worſt: The other conſiſted of eight *Ywen* and eight *Ki*; that is to ſay, of ſixteen Perſons equally wiſe and virtuous, and perfectly united amongſt themſelves. *Yau* baniſhed the four bad Men, and joyfully cheriſhed the Union of the ſixteen good ones. Then every thing was in Order, and never was any Government more perfect.

When *Shun* mounted the Throne, there were at his Court, at one time, *Kau yu, Whan, Hew tſi, Ki, &c.* in all 22 Perſons, and in the moſt diſtinguiſhed Ranks. The Union amongſt them was great; they reciprocally eſteemed, and praiſed one another upon all Occaſions. They contended who ſhould yield to one another the higheſt Rank. This ſure was a great Party; *Shun* profited by it. His Reign was happy; and the Memory of his Government is celebrated to this Day.

The *Shu king* ſays, The Tyrant *Chew* had under him ſome Millions of Men, but every different Man had a different Heart. *Vû vang* advanced againſt him with 3000 Men, but all theſe 3000 had but one Heart. Under the Tyrant *Chew*, as there were as many Hearts as there were Perſons, there conſequently were no Alliances nor Parties. The 3000 under *Vû vang*, having but one Heart, they may therefore be look'd upon as one great Party: To this ſuppoſed Party it was, that *Vû vang* owed his Succeſs.

In the Times of the later *Han*, while *Hyen ti* reigned, under the fine Pretence of Party and Cabal, all the Literati in the Kingdom were ſearch'd out, ſeiz'd upon, and impriſoned. When the Rebellion of the *Yellow Caps* happened, all the Perſons of Zeal and Wiſdom being in Priſon, the Confuſion was very great. The Court then opened its Eyes, repented, and ſet at Liberty theſe pretended Caballers. But this Repentance was too late; for the Evil had gained ſo much Ground, that it could admit of no Remedy.

Towards the End of the Dynaſty *Tang*, the like Accuſations were renewed. This Abuſe ſtill encreaſed, and under the Emperor *Chau tſong* it grew exceſſive: This Prince put to Death the very beſt Men of his Court, for this pretended Crime. The Inſtigators of this credulous Prince, by

(*) This was the Poſt of the Head of the Council of War.

(†) In the *Chineſe* it is *Syau jin*; which, in the main, ſignifies as is here tranſlated, tho' *Syau* literally ſignifies *Little*, and *Jin*, a *Man*.

by his Order, cauſed a great Number of Men of Merit, to be drowned in the (*) yellow River; joyning a poor Clench of Wit to that Cruelty, and ſaying, that theſe Gentlemen, who piqued themſelves ſo much in being pure and (†) unſtained, ought to drink of theſe muddy troubled Waters. The Conſequences of theſe Diſorders were, that the *Tang* Dynaſty ended. Let us recapitulate all theſe Paſſages of Hiſtory.

Among all the Emperors who have yet reigned, none of them had Subjects ſo averſe from uniting, as that bad Prince *Chew*, the laſt of the (‡) *Shang*. Every one of them minded only himſelf; and this was owing to that Tyrant. Never did any Prince take more Precautions to keep good Men from uniting together than *Hyen ti*, the laſt of the *Han*, did. He kept them all ſhut up in very cloſe Priſons. Never did any Prince treat Men who were united by Virtue, ſo cruelly, as *Chau tſong*, the laſt of the *Han*, did. Theſe Princes therefore periſhed miſerably, and ruined their Dynaſties. No Court had ever Officers more united, than that of *Shun*. This Prince never thought proper to expreſs any Diſlike at this, but employed every one according to his Capacity: He had no Reaſon to repent of this. And Poſterity, far from blaming, commends, and ever will commend him, for knowing how to diſtinguiſh in this, as well as in all other things, betwixt Men of Honour and groveling mean Souls. *Vû vang* owed his Succeſs and his Empire to the Union of 3000 Men, who all had but one Heart. When they who are united, how ever great their Number may be, are Men of Honour and Probity; their Union is as advantageous to the Prince and the State, as it is agreeable to themſelves. I preſent to you theſe Paſſages of Hiſtory as a Kind of a Mirror, wherein every Sovereign, in my Opinion, may diſcern clearly enough, that which may be dangerous or uſeful in every Incident of his Life.

Diſcourſe *of* Chin hau *to the Emperor* Shin tſong, *upon the principal Part of the Art of Government.*

SIR; I moſt reſpectfully tell you, that the great Art of Reigning conſiſts in rightly examining the true Doctrine of Antiquity; and in following it: In thoroughly underſtanding and penetrating into the Difference between Good and Evil; and in knowing where the one begins, and the other ends; laſtly, in rightly diſtinguiſhing betwixt Subjects who are loyal and zealous in Reality, from thoſe who are only ſo in Appearance. But when the Prince knows how to do all this, he muſt likewiſe poſſeſs a determined Reſolution, and attach his Heart immoveably to Good with an upright Intention. If a Prince is not well founded in what is called the Principles of Reaſon, Juſtice and Equity; if he has not clear diſtinct Notions of all theſe, he is ſubject to lend an Ear to a thouſand bewitching Diſcourſes, which eaſily ſeduce him to take Bad for Good: And if his Reſolution is not firmly determined, he will ſoon quit the Good he has already embraced. A Prince ought to lay it down as a Principle, never to deviate from the Maxims of our ancient wiſe Men. Let him propoſe to himſelf, to imitate the Government of our ancient Kings, and not to hearken to the Maxims which the Corruption of latter Ages has, as it were, eſtabliſhed. Let him labour to perfect his own Underſtanding: Let him put Confidence in deſerving Perſons: Let him abſolutely, and without Regard to any, baniſh from all Employments, thoſe who want either Honeſty or Virtue. Let him advance and raiſe none to the firſt Ranks, but Men of approved Wiſdom. Thereby he may hope to revive the happy Times of our three ancient Dynaſties. But the greateſt Misfortunes of States, commonly proceed from ſmall and inſenſible Beginnings. You muſt therefore poſſeſs a continual Attention, beſides a firm and determined Reſolution: An Attention which never becomes habitual, but by exerciſing it by little and little, tho' with Conſtancy. For this Reaſon, our ancient Kings, even in the Time of their Diverſions and during their Meals, cauſed ſome Inſtruction to be read to them; and kept near their Perſons a Man of approved Honeſty, who was capable to aid them in this Exerciſe; and thereby they became famous and virtuous Princes. Behold then, Sir, I ſpeak it with Reſpect and Obedience to you; behold, what I wiſh with regard to you.

I wiſh that your Majeſty would make Choice of learned and virtuous Men, who being free from the Trouble of Employments, may entertain you in a manner that is agreeable, but proper to cheriſh your Virtue. I wiſh, out of all the wiſe Men in your Empire, that you would chuſe thoſe Perſons for Cenſors, who have the openeſt Sincerity and firmeſt Reſolution: And give them to underſtand, that you ſeriouſly recommend to them carefully to examine the Faults committed in your Government, and the Abuſes eſtabliſhed therein, in order to inform you of them with Freedom. Your Majeſty, every Day thus acquiring Underſtanding, will greatly ſtrengthen the good Foundation which you have already laid; and in the End, ſucceed in eſtabliſhing a Form of Government upon the noble great Rules of our Ancients. At preſent, we ſee with Grief frequent Troubles ariſing in the State: There are nothing but Robberies on all Sides. The Corruption of Manners is grown to ſuch a Height, that People now bluſh at nothing. So that we may truly ſay, that you do not expreſs a Value great enough for Virtue, and that you don't ſhew Ardour enough for true Wiſdom. Make the Maxims of our ancient Sages your ſole Study, and the Examples of our ancient Kings your Patterns. Apply yourſelf in good earneſt to follow theſe Maxims and Examples, for that is the Means of procuring the Happineſs of your Subjects.

(*) So named from the Colour of the Waters, which are much dyed by the Earth.

(†) In the *Chineſe* it is *Tſing*, or a *pure clear Water*; *Tſing ſhwi*, ſignifies *pure Water*: This Expreſſion is likewiſe uſed in Morality; *Pû tſing quan*, ſignifies, an honeſt diſintereſted Magiſtrate or Officer.

(‡) The Name of a Dynaſty.

Diſcourſe *of* Wang ngan ſhê *to the Emperor* Jin tſong, *who had reigned a long time, and neglected the Affairs of Government.*

SIR: To judge by the Hiſtory of paſt Times, when a Reign is long, it is not enough that the Prince is neither too violent nor too cruel. He muſt have for his People a tender conſtant Compaſſion, which renders him attentive to their Exigencies, otherwiſe, there frequently happens very fatal Troubles. The longeſt Reigns that have happened ſince the Days of the *Han*, were thoſe of the two *Vû ti*; one, of the Dynaſty of the *Tſin*, the other of the Dynaſty *Lyang*. Theſe two Princes had a great deal of Spirit and Capacity. In the Beginning of their Reigns they did great things; but as they had not a great enough Stock of Tenderneſs for their People, they at length relaxed: Having neither Wars abroad, nor Commotions at home, they lived as it were from Day to Day, without thinking of what might happen, and above all things, they were far from imagining that they had ought to fear as to their own Perſons: Yet they had Difficulty to eſcape the Fury of the Rebels, and had the Mortification to ſee the Palace of their Anceſtors inſulted and demoliſhed; Their Wives and Children in the greateſt Want; Their Fields drenched in the Blood of their Subjects, and Hunger kill thoſe who had fled from the Sword. What a Grief was it for a good Son thus to ſee his illuſtrious Anceſtors diſhonoured, what a Grief was it to a Father, for ſuch is a Prince with Regard to his Subjects, to ſee his Cities and Fields filled with the Dead! They never imagin'd that any ſuch thing would happen. They ſaw but too late, that theſe unforſeen Misfortunes were the Fruits of their Indolence.

In effect, the Empire is as it were a fine Veſſel equally large and precious: In order to preſerve it in a fixed firm Situation, it requires all the Force of the wiſeſt Laws. And in order to keep it ſafe, it muſt be committed to the Cuſtody of the moſt underſtanding faithful Men. But if a Prince is not animated with the moſt tender and conſtant Love for his Subjects, he is in time weary'd out by the fatiguing Cares, which the Support of the Laws and the right Choice of his Officers require. Months and Years paſs without his giving himſelf any Trouble: And while he thinks only upon living quietly, Things appear to go on in their Channel: This Tranquility perhaps may laſt for ſome time, but it is difficult to prevent fatal Commotions from happening. You, Sir, have a very penetrating Underſtanding, with a great deal of Wiſdom and Capacity: You likewiſe love your People; but I entreat you to conſider, that you have now reigned for a long time, and in order that you may not be expoſed to the Fate of the three Princes I have mentioned, your Love for your People muſt animate you to ſupport with Conſtancy, thoſe Cares that are neceſſary for aſſuring their Quiet, and the Glory of your Reign.

At preſent, the greateſt Poſts ſhould be filled with Men who are virtuous and capable; and the Laws vigorouſly enforc'd; yet they who rule, are the firſt to wound them by Regulations inconſiſtent with them. Amongſt your Officers there is a vaſt deal of Diſorder; and among your People a great deal of Miſery. Their Manners are every Day more and more corrupted: Abuſes increaſe; and in the mean time, your Majeſty enjoying the Honours and Delights of a Throne, remain inactive without minding the Choice of your Officers, and without informing yourſelf of what is requiſite for mantaining or reviving good Order. As for me, I own that my Zeal does dot permit me to ſee ſuch a Negligence without Grief and Uneaſineſs, nor even to wink at it. A Reign or a Life of this Kind, cannot be very laſting. The three Princes I have mentioned prov'd this; profit by their Misfortune, and don't think you have done enough for ſecuring the Repoſe of your Empire for ever. I dare ſay that if you regard this; you will have always ſome-what to do. Nay, I muſt add, that if your Indolence continue much longer, I very much fear that it may coſt you dear; and then, a uſeleſs Repentance will avail you, as little as it did any of theſe three Princes.

An (*) inveterate Diſeaſe, ſays the *Shu king*, requires a ſtrong Medecine which is nauſeous to take. I therefore intreat your Majeſty to be leſs ſenſible of the Nauſeouſneſs of the Remedy, than of the Danger of the Diſeaſe, with which you are ſo violently attack'd: Your Majeſty having done me the Honour to call me near your Perſon, and to make me Superintendant of the Officers in your Train, I have a particular Obligation to watch over every thing that may wound the good Order of your Court, the Repoſe of your State, or the Glory of your Reign. With theſe Views and from theſe Motives, I preſume to preſent you with this Remonſtrance; being perſuaded, that if your Majeſty will ſeriouſly reflect upon what I have laid before you, you will perceive its Importance better than any body elſe, and rouſe yourſelf to the great Advantage of all your Empire.

Extract of a DISSERTATION *of the ſame Miniſter.*

IN the Book from which theſe Pieces are taken, there is another of the ſame Author. It is a Diſſertation wherein he handles the Queſtion; Whether it is lawful for a Son to revenge his Father's Death with his own Hands? He pronounces in the Negative. To ſuffer ſuch a thing, ſays he, at a Time in which Laws are in Force, would be a great Diſorder. Others before him, have handled the ſame Subject, eſpecially two famous Literati under the *Tang* Dynaſty; namely, *Han-yu*, and *Lyew tſe hew*. They agree with *Wang ngan ſhê*, that Recourſe muſt be had to the Tribunals. *Wang ngan ſhê* propoſes an Objection drawn from the Book *Chun tſyû*, which is aſcribed to *Confuçius*, and from a pretty ancient Book of Rites. In anſwer to theſe two Texts, he ſays; That a Son's being authoriz'd to revenge the Death of a Father with his own Hand, is to be only underſtood of thoſe Times, wherein the Empire being in Confuſion and Diſorder, no recourſe could

(*) The *Chineſe* Expreſſion literally is; *The Medicine that does not cauſe the Patient to wink, never cures him.*

could be had to Magiſtrates: He likewiſe objects that which is found in an apocryphal Collection of the Ordinances of (*) *Chew kong*, who was famous for his Wiſdom and Equity. It is there ſaid, that a Son who kills the Murderer of his Father, provided he immediately declares it to the Magiſtrate, is not blameable. If, anſwers *Wang ngan ſhê*, there are Magiſtrates who are in a State to receive and to hear him, why does he not rather apply to them for Juſtice? No, there is no Appearance that this Regulation was made by *Chew kong*. *Wang ngan ſhê* in the ſame Diſſertation, taking it for granted, that it is a lawful thing, and even a Duty, for a Son to wiſh that his Fathers Death ſhould be revenged; in the Concluſion puts the following Caſe. The Empire is in Confuſion, the Laws have no Force; a Son purſues the Murderer of his Father; they who have the largeſt ſhare in the Commotions, and thereby have Power in their Hands, ſupport the Murderer in ſuch a Manner, that the Son cannot, without periſhing, revenge his Father's Death. What ſhall he do? Ought he to purſue the Dictates of that Revenge at the Price of his own Life, or to renounce his Revenge, that he may not leave (†) his Father without Poſterity. To have it in his Power to revenge the Death of a Father and not to do it, is inconſiſtent with the Tenderneſs of a good Son. To revenge his Death, and thereby to extinguiſh his Poſterity, is directly contrary to perfect filial Piety. My Opinion however is, (‡) that it is better to live and to bear with the Confuſion, which the not revenging a Father's Death may Occaſion; but to cheriſh in your Heart the Deſire of revenging, if poſſible without your own Death, the Death of your Father. This is all that depends on a reaſonable Man. The Poſſibillity of revenging or not revenging, depends on *Tyen*. To vanquiſh yourſelf and to reſpect *Tyen*; where is there any thing blameable in this?

A Picture *of* Wang ngan ſhê *by* Su ſyun, *who ſeeing that* Wang ngan ſhê *of whom he had a very bad Notion, was riſing at Court, and was upon the Point of obtaining the firſt Poſts, he compoſed the Picture of a Perſon, and ſent it ſecretly to* Chang ngau tau *who was in Poſt, that he might give him to underſtand, that it was of Importance that* Wang ngan ſhê *ſhould not be raiſed any higher, or become Miniſter of State.*

IN Affairs of this World, certain Effects follow certain Cauſes ſo naturally, that I think one may almoſt infallibly fortell them; tho' no body but a Man who is out of the Queſtion and entirely at his Eaſe, can do it with Succeſs. When the Vapours form a Circle round the Moon, every one ſays, *We ſhall have Wind.* When we ſee Sweat upon the Stones, we are told it will rain. Whence does it proceed, that from theſe Cauſes the moſt Ignorant can conclude what the Effect will be: And that in the Affairs of Life, moſt People, who are otherways very clear ſighted, do not perceive the natural Connection between certain Effects and certain Cauſes? It is becauſe Intereſt or Fortune trouble us without: One Man has his Hopes, and an other his Fears. Prejudices, form'd by our Paſſions, poſſeſs us within. We have an Inclination for one thing, and an Averſion for another.

Formerly, *Shan kyu ywen* having obſerved *Wang yen*, pronounced without any Scruple, that he would deceive the whole Empire and render the People unhappy. *Quo ſwen yang* having examined *Lû ki:* If ever, ſaid he, this Man is advanced, it will be at the Expences of our Poſterity. O how much more ſurely may we at preſent, pronounce what the infallible Conſequences of advancing (‖) a certain Man will be! For in ſhort, according to what Hiſtory relates to us of *Wan yeng*, he was a very dexterous Hypocrite, and had a certain natural Air of Politeneſs and Gentleneſs, which he abuſed, in order to ſurprize and gain thoſe whom it was his Intereſt to pleaſe. He was a Rogue and a Cheat: But he was neither covetous nor malicious. Under a Prince leſs weak than *Whey ti* was, *Wang yen* could have occaſioned no Trouble.

As for *Lû ki*, he was indeed a very bad Man, and capable of undertaking any thing: But he had neither Knowledge nor Politeneſs. His Air, his Diſcourſe, and his Manners, were every where forbidding. No Prince, but one as weak as *Te tſong*, would have ſuffer'd himſelf to be govern'd by a Man of ſuch a Character. From all this we may conclude, that the Predictions of *Shan kyu ywen* and *Quo ſen yang*, about *Wang yen* and *Lû ki*, may yet appear not entirely infallible.

At preſent a Man is raiſed, who has continually in his Mouth the fineſt Maxims of *Confucius* and *Lau tſe*, but in his Conduct he follows the Example of (§) *Quan chong*; he has formed a Retinue of certain Literati, whoſe Fortunes are diſproportioned to their Ambition: They and he have in their Conferences, formed a particular Jargon of their own. They give one another new Names, and ſtrive with one another, who ſhall beſtow the greateſt Encomiums upon this School Maſter of theirs. A Man needs not ſtick to ſay, that *Hyen jen ywen* or *Mong tſe*, are revived. Let us examine him a little nearer. At the Bottom he is a very bad Man, who conceals under certain

(*) The Regard which the *Chineſe* have for their ancient Sages, and their Books that are acknowledged as *King*, is ſuch, that when any thing containing in them, is clearly proved to be contrary to Reaſon, they ſay, that it muſt not be attributed to theſe great Men. If any thing is found in their *King* that is plainly trifling, they chuſe to ſay, that it is a Corruption of the Text, or an Addition of after Ages, rather then to allow that their *King* originally had any thing in it that is bad. [Is not this a much better Way of ſaving the Credit of their Canonical Books, than that of juſtifying ſuch Paſſages, and maintaining the Doctrines contain'd in them to be good and rational?

(†) This ſuppoſes that he is an only Son, and without Male Iſſue. Tho' *Wang ngan ſhê* does not expreſs this to be the Caſe.

(‡) We here perceive the Superiority of Chriſtianity over Philoſophy. Let us aſk *Wang ngan ſhê* a Queſtion: If vanquiſhing ones ſelf ſo, as even voluntarily to renounce the Deſire of revenging a Father's Death, and to leave Vengeance to that which you call *Tyen*, would not be a more compleat Conqueſt of yourſelf, and ſhew greater Submiſſion to what you call *Tyen*? This Queſtion would no doubt puzzle him: He would find this Doctrine ſublime: He would hardly ſay, *No.* And if he be ſincere, he will find where withal to correct him, by attentively conſidering my Words. [If this Doctrine be taken in too ſtrict a Senſe, no Man ſhould purſue a Criminal, Wickedneſs will abound, and penal Laws become uſeleſs.

(‖) *Wan ngan ſhe.*

(§) The Miniſter of *Whan kong*, the King of *Tſi*, very ſkilful at haraſſing the People.

certain Appearances, as much as he poſſibly can, a very extraordinary Malice and Avarice. In one Word, *Wang yen* and *Lû ki*, may be both found in one and the ſame Man. You may judge what we are then to expect.

As to his outſide Appearance: To waſh ones Face, and to clean ones Cloaths, are Cares that every one takes about himſelf; on the contrary, he affects a ſordid Air, his Habits are Worſted, his Dyet very near the ſame with that of Dogs and Hogs. His Head looks always like that of a Priſoner, and his Face like that of a Man in deep Mourning. At every other Turn he is citing Sentences from our *King*, but is far from practiſing them in his Conduct. It is ordinary enough, that a Man, who againſt common Senſe, and the moſt reaſonable Inclinations of Nature, ſtrikes into Singularity and an equivocal Outſide Appearance, is at the Bottom a bad Man, and wants to diſguiſe himſelf. This is the Method which *I ya ſhu tyau* and *Key fang* took, for inſinuating themſelves at the Court of *Fey*, where they turned every thing upſide down. This too is the Path which this Perſon treads: Notwithſtanding of the good Intentions of an equitable Prince who is zealous for good Order, and notwithſtanding of the Capacity of a great and a wiſe Miniſter, I ſee him ready to ſtep into the higheſt Honours which he has always in his Eye. If this ſhall happen, (I dare to ſay this with a great deal more certainty, than what was formerly ſaid about *Wang yen* and *Lû ki*) it will be for the Curſe of the Empire. If he is ſtopp'd on his Road, and baniſhed, the Generality of Mankind who are not acquainted with him, will not fail to blame and to cry out againſt me. It is a Loſs, will they ſay, he was a Man of Merit: *Sû ſyun* has carried his Diſtruſt and Suſpicions too far. But if he continues to go on, and if he takes ſome Steps that ſtill remain for him to take; the Sufferings of the Empire will juſtify my Prediction. I ſhall then be looked upon as a Prophet: but how ſmall a Conſideration is this to a Man who has the Good of the Empire at Heart?

Wang ngan ſhé became Miniſter of State: In the Collection from which theſe Pieces are taken, there are a great many Remonſtrances againſt a Regulation invented by him, which tended to ruin the People: The Memory of this Regulation is curſed to this Day, ſo that the Prediction of *Su ſyun* was in ſome Meaſure juſtified.

Diſcourſe *of* Yu tſing *againſt* Auguries, *and the Hiſtorians who relate them and cry them up.*

HOW great Men were our ancient Kings! Their Words were as ſo many Maxims which might have ſerved for Laws to all the World: And their Actions as ſo many Patterns to all Ages: Yet notwithſtanding the vaſt Wiſdom and Virtues of theſe great Men, they ſtill diſtruſted themſelves. They were afraid of relaxing and forgeting themſelves. In order that they might be kept in Exerciſe, or corrected in Caſe of Need, they had always an Officer amongſt others of their Train, whoſe Buſineſs it was to remark their Words and Actions, to paſs an equitable Judgment upon them, and to tranſmit them to future Ages. Such was the principal Employment of Hiſtorians in their firſt Inſtitution. Their keeping the Regiſter of Months and Days, in order to give Notice of the Times appointed for Ceremonies, was only an Acceſſion to this Poſt. The ancient Books contained the Words of our ancient Emperors. The Book which is entituled *Tau ki*, and that which is called *Chun tſyû*, the one of which was written at *Tſû*, and the other at *Lû*, are Hiſtories in which their Actions and Diſcourſes, their Conventions and Treaties, their Good and their Evil, their Succeſs and their Miſcarriages, are all tranſmitted.

As for Auguries and Omens, theſe Books pay no Regard to them. When we come down to the Hiſtory of the *Han*, we find that they are collected and delivered with Care; ſometimes it was a kind of *Chi*, a ſingular Plant of a reddiſh Colour; ſometimes it was a wild Gooſe entirely White, here it was a Spring of ſweet Wine, and there a ſugar'd Dew. Under one Reign, ſome extraordinary Cloud was remarked. Under another, an antique precious Vaſe was found. All this was attributed as the Effect of the Virtue of the reigning Prince, or as a certain Preſage of his Succeſs. Never did wiſe wholeſome Antiquity look upon a Hiſtory as being defective, for not containing any thing of this Nature. And if the Author of a Hiſtory amuſes himſelf in collecting theſe kind of Affairs, he certainly deviates from the original Deſign of Hiſtory.

As for me, I ſay that the Happineſs or Unhappineſs of States depends on Virtue and Vice, and not on theſe pretended good or bad Auguries. That which rendered the Reign of *Yau* famous, was the Union which he eſtabliſhed among his Neighbours, and the good Intelligence he promoted among the different Kingdoms. *Shun* could diſtinguiſh from among his Officers, and baniſh from his Court, four bad Men; and could employ ſixteen others equally able and virtuous. By this he principally prov'd himſelf to be the worthy Succeſſor of *Yau*. *Yu* knew how to drain off the Waters, and to prepare the Grounds for Culture. This made him famous, and rendered him the Succeſſor of *Shun*. The Proſperity of *Ching tang* was owing to his uncommon Charity. The hereditary Virtue, which had for many Generations ſubſiſted in the Family of the *Chew*, directed him upon the Throne. Can it be denied, that theſe Emperors independent of good Omens, were very wiſe Princes, and reigned happily? On the other Hand, (*) *Quey* ruined himſelf by his intolerable Pride and ſtupid Expences. (†) *Sin* by his tyrannic Cruelty, (‡) *Li vang* by his Exactions, and (‡) *Yew vang* by his Luxuries, made themſelves odious and contemptible. Independently of all Prodigies or bad Omens, theſe Princes always were, and always juſtly will be reckoned

(*) The laſt Emperor of the Dynaſty *Hya*, he was commonly named *Kye*.

(†) The laſt Emperor of the *Shang* or *Ing* Dynaſty. He was commonly named *Chew*.

(‡) Two bad Princes of the Dynaſty, named *Chew*. Under whom the Dynaſty went to decay.

reckoned Men without Capacity; and their Reigns, which were full of Trouble and Confuſion, will be always held in Deteſtation.

It is ſaid, that in the Times of the *Shang* under *Kau tſong*, Mulberry-Trees and Rice were ſeen to grow ſpontaneouſly in the Palace: That this Prodigy was interpreted, as being very unfavourable; and the People were frightned with it. And yet that Emperor retrieved this Dynaſty, which was going to decay. Under *King kong* the Prince of *Song*, Aſtrologers tells us, that two Conſtellations were ſeen to mingle. Notwithſtanding of the frightful Appearance of theſe Omens, it was to *King kong*, that the State of *Song* owed its Repoſe and Security. This is a Proof, that when a Prince has the Wiſdom and Virtue that is requiſite to the Rank he poſſeſſes, theſe monſtrous Events can never hurt him. *Ngay kong* the King of *Lû* caught a (*) *Unicorn*; and notwithſtanding of that good Omen, that Prince being expelled out of his State, was obliged to take Refuge in the Kingdom of (†) *Wey*. Under *Ping ti* it was ſaid, that the (‡) *Fong whang* were heard to ſing; and Wonders were expected from this; yet *Vang pwen* uſurp'd the Throne, and interrupted the *Han* Dynaſty. This proves, that if a Prince is without Underſtanding and Virtue, it is in vain for him to flatter himſelf with what is called happy Preſages.

It is true, that *Confucius* in the *Chun tſyû*, has pointed out the Eclipſes of the Sun, the Earthquakes, the ſinking in of Mountains, the falling of Stars, and the Birth and Changes of certain Inſects. But this did not proceed from his loving to collect extraordinary things, or to ſwell his Book: His Deſign was to induce the Princes, to enter into themſelves at the Sight of theſe Prodigies, and to excite them by Means of the Dread thereof, to correct their Vices, to cultivate Virtue, and to re-eſtabliſh good Order in the Empire. Beſides, that he might not be ſuſpected of ſuppoſing the Happineſs or Unhappineſs of States, and the good or bad Succeſs of Princes to depend on theſe Events, he expreſsly finiſhed his Book with the Diſaſter of *Ngay kong*, under whom an (§) *Unicorn* had appeared. *Yu tſing* then relates certain Paſſages of the Hiſtory of the *Han*, and deplores the Blindneſs of ſome Princes in this Point. In ſhort, one of the Emperors of the Dynaſty *Han*, declared againſt theſe Auguries, and publickly blamed the Officers of the Provinces, who prognoſticated happy Preſages. As this Talent became again in Uſe under the Dynaſty *Song*, *Yu tſing* exhorts the Prince to aboliſh them, and to found the Happineſs of his Reign upon Virtue, and the Love of his People.

The 7th *of the Years named* (A) Hi ning, Chin kyê *having had a Commiſſion in the Provinces, and having been an Eye Witneſs of the People's Miſery, painted down what he had ſeen upon a Sheet of Paper in order to preſent it to the Emperor:* Wang ngan ſhê *who was then Prime Miniſter, knew very well, that this Miſery of the People was attributed to the* new Regulation *of which he was Author: On this Account, he did all he could to ſtop the Advices that were given at Court.* Chin kyê *uſed a Stratagem, and conveyed his Sheet to the Emperor with the following* Diſcourſe.

SIR; I my ſelf have ſeen the Ruin which the Graſs-hoppers made laſt Summer. There have been great Droughts throughout all the Autumn and the Winter. The End of the Spring is now come, and yet the leaſt Rain has not fallen. The great Draughts has ruined the Corns. It has hindered the ſmaller Grains, even the Peaſe, to be ſown. The Price of Rice is exorbitant, and every Day encreaſes. All the World is melancholy and alarmed. Out of ten of your Subjects, there are nine who believe they have reaſon to fear, that they ſhall very ſoon die of Miſery. Thus, without any Regard to the prohibitory Edicts, their young Trees have been cut in the Spring. They have fiſhed in all the Rivers and in all the Lakes. Every one of your Subjects endeavour to find wherewithall, to pay your Officers who dun them, and how they ſhall buy a (||) *Shin* of Rice. Thus the Trees are ruined in the Country, and the fiſhing which is hindered from propagating, is deſtroyed in the Lakes and the Rivers. Beſides the Barbarians inſult *China*.

What is the Cauſe of theſe Diſorders? No other, except that your Officers at the Court and in the Provinces, do not follow Virtue and Reaſon as the Rules of their Conduct. Alas! Nothing is more eaſy and more common, then to open a Way to great Calamities. But nothing is more difficult or more rare, than to perceive their Approach at a Diſtance. They are like Storms that from almoſt inſenſible Cauſes, form and ſwell by degrees, but pour forth all of a ſudden with an uncontrolable Rapidity, and a reſtleſs Violence. When Blood runs in Rivlets over the Fields, then the moſt Stupid can cry out, *All is loſt! Terrible Misfortune! Diſmal Diſaſter!* Wiſdom conſiſts not, in deploring theſe Accidents when they happen, but in preventing their Cauſes by effectually foreſeeing them, and by averting the Evil whether it threatens, or if it actually has begun.

The Evils which I have laid before you are not paſt Remedy. I only beg your Majeſty not to loſe Time, but immediately to open your Treaſures and your Granaries, for the Relief of the Miſerable, and above all things, to annull theſe burdenſome Regulations which are the modern Inventions of your Miniſters, but far from being ſuggeſted by Wiſdom and Virtue. By theſe Means, you, anſwering the Intentions of *Tyen*, may hope to cauſe the Irregularities of the Seaſons to ceaſe, to draw down plentiful and propitious Showers, to reſtore Life to your expiring People, and for many Generations to ſecure the Happineſs and Glory of your Family.

It is commonly ſaid, that is is of Importance, that a Prince and the Officers who govern under him, ſhould muturally know one another to the Bottom of the Heart. How different is it now-a-days!

(*) The *Chineſe* call it *Ki ling*.
(†) The Name of a Kingdom.
(‡) A Creature that is famous, and perhaps fabulous. Some *Europeans* have tranſlated it *Eagle*.
(§) The *Unicorn* or the *Ki lin*, for it is doubtfull if the *Unicorn* is underſtood by theſe Words.
(||) The Name of a Meaſure, and is ſufficient for to ſerve a Man who has not hard Labour for a Day.
(A) That is, the 7th Year of *Chin tſong*.

a-days! Notwithſtanding of my weak Abilities, I ſee in your Majeſty, a Heart full of paternal Tenderneſs for your People. Ever ſince your Acceſſion to the Throne, you have given a thouſand ſhining Inſtances of this. Of the ſeveral Meaſures propoſed to you, you have many times embraced that which was moſt favourable for your People; and you have nothing ſo much at Heart, as the Lives and Properties of your Subjects. You deſire that they may live longer and happier, if it be poſſible, than the Subjects of *Yau* and *Shun* ever did: That is your Ambition; and not to ſtuff your Coffers, and to heap up more Wealth than there is in all the Empire beſides. Doubtleſs you are far from valuing yourſelf upon a thing ſo unworthy of a wiſe Man and a good Prince.

But your Officers, both at Court and in the Provinces, either have not penetrated, or would not enter into the retir'd Sentiments of your Heart: Among them there is nothing but Exactions, Puniſhments and Cruelties. Your People, who are ſubject to *Tyen* and to you, are reduced to the utmoſt Extremities. Your Officers who are the Cauſe, ſee all this coolly and calmly, without applying the leaſt Relief thereto. You being ſuch as I know you to be, and they being of the Character I have painted, what can we expect from ſuch an oppoſite Reſemblance?

I don't know what your Officers pretend. What I know is, that they are every Day falling upon new Expedients in the Art of *Ways* and *Means* of amaſing Riches, in which they follow no other Rules but their own Humour and Caprice. At this, I ſay within myſelf; Have there then been unhappy Ages and Reigns, without virtuous or able Perſons? Muſt this be attributed to the Prince's bad Choice of Miniſters, or to their own ill Government. In happy Antiquity, private Perſons of all Ranks, Men and Women, even to the Workmen in the Fields, and the Cutters of Wood, were Zealous for the State. Each endeavoured to aſſiſt his Prince in the beſt Manner he could. At preſent, Zeal is wanting even in the Body of the Cenſors. They are all Dumb: or if any of them ſpeak, it is with the View of providing for his own Safety, by excuſing himſelf from a Poſt which he has not the Courage to fulfill worthily; while your Miniſters with inſatible Avarice, purſue what is called Intereſt, in ſo baſe and unworthy a Manner, that there is not a Man of Wiſdom or Virtue in the Empire, who has the leaſt Correſpondence with them or will even ſpeak to them as they paſs by.

Is this to be attributed to the Times? Is this to be attributed to your Majeſty? When I would attribute it to the Times, my Memory immediately inſtructs me that *Yau* and *Shun* had a *Whan Ki*, and ſuch others: That *Ching tang* and *Ven vang* had an *I* and *Lyu*: That under the Dynaſty *Han* and *Tang*, all the good Princes had virtuous zealous Officers: That there were Men of the ſame Character ever ſince the Beginning of your Dynaſty, under your illuſtrious Anceſtors: That there had been ſeen in ſeveral Times, the ſame Correſpondence betwixt the Prince and his Miniſters, as there is betwixt the Heart and the Members in the Human Body. It was an admirable Concert regulated by the Voice of the Prince. All conſpired together for the Good of the State. And in all the State, ſuch a perfect Correſpondence was ſenſible. Under your Reign, Things are otherways; you are all Clemency and Gentleneſs, and your Miniſters the Reverſe.

If this cannot be attributed to the Difference of the Times, it muſt proceed from your Majeſty not following a good Method in the Choice of your Servants, and in the Manner of your Government; this requires your Attention: It concerns the Intereſt of your Houſe to make a better Choice, and to keep a ſtricter Hand over thoſe you chuſe. A Perſon who accidently and occaſionally receives a Meal from another, teſtifies his Gratitude, of which he is void for his Father who has maintained him for ſo many Years. This Abuſe is frequent enough among the meaneſt People. At preſent, it is ſeen to prevail among the Miniſters of the firſt Rank. It is a received Maxim, that Prince and People ought to look upon themſelves as Father and Son. With much more Reaſon ought theſe Miniſters and other great Officers, whom the Prince diſtinguiſhes by large Penſions, and by ſuperior Honours, to ſhow him the Gratitude and Zeal of dutiful Sons. But what do we ſee? On the one Hand, a Prince full of Goodneſs, and jealous of the Happineſs of his State: On the other, Officers, who being ſatisfied with living upon their Appointments, look upon their Prince not as their Father, but as a Stranger or a Paſſenger, and are equally indifferent with Regard to the Evils that afflict, or the Dangers that threaten, the State. Is any thing more deplorable than this? Some ſay, for the Excuſe: *I confine my ſelf within my own Sphere; I acquit my ſelf of my own Office; I am not concern'd, and it is none of my Buſineſs to be troubled about any thing elſe.* Wretched Excuſes! It is true, that there are different Ranks and Poſts about a Court; but each, in his reſpective Station, as a good Son owes his Prince, all the Zeal and Loyalty he can pay him, to be defective in any thing of this Kind, is worſe than one's diſobliging a ſuperior Officer by doing his Duty; and what are all the Advantages he can reap from his Favour with Men, when put in the Ballance with the Misfortune of offending (*) *Whang tyen?*

For my Share, I ſee well, that in certain Palaces almoſt as much reſpected, and more powerful than yours, the Advice I give you, would have been taken as an Inſult and Raſhneſs. I know to what I expoſe my ſelf: But ten thouſand Deaths, ſhall not daunt me: Behold, what encourages me. *Tyen* and his Orders, which are above all, claims my Reſpect; the Honour of my Prince and his Family, which is next to *Tyen*, my Zeal; and the People, who are next to the Prince, my Compaſſion: Were I to be cut in Pieces; What am I to be ſpar'd on ſuch an Ocraſion? An Inſect is cruſh'd; and who values it?

I am return'd from executing a Commiſſion, which oblig'd me to travel through a good Number of the Provinces, through which your Troops have march'd. A Man, in ſeeing the State in which the People are, would be apt to ſay, that there is not a Perſon in the Empire

(*) Heaven. The Emperor.

pire who is charg'd with the Care of them, nor any who is in the leaſt touch'd with theſe Calamities. Husbands hire out their Wives; Fathers ſell their Children; the neareſt Relations ſeparate and diſperſe abroad on all Quarters. Every thing in the Field is ruin'd: neither the Mulberry nor the Fruit-Trees are ſpar'd. The Havock is irreparable. Many pull down their Houſes, and ſell the Materials out in Parcels. One Man is harraſs'd for Money, another for Gain. But the moſt mercileſs Creditors are your Officers and their Commiſſaries. The poor People languiſh under their Oppreſſion. One cannot view ſo much Miſery without having his Heart rent. I don't ſpeak by Hearſay: I have ſeen all I lay before you: I put every thing down, on the very Day it happen'd, in my Journal; and from theſe Journals, when put together, I have drawn up a Sketch in which it is all repreſented. As I have put nothing in it but what I have ſeen, your Majeſty may judge that what my Draught contains, is not the Hundreth Part of what has paſt; tho' I doubt not but what it contains will be more than ſufficient to touch your Majeſty, to draw Sighs from your Breaſt, and Tears from your Eyes. But what would be your Grief if you ſaw what paſſes at a greater Diſtance, where, as I am informed, the Miſery is yet greater. I join this Supplication to my Sketch; I beg your Majeſty to examine both the one and the other; if, after mature Deliberation, you (*) execute what I propoſe, and if in the Space of ten Days it does not rain, order my Head to be cut off, as being a Man diſreſpectful to *Tyen*, and undutiful to his Prince: but if, in effect, you ſhall reap Advantage from my Advice, I ſhall be ſo far from expecting any Reward, that I ſhall always look upon my ſelf as culpable, for having preſum'd to act out of my Sphere.

Chin tſong having receiv'd this Draught and Supplication, examin'd them without ſhewing them to any Body, ſending up frequent and heavy Sighs; then putting theſe Writings in his Sleeve, he ſhut himſelf up in the innermoſt Part of his Palace, getting no Sleep for a whole Night. Next Morning he iſſued out his Orders conceived in eighteen Articles, which perfectly anſwer'd what *Ching kyê* had propoſed; and cauſed great Acclamations of Joy and Gratitude among the People. *Chin tſong*, when he iſſued out that Order, publiſhed a Declaration, wherein with a great deal of Modeſty he excus'd himſelf, and preſſed his People to adviſe him. On the third Day a very plentiful Shower fell, which reach'd a great Way round. The Miniſters entering in order to congratulate the Emperor, he ſhew'd them the Supplication, and the Sketch of *Ching kyê:* To this he added a Reprimand, for which they thank'd him upon their Knees. *Wang ngan ſhê* ſome Days after ſought Leave to be retire. People knew very well why, and who had been the Informer againſt him. Thus *Ching kyê* was expoſed to all the Creatures of *Wang ngan ſhê*. They diſcover'd that the Addreſs, with which he had convey'd his Advice to the Emperor, was, to ſend a Courier in the Manner of the (†) *Yu tſê*, who were inſtigated to demand Juſtice. *Ching kyê* loſt his Poſt, was ſent as Magiſtrate to *Ing chew*, and the Impoſts ſoon return'd.

In the Collection from which theſe Pices are drawn, after that which I have juſt now tranſlated, there follows one of *Sû ſhê* preſented to the ſame Emperor (‡) *Chin tſong*. *Sû ſhê* goes a good deal more roundly to work with him than *Ching kyê* did. This Diſcourſe is divided into three Points. In the firſt he proves, that the Prince can have no Strength, but in the Affections of his Subjects. He then exhorts him to do all that he could to gain them. All this Point turns on the ſame Matter upon which *Ching kyê* has touched, namely, the new Impoſts, and the new Regulations invented by *Wang ngan ſhê*. In the the ſecond Point, *Sû ſhe* exhorts *Chin tſong* to promote good Morals and Virtue in his Empire. He ſays, that upon this, more than upon all his Wealth, depends his Force and Continuance upon the Throne. He proves this by Hiſtory. One of the Means above others he propoſes is, to remove from Poſts all Men, who tho' they had Capacity, wanted Virtue. This is always levelled at *Wang ngan ſhe*, and to ſuch others. The third Point is upon the Maintenance of the Laws: He makes this principally reſt upon the Uſefulneſs of Remonſtrances. On this Head he bewails, that the Tribunals eſtabliſhed throughout all Ages are now become mute: He then acquaints the Prince that a formidable Authority intimidates them: This is ſpoke againſt the Miniſters, and and particularly againſt *Wang ngan ſhê*. He exhorts the Prince to ſupport the Authority and Liberty of theſe Tribunals, to fill them with Men of Weight and Authority, whoſe Underſtanding may be uſeful to him, and whoſe unſhaken Firmneſs may keep the Miniſters in Awe. As we have ſeen theſe Affairs treated of in ſeveral Diſcourſes, and as this of *Sû ſhê* is long, I only given the Contents of it, without tranſlating it.

Some Advantages which the Emperor Chin tſong *had gain'd over a neighbouring Nation had put him into the Humour of making War.* Chang fang ping, *who was in Poſt, reſolv'd to diſſwade him from it by a Remonſtrance. As he did not write well himſelf, he apply'd to* Sû ſhê, *who drew up for him the following Piece.*

SIR, The Love of War and of Women are two Paſſions which appear very different from one another: They however have been compar'd, and at leaſt reſemble each other, in ſo far as, that the Latter in many Reſpects hurts the Health, and cuts ſhort the Life of a Prince who is

(*) Firſt, to open his Granaries and Treaſures for the Relief of the Miſerable. Secondly, to aboliſh the new Impoſts, and the new Regulations which were burdenſome to the People.

(†) In order to make his Papers come to the Emperor's Hand, he had uſed the Way which is reſerv'd only to the *Yu ſſê*.

(‡) He was the Son of *Sû ſun*, Author of the Portrait of *Wang ngan ſhê*, which is tranſlated above.

is tainted with it; in like manner, the former many Ways injures the State, which muſt infallibly periſh when its Prince abandons himſelf to this Paſſion. Our antient and wiſe Kings never made War but when they were indiſpenſably oblig'd to do it. If they gain'd an Advantage over their Enemies, the Fruits of their Victory were a long and a happy Peace. And if they came by the worſt, their Loſſes were not of ſuch Conſequence as to reduce them to Extremities. Different Meaſures were purſued in Times more modern. Our Princes then wantonly made War, only becauſe ſuch was their Will. Thus whether Succeſs or Diſaſters attend it, War is always a very pernicious Thing. Are they victorious? The bad Conſequences of War don't fail to break out, tho' perhaps later, yet not leſs fatally. Are they vanquiſh'd? Their Defeat always has very terrible Effects, but nevertheleſs not ſo (‖) dangerous as thoſe that commonly attend a Courſe of Victories.

A wiſe Prince who has gone to the Bottom of this Truth does not ſuffer himſelf to be hurried away with the Ardor of ſignalizing himſelf by his Exploits, nor even to tempt his Fortune by the Hopes of a Victory, tho' almoſt certain. He attentively weighs the Evils of War, and never reſolves upon it but as the laſt Tentative. Is a hundred thouſand Men brought into the Field? Every thing is in Motion. Large Sums are every Day expended, Millions of Families harraſſed, the Coffers and Granaries of the Prince drain'd, the People impoveriſh'd, and Cold and Hunger prevail. People aſſemble, they ſteal, they pillage, and ſpread Alarms and Confuſion throughout all the Empire. The Dying, the Wounded, the Sufferers, break out in Murmurs againſt the Prince, and bring upon him, as a Chaſtiſement, Inundations, Droughts, and ſuch like Plagues. Sometimes theſe are occaſioned by a General, who being at the Head of an Army, who he knows is devoted to him, puts what Value he has a mind upon his Services. Sometimes by the Subalterns and Soldiers, who being check'd, diſband or rebel. In ſhort, War draws along with it a thouſand and a thouſand Inconveniences: and the Curſes of ſo many innocent People who ſuffer by it, cannot fail to affect the Prince who loves it, and thoſe who adviſe him to it. How many Princes either paſſionately fond of War, or too eaſy in engaging in it, have proved this by their Misfortunes.

Do not let us, in God's Name, ſpeak of thoſe who have periſh'd by ſhameful Defeats, conſider only to what they, whom Victory ſeems to have followed, have been reduc'd by their Succeſs. *Shi whang* becoming Emperor by the Deſtruction of ſix Kingdoms, into which *China* was at that Time divided, wanted to puſh his Conqueſts further. He attack'd (*) *Hû* and *Ywê*: What the Empire ſuffer'd in ſupporting theſe Wars is inexpreſſible. *Shi whang* was obſtinate, and extended the Bounds of his Empire, a good deal beyond what our three famous Dynaſties poſſeſs'd. But when he died he left Things in ſuch a Situation, that the Mold about his Tomb was ſcarce dry when *Eul ſhi*, his Son and Succeſſor, loſt his Empire and Life at once.

Under the *Han* Dynaſty, *Vû ti* being willing to make his beſt of what *Ven ti* and *King ti* his Predeceſſors had ſaved, and of the Plenty which their Reign had introduced throughout all the Empire, undertook great Wars. After having ſubjected and ſubdued the (‡) *Hyong nû* in the North, he attack'd and ſubdued a great many other Kingdoms towards the Weſt. Every Year brought about ſome new Enterprize, and almoſt always a new Succeſs. At laſt, in the Year named *Kyen ywe*, the fatal Conſequences of theſe Wars broke out: More than one *Chi heou* (§) began to ſtir in the Empire. Theſe Troubles laſted for thirty long Years, and cut off great Numbers of People. There happen'd on Account of ſome Sorceries, a remarkable Miſunderſtanding between the Emperor and his Son; a Miſunderſtanding which made Seas of Blood ſtream through the Capital of the Empire, ruined the young Prince, and deeply affected his Father. *Vû ti* indeed bethought himſelf, and grew more moderate and repented. But it was too late, for he had ſpent too many Years in War and Confuſion.

Ven ti, the Founder of the Dynaſty *Swi*, was no ſooner Maſter of what lyes toward the South of (†) *Kyang*, than he undertook ſeveral Expeditions againſt the Barbarians. *Yeng ti*, his Son and Succeſſor, vigorouſly purſued them: He reduced powerful Kingdoms, and render'd himſelf very formidable abroad; but the People at home being overburdened deteſted and curſed him: He gave Occaſion to Rebellions on all Sides; and theſe Troubles ſoon put an End to this Dynaſty.

(*) *Tay tſong* having, with a ſurprizing Rapidity, ſubdued *Tû que*, *Kau chang*, *Tu yu*, and other Countries, wanted to ſignalize himſelf by ſome Exploit ſtill more remarkable: He then, without any Neceſſity, undertook the War againſt *Lyau tong*; he marched in Perſon into the *Korea*, where he was unſucceſsful, and from whence he return'd with Shame. Theſe Wars which he had begun, were ſtill more unſeaſonably purſued under the Empreſs *U*, whoſe bad Conduct had well nigh ruin'd the *Tang* Dynaſty. *Tay tſong* was a Prince whom all the World allows to have had eminent Qualifications: To himſelf he was ſevere; to others, gentle, kind, liberal, and indulgent; and yet he was very near falling into the Hands of his Enemies. His Poſterity, immediately after him, was in great Danger of being ruin'd: Let it not be ſaid, that their being ſav'd was owing as a Reward to his Virtues: We ought to ſay, that their Dan-

(‖) This is afterwards explain'd.
(*) Names of Countries.
(†) *Tartars*.
(§) A famous Rebel under *Whang ti*, according to the *Chineſe* Hiſtorians.
(‡) The Name of the fineſt River in *China*.
(*) The ſecond Emperor of the *Tang* Dynaſty.

Dangers were to be attributed as a Puniſhment of his wantonly making War. Let us return to the Point.

Vû ti and *Tay tſong* loved War: As theſe Princes, in other Reſpects had many great and amiable Qualifications, their military Expeditions did not entirely ruin them. *Shi whang* and *Yen ti*, likewiſe undertook great Wars: As in other Reſpects, they were cruel and deteſtable, the ſudden Extinction of their Race was the Fruit of their Victories and Conqueſts. Always when I fall upon theſe Paſſages of our Hiſtory, I ſhut the Book, and diſſolve in Tears: So much am I touched to ſee that Princes, who had ſo many great Qualifications, ſhould be ſo groſsly miſtaken. O how much had it been to be wiſhed, on their own Accounts, that theſe four Princes had firſt met with ſome remarkable Check; that thereby being diſguſted at War, they might have been afraid to be again engag'd in it! Such a Check in this reſpect, would have been highly for their Advantage. Unhappily for them, they ſucceeded in their Enterprizes. This Succeſs warm'd them with an Ardour after Fame and Conqueſt, but blinded them with Regard to all the Conſequences: And this makes me ſay, that if our Princes are victorious, the fatal Conſequences of War are a little flower in their Advances; yet they are not leſs pernicious in their Effects: But when they are conquered, the melancholy Effects of their Defeats are commonly leſs dangerous. I beg that you would weigh this well.

Sin tſong, a good natur'd peaceable Prince, who loved his People very much, reigned for a long Time, without ever once thinking of War. Under his Reign, Arms were encruſted with Ruſt. This long Peace rendered the Generals and other Officers of War, idle and negligent. *Ywen hau* wanted to take Advantage of this Negligence. He invaded *Yen ngan*, *King ywen*, *Ling ſû*, and other Countries with a great Army. The Troops that oppos'd that Rebel, were defeated three or four times. Notwithſtanding of theſe Loſſes and the great Levies which they were oblig'd to make, not the leaſt Murmur was heard all over the Empire. The War was happily finiſhed, and without any bad Conſequences,; how happened this? Becauſe they knew their Prince, and that he loved Peace. It was becauſe *Tyen ti* and *Quey ſhin* ſaw much clearer than the People, that this was no War ſet on Foot by Avarice, Ambition, or Caprice, but pure Neceſſity.

Tyen has given you a great deal of Courage, and a lage extent of Genius. You have it in View to increaſe the Wealth and Strength of the Empire. Scarce was you ſeated on the Throne, when you was ſeen to be curious about fine Arms, and anxious to be well ſtor'd with them. The neighbouring States, and your Subjects being heeedful of your Actions and Words, concluded, that your Inclinations were for War. Your Miniſters then thought this as well as the others. But whether that they were more ignorant or leſs zealous, they took no Care wiſely to oppoſe theſe growing Inclinations: Far leſs did the (*) *Kyu mi*. The Cenſors themſelves were ſilent, and did not give you the leaſt Advice on this Head. Thus your warlike Inclinations gather'd Strength without any Oppoſition. *Sve kyang* and *Whan kyang*, Men naturally reſtleſs, next came in Play: Theſe propos'd to you ſeveral Expeditions, as being advantagious and worthy of yourſelf; ſome others of their Creatures approved of theſe Deſigns. War was made, your Country exhauſted by ſupporting it, and you were frequently defeated. In ſhort, the Wars in the Years *Kang ting* and *King li*, which have always been deplored, were not near ſo deplorable as theſe. *Tyen* was irritated, the People exaſperated, the Soldiers in the Frontiers diſcontented, the Court tumultuous and alarm'd, and your Majeſty was reduced for whole Months, to make only one Meal a-Day, and that too, pretty late. Behold in what theſe Expeditions, from which you promiſed yourſelf ſo much Advantage and Glory, ended. Whence proceeded this? It was becauſe you yourſelf ſought for War, without being oblig'd to make it; and your Troops were leſs animated againſt the Enemy than againſt you.

Afflicting as theſe Loſſes were, on the one Hand, it was on the other, a ſingular Favour which *Whang tyen* did you in conſideration of your Anceſtors, by making you reenter into yourſelf. Alas! The Favour was uſeleſs to you, You got about you ſome Men of triffling Capacities, unable to go to the Bottom of Matters. Their flattering Diſcourſes and Inclinations, allowed you to ſee nothing in theſe Defeats, but the Shame attending them. You was poſitive to wipe all that away by ſome Victory. Thence proceeded the Expeditions of *Hi ho*, *Mey ſhan*, and *Yu lû*. They indeed ſucceeded better than the Former; but can theſe Wars be deemed ſucceſsful, which occaſioned the Death of ſo many Perſons of all Ages, drain'd your State, exhauſted your tributary Princes, and whoſe whole Fruit conſiſts in the Poſſeſſion of certain uſeleſs Lands, and the empty Name of Conqueror.

Dazled by the falſe Luſtre of this Reputation, without reflecting upon the real Evils which theſe Wars had occaſioned, you undertook a new War againſt (†) *Ngan vû*. The Expence for the Convoys was extravagant. A prodigious Number of Men died in the Averages. Your Army of 100,000 Men, while you were heaping up Amunition and Proviſions, was ruined by Sickneſs before they came in Sight of the Enemy. This unexpected Misfortune ſeemed to have cooled you warlike Ardor. But that Paſſion ſoon revived. Behold another Army in the Field: Your Troops under the Conduct of *Li-hyen*, had ſome Advantages; and your Majeſty was in Raptures at it. You ordered them to advance, and it appeared, that that at the Bottom of your Heart, you looked upon theſe neighbouring States as a ſure and an eaſy Conqueſt.

The Deſigns of *Tyen* are difficult to fathom. As for me, I reſpect and dread them. When in a whole Campaign your Army fights one pitch'd Battle, and comes off victorious, Couriers immediately

* This was the Name of certain Officers who form'd a Council for the Affairs of War.

(†) Now called *Tong king*.

mediately fly about, and you ſend Advices of your Victory over all. The great Officers of your Court crowd to give you Joy of your Victory in Writing, as uſual. They ſtrive who ſhall magnify the Succeſs moſt, and who ſhall beſt turn a Complement to pleaſe you.

In the mean time, a great Number of your Subjects, whoſe Lives the Sword has cut off, lye dead on the Field of Battle. The Ways are full of People who faint under the Fatigues of the Convoys. Your People in a great many Places, being overburthen'd with their Subſidies and the Cruelty of the Collectors, abandon their Dwellings, and wander up and down. Huſbands ſell their Wives, and nothing is ſeen over all the Country, but People who are all pale, emaciated, and ready to hang themſelves in Diſpair. Here a poor old Man weeps over a Son, who was the ſole Support of his gray Hairs. There, a Son bewails the Loſs of a Father, to whom the War had hindered him from paying the moſt eſſential Duties. On one Hand is an Orphan, and on the other a Widow, who ſends up the moſt wofull Cries. Your Majeſty neither hears nor ſees any thing of this Kind.

It is almoſt like your Meals, in which you are ſometimes ſerved with Beef, Mutton, or other well dreſt Meats, and you eat heartily: But if before your Meal, you were to ſee thoſe Animals under the Hands of the Butcher, firſt to bellow and defend themſelves, then to yeild to Force, be knock'd on the Head, and have their Throats cut; then ſtretch'd on the Table, mangled, and hack'd in Pieces: Notwithſtanding of all the dreſſing that could be given them, when they are ſerved up to your Table, the Knife and Fork would drop out of your Hands, and you would not have the Heart to eat them. How would your Majeſty behave, could you with your own Eyes, behold the frightful Sight of ſo many dying Men, and hear with your Ears, the diſmal Groans of ſo many others, who think themſelves wretched in living? How can you reliſh the News of Victory, and the Congratulations attending it? Believe me, tho' you had as able Generals, as well choſen Men, as ſtrong Armies, and as large Proviſions of Money and Proviſions, as the four Princes whom I have mentioned; yet being inſtructed by their Example in the fatal Effects, which even the moſt happy Wars in Appearance produce, you ought wiſely to dread to engage in them without Neceſſity. How much better Reaſon have you to fear this in the preſent Situation of Things. Your Officers are not to be compared to theirs. The public Treaſures and Granaries are already exhauſted. You have ſcarce wherewithall to pay to the Officers of the Empire, their ordinary appointments, and the Largeſſes made at (*) *Nán kyau*, which are of ſo ancient Uſage, have been for a long time retrenched.

However great your Capacity may be, it appears to me, that to ſtir in ſuch Circumſtances, is a very dangerous thing. Sickneſſes follow, and encreaſe, Famine. The Robbers from the Eaſt and the North, ſeeing you employed elſewhere, renew their Robberies. If, while you are engag'd in a War of your own making, the People being overwhelmed with always ſupplying new Subſidies, at length loſe Patience, join with, or imitate the Robbers: You will be then reduced to that melancholy State in which the Empire was; when after the Conqueſts of *Shi whang*, a Robber, who was a mere Scoundrel, by turning Rebel, threw every thing into diſorder, and ruined the Dynaſty of the *Tſin*.

I am old, and have had the Honour to ſerve your Majeſty for a long time; my Zeal which was alwas ſincere, and increaſes every Day, makes me paſs whole Nights without ſleeping, and makes me frequently, even during my Meals, break out into Sighs, and diſſolve in Tears. It is a true Maxim, that before we are engaged in any important Affair, we ought to examine if what we deſign, is agreeable to the Intentions of *Tyen* (Heaven.) If it is agreeable, it will ſucceed; if it is not agreeable, it will not ſucceed. The common Signs by which a Prince can judge whether or not *Tyen* is favourable to the Deſigns which he forms, are, on the one Side, regular Seaſons, Plenty, Abundance, and other Events of that Nature. Or on the other, a Reverſe of all theſe, Scarcity, Famine, and ſuch like Calamities. But during all theſe late Years, there has been nothing ſeen but what is frightful: Eclipſes of the Sun, extraordinary Phenomena in the Stars, Earthquakes, Droughts, Inundations, and epidemical Diſeaſes. All theſe ſucceed without any Interruption; and I believe that very near the Half of your Subjects are dead. You may, I think by all this, judge if the Heart of *Tyen* is favourable to your Enterprize, and conclude that it is not.

In the mean time your Majeſty, inſtead of giving up your Deſign, engages farther and farther in it. I own that this equally aſtoniſhes and afflicts me. Does a Son who has offended his Father and Mother, think to appeaſe them? Being more ſedate, more aſſiduous, more docile, and more reſpectful than he was before his Fault, he makes them ſenſible that he acknowledges it, and repents. If he does this, they pardon him. But if this Son, inſtead of thinking upon re-entering into their Favour, ſhall again break looſe in order to trouble the whole Houſe, or to bully and beat the Servants in Preſence of his Father and Mother, will ſuch a Conduct be proper for appeaſing them? Or will ſuch a Son deſerve Pardon?

I therefore beg you to recall the paſt Time, examine what has made the preceeding Dynaſties to flouriſh, or to fall; and above all things, give a particular Attention to the Will of *Tyen*, and to the Signs which he gives. Give up your warlike Proſpects. Apply yourſelf to cultivate a good Correſpondence with the neighbouring States; to promote good Order and Plenty in your Court and throughout all your Empire; to render your Subjects happy, and thereby confirm your Family

(*) That is to ſay the Suburbs of the South, where the ſolemn Ceromonies in honour of *Shang ti*, or the ſupreme Emperor, were performed. On this Occaſion old Men were treated, and other Largeſſes were beſtowed.

mily upon the Throne. Could I ſee ſuch a Change, I would cloſe my Eyes without regret; tho' I ſhould die on a Dunghill, I ſhall die ſatisfied.

Kau tſû, the Founder of the *Han* Dynaſty, purchaſed the Honour of a Throne, by the Defeat of ſeveral brave and powerful Rivals. *Quang vû ti*, the Reſtorer of the ſame Dynaſty, in order to eſtabliſh it, gave many Battles, and gain'd as many Victories. And yet *Kau tſû* was very forward to make Peace with the northern Nations. *Quang vû ti* received, with Pleaſure and Thanks, the Propoſals that were made him by his Neighbours in the Weſt. Was this becauſe theſe two Emperors wanted Courage or Skill in the Art of War? Doubtleſs not: But their long Experience made them to forſee at a Diſtance, and wiſely to prevent, all troubleſome Reverſes. Your Majeſty on the contrary, being at eaſe in the innermoſt Part of your Palace, make no Scruple to pronounce; *Let thoſe be attacked, and let theſe be extirpated.* Perhaps I am too fearful: I own that this Confidence of yours, to me appears extravagant. But alas what can I do! When a Man deſigns to diſſuade his Prince from any thing, he muſt watch his Time, and wait till the Prince is half diſguſted at it himſelf: Then he may eaſily ſucceed. But to undertake to check the Paſſion of a Prince when it is in its greateſt Force, is attempting a very difficult thing. This is ſtill more true of what is called Ambition, a Paſſion for Conqueſt, and a Thirſt after Glory. Theſe Paſſions have a prodigious Sway over the Heart. Whoever poſſeſſes theſe, is hardly diverted from purſuing them, were he one of the petty Literati cloathed in coarſe Stuff, if his Spirit is once warm'd with their Force. Yes! while the Paſſion is ſtrong, to hear the Perſon who oppoſes you, to yeild up your own Views to the Advice of another, to diſtinguiſh what is uſeful and what is juſt, in ſhort, to ſacrifice your moſt darling Paſſions, requires a great Soul, a Penetration, a Moderation, and a Wiſdom far above the Level of Mankind.

Your Majeſty, who was always paſſionately fond of War, is more enamour'd with it now than ever. I ſee this, and yet I venture to diſſuade you from it by this Diſcourſe. I do it, firſt, becauſe having the Honour to know you, I ſuppoſe that what is called Greatneſs of Soul and Moderation, is the ſame in you, as in other Princes. In the ſecond Place; becauſe I don't at all doubt, but that your Majeſty will in the End, heartily repent of having indulg'd this Paſſion, and that you will then look with an evil Eye upon thoſe, who having the Honour to approach you, did not make to you the leaſt Remonſtrance upon this Head. Laſtly, becauſe being old and ready to join your Father (‡) in another World, I want to prevent the Reproaches he will make me ſhould I, like others, hold my Peace. Think of this, Great Sir, and pardon my Raſhneſs.

MEMORIAL *of* SÛ SHE *upon* GOVERNMENT.

THE Memorial being long, I ſhall tranſlate ſome Articles entirely, and give an Abridgement of others.

It is a common Saying and a true; "Other Meaſures are to be taken in order to govern aright when Times are confus'd, than thoſe which are purſued when all is calm:" And yet there are certain very well known Rules laid down for all theſe Times. Whence it happens, that a wiſe Prince or an able Miniſter, who ſees any Perplexity ariſing, may be ſorry, but he never is diſconcerted, becauſe he knows what is proper to be done upon theſe Emergencies. If the People are reduced to Poverty by an Inundation or a Drought, ſo as to be obliged to diſperſe themſelves, and then to reunite, in order to plunder and to pillage on all Hands: It is well known, that what is then requiſite, is to ſupply the People with Neceſſaries; and this is the Means of re-eſtabliſhing Peace. If the Commotion proceeds from a rebellious Subject, who wants to ſhare in Sovereignty, and is at the Head of a powerful Army; it is well known what is then to be done; he muſt be oppoſed as ſoon as poſſible with good Troops. If it is occaſioned by an ungrateful Favorite, who abuſing his Princes Favour, uſurps his Authority, and without the Concurrence of his Sovereign, makes himſelf Maſter of Titles and Fortunes: It is well known, that he muſt be tried and puniſhed as he deſerves, as ſoon as poſſible. If the neighbouring Barbarians make Incurſions upon our Territories: It is plain that we ought to provide for the Security of our Frontiers. Theſe different Kinds of Troubles, draw after them a great many Evils. But thoſe Evils are felt, they are ſeen, and their Cauſe is ſeen: Thereby a Prince is in a Condition to apply a proper Remedy.

What is troubleſom and perplexing is, that when in a State without any of theſe Cauſes appearing, all the Effects are felt which they commonly produce: One does not then know where he ſhall turn his Eyes, and waits as it were with folded Arms till ſome great Revolution happens; this appears to me the preſent Situation of Affairs.

For near theſe (*) hundred Years, the Empire properly ſpeaking, has had no War; and Miracles are talked of this pacific Government. Yet at the Bottom, this is only a fine Name. For in reality the Body of the State cannot be very ſound and wholeſome, when Agitations and Diſquiets affect, and even endanger it, while the Cauſes are not ſeen. There are neither Inundations nor Droughts, and yet the People complain and mourn as in Times of the greateſt Barrenneſs. No Rebel has attacked the Empire, or divided its Revenues: Yet theſe Revenues are not ſufficient for their Uſes. There is no Favorite at Court, who being too powerful, abuſes his Authority. And yet there does not at preſent appear to be, betwixt the Prince and his firſt Officers, that fine Harmony that is ſo eſſential to Government: And conſequently throughout all the Empire the People

(‡) The Text ſays, *Under the Earth.*

(*) This Memorial is of a prior Date to the foregoing Piece. I have already taken Notice, that in the Book from which theſe Pieces are taken, the Order of Time in which they were compoſed, is not well obſerved.

People do not love their Magiſtrates. Our neighbouring Barbarians have not for a long time, made the leaſt Incurſion upon our Territories. And yet we find, that ſeveral Places of our Provinces are frequently alarmed. Yes! I repeat it; this is our preſent Situation; than which, in my Opinion, nothing can be more perplexing or more dangerous.

A Phyſician viſits ordinary Patients: He feels their Pulſe, he examines their Looks, their Geſtures and their Voices. According to the Rules of his Art and Experience, he determines whether the Diſeaſe proceeds from Cold or Heat, or from a Conflict betwixt both. He proceeds by Rules, and nothing puzzles him. But a Patient of another Kind is preſented to him. It is a Man, who without any apparent Cauſe, is very ill. He eats, he drinks, and acts very near in his ordinary Manner; and when he is aſked where his Illneſs lies, he can't tell you: His Pulſe is not like that of a Man in Health, yet the Phyſician can't account for his Symptoms. If a Quack ſhall be called to this Patient, he will tell him, his Diſeaſe is all a Jeſt, and there is nothing in it. But if the Phyſician is a (‖) *Pyen tſi*, or a *Tſong kong*, he will be ſurpriz'd and alarm'd. He will perceive that an Evil of this Kind is deeply rooted, and by how much more difficult it is to be diſcovered; by ſo much the more will the Difficulty be to cure it. He will perceive, that ordinary Remedies will avail nothing, and he will ſeriouſly ſtudy in what Manner the Patient ought to be treated.

I ſee at preſent, Literati, who calling to Mind certain Paſſages of the Hiſtory of the *Han* and the *Tang*, and connecting them as well as they can with the Texts of our ancient Books, thereby carefully compoſe Memorials. They think that thus they can remedy the Evils of the Age. But in my Opinion, they are far out in their Reckoning. Our Misfortunes are of ſuch a Nature, that I can ſee no Remedy for them; except the Prince who is the Head of the State rouſing himſelf, and as it were awaking from his Lethargy, inſpires new Spirit into all the Members of this great Body; that all of them may be ſenſible that he animates them, and that they may know how to behave under him as they ought.

When I look into the Hiſtory of the Ruin of the weſtern *Han*, I find that neither Tyranny nor Diſſoluteneſs had any Share in it. The Princes under whom it happened, had none of theſe Views: But they were extremely lazy and indolent. They loved their Quiet ſo much, that in order to ſave the Fatigues of ſome Months or Years, they expoſed their Crown and their Families to the Misfortunes of many Ages. The Sovereign is the ſame thing in a State, as what Heaven is in the Univerſe. (*) *Chong chi* commenting upon the Book *I king*, and ſpeaking of the Properties of the Heaven, takes particular Notice of its conſtant Activity and uninterrupted Motion. In effect, it is this conſtant regular Action that preſerves this World. The Sun and the Moon which give Light, the other Stars which are its Ornaments, the Thunders which are its Voice, the Rains and Dues which are its Benefits, are all the Effects of its Action and Motion. And if the Heaven were without Action and without Motion, I believe that this unmoveable Maſs corrupting of itſelf, and could not long ſubſiſt; far leſs could it influence all the reſt of the Syſtem.

If our Prince, taking a happy Byaſs upon this Model, ſhould one of theſe Days diſplay himſelf, ſhining with a new Luſtre, and armed with a noble and formidable Reſolution, ſhould he make all his Subjects ſenſible that he will not bear the Title of Sovereign in vain, and that he is reſolved to animate and be animated for the Good of the Empire which is under him. Then all the Men of Underſtanding would immediately crowd to aſſiſt him with their Advices; and all the Men of Courage would preſent themſelves, and offer to ſerve him at the Expence of their Lives; they would ſtrive with one another, which of them ſhould beſt ſecond the Activity of their Sovereign, and then nothing would be impracticable. But while the Prince, either indolent or irreſolute, won't diſcover what his Intentions are, or leaves People to think that he intends nothing at all: Tho his Officers were equal to the *Lyu*, the *Tſi* or the *Ki*, what can they do? For which Reaſon, I begin this Memorial by requiring in a Sovereign, Activity, and a determined Reſolution effectually to reign and to govern his Empire. I ſhall lay down in the following Articles, what I think is moſt eſſential for doing this with Succeſs.

Sù ſhé, after blaming his Prince for too lightly changing the eſtabliſhed Laws and Regulations on account of ſome Inconveniencies, proceeds thus.

They who give theſe Advices, are Literati of a pedantic Knowledge, who found their Opinion upon ſome particular Inſtance of Antiquity. As for me, tho' I own, I think there is ſomewhat defective in our Laws as we now have them; yet the bad Succeſs of the Government is not owing to that Defect, but to the wrong Choice of Men who are put in Poſts. The Laws and Regulations of a State reſembles the five Sounds of Muſic; in the Combination of the five Sounds with the ſix *Lyu*, ſome can't fail being of a tender laſcivious Strain. In like manner, ſome Inconveniences will attend ſome Laws and Regulations that are made. Our ancient Sages ſaw this well; therefore their Laws and Regulations were very few. The reſt they truſted to the Virtue and Diſcretion of the Perſons whom they put in Poſt. The Prince ought to apply all his Cares to the right Choice of a firſt Miniſter: But he ought after that, to put a real Confidence in him, and to be thorougly convinced that he deſerves it. If the Miniſter perceives that the Prince renders himſelf dark with Regard to him, he, on his Part, will be fearful and reſerved: He will then only half profit by his Talents, and nothing that is great can be done.

This Confidence is the more requiſite at preſent, in that, if a Miniſter would put Things upon a good Footing, he will find great Obſtacles in the abandoned Indolence that has crept into all the Members

(‖) Two celebrate Phyſicians of Antiquity.

(*) *Confucius.*

Members of the State, which is the Reaſon why People only think of the preſent, and never diſturb themſelves about what is to come. A Miniſter in ſuch Circumſtances, muſt have the Courage to raiſe himſelf above the common Ideas, and a great many unwarrantable Cuſtoms. This cannot be done without his opening a great Field for Envy, Detraction, and Calumny. If he does not ſee to the Bottom of his Prince's Heart, will he dare to oppoſe him?

In another Article *Sû ſhê* ſays: When the Empire is diſquieted and in Motion, every one endeavours to make the beſt of his Talents that he can. Whence it frequently happens, that they who have Courage, having different Intereſts, endeavour to ruin one another; while they who have only Cunning, ſupplant and deſtroy one another with leſs Noiſe. Theſe Parties by little and little gain Strength, and put the finiſhing Hand to the Diſorders and Confuſion of the Empire. When Peace is re-eſtabliſhed, the new Emperor being informed that the former Troubles were occaſioned by the Ambition of certain Perſons of a greater Merit than ordinary, in order to ſhun the like Misfortunes, employs only Perſons who are naturally gentle, fearful, unambitious, and without any great Capacity. What is the Conſequence of this? At the End of a few Years, if the leaſt Difficulty occurs, the Prince has not one Man from whom he can hope Aſſiſtance. And if Aſſiſtance does not ſpeedily interpoſe, every thing at leaſt inſenſibly languiſhes, and the worſt is to be dreaded for the State.

The Sages of a firſt Rate obſerve a different Method. In the longeſt and moſt profound Peace, they know how to keep the Minds of Men in Exerciſe, and to animate the Subjects to do all the Good of which they are capable. For this End, they open different Ways agreeable to the different Inclinations of Men; every one enters with Pleaſure into ſome one of theſe Ways, every one moves, acts, labours; one is animated by this Motive, another by that: In the mean time, all this tends to promote the Intereſt of the Prince and the State. Thus, to open different Ways, and to put your Subjects in Action, calls for your immediate Application, and you cannot begin too ſoon. All the Objection that lies to this Advice can eaſily be refuted.

Sû ſhê in the reſt of this Article, refutes a Maxim which is ſtretched too far concerning the Gentleneſs and Indulgence that is proper for the Sovereign, and the Miſapplication of the Doctrine of (*) *Chong yong* by ſome Pedants.

In another Article *Sû ſhê* ſays;

Sir, behold what is ſaid in general of an Emperor; being placed as it were by way of Loan above the reſt of Mankind, charged with extending his Cares to an almoſt endleſs Space, that every thing may be kept in order; (†) Does he proſper? Nothing is more high or more firm. Does there happen a troubleſome Reverſe? Nothing is more abject, nothing more frail. And the Tranſition from the one State to the other, depends very often upon a mere Trifle. Therefore a Prince who is truly wiſe and provident, does not lay near ſo great a Streſs upon the Means of making himſelf feared, as of the Meaſures he takes to make himſelf beloved. Whatever Care he takes to maintain his Authority, and however well eſtabliſhed it appears, yet it is not chiefly upon this that he founds his Confidence; but upon his knowing that he is too well beloved for any Subject to fail in his Obedience and Reſpect. He immediately, and in his own Perſon, aſſures himſelf of the Hearts of thoſe he employs: And they, by a wiſe and loyal Conduct, ſecure the Hearts of the People. This is his moſt effectual Security in his high and elevated Situation. He who founds this Security upon his Name of Emperor, or upon his Sovereign Power, or upon the happy Situation in which he has put Things, may indeed maintain his Authority for ſome time, if no Difficulty occurs; But does a perplexing Juncture happen all of a Sudden? He finds no Zeal in his Servants: They are all with Regard to him, as to one they had met by Accident upon a Road. Does two Roads meet in one? They ſalute one another in Form, they coldly take their Leave, and each goes his own Way.

Behold what happens to Princes who are too haughty, and who have only the Art to render themſelves formidable. Are they in any Difficulty? In vain do they look out for ſome one to aſſiſt them, for no body appears, and this for two Reaſons; Firſt. becauſe the Prince is not beloved. Secondly, becauſe his Haughtineſs and Fierceneſs having driven from his Court the Men of the greateſt Merit, and kept all others in Fear and upon the Reſerve, no body has been accuſtomed to manage that precious Veſſel; and in Times of Trouble and Confuſion, every one declines to take the Trouble of it. From all this *Sû ſhê* concludes, that the Prince, far from keeping this Veſſel always ſhut up, ought to act ſo, as that a good many People may be accuſtomed to manage it: That is to ſay, that he ought to invite into the Government, all the Men of Abilities that he can, and give each of them an Opportunity of exerciſing his Talents. He then complains, that Emperors frequently render themſelves too inacceſſible, both by the Fierceneſs and Haughtineſs with which they treat their Miniſters and great Officers, and by a hundred perplexing Ceremonies that are too mortifying and too troubleſome. He then ſhews, that the greateſt Emperors both of ancient and modern Times have acted otherways. It is true, ſays he, that Antiquity recommends to Sovereigns a Gravity worthy of themſelves, and a continual watching over their Words and Actions. But it is likewiſe true, that certain injudicious Literati by abuſing many Texts, cheriſh the Pride of Princes.....That which ſeems, continues he, to preſs moſt in the State of Indulgence and Lazineſs, that has gained upon all the Members of the Empire; is, that

(*) This is the Text of an ancient Book upon the *true Mean.*

(†) The Expreſſion in the *Cheneſe* is littrally, *Does he proſper? He is Mount* Tay. *Does he not praſper? He is an Egg under a great Weight.*

(‡) That is to ſay, the Empire and its Government.

his Majesty who is the Head, rousing himself and gathering new Strength, would put all the rest in Motion; for this End he lays down five Articles in the following Terms.

1. It is certain, that next to the Sovereign, upon the Ministers and great Officers of War, depends the Happiness or Unhappiness of States. It seems to me, that your Majesty ought to call them frequently into your Presence, and to reason with them upon Affairs. The frequent Councils you hold with them, will produce good Views; at least your Majesty will reap this Advantage, that you will thoroughly be acquainted with your Servants.

2. (*) The *Tay chew tse*, are they to whom you entrust the Care of your People in the Provinces. It would be proper, when they are changed, either when they are going elsewhere, or when they retire from Business, for them to be obliged to repair to Court; and that your Majesty should set a-part a Time for admitting them, and enquiring at them about the Customs and Manners of the Place they have just left, about the most perplexing Affairs that have occured therein, and upon the Expedients that contributed most to disengage them. Besides that these Informations may be very useful to you, you will thereby discover the true Talents of Magistrates.

3. In all Times, our Emperors had certain Officers appointed, whose Employment is to entertain them with useful Discourse, and to read and explain to them our *King*. For a long Time this has been so easily dispensed with, or so superficially perform'd, that it is done with no Advantage: and yet nothing was more wisely establish'd, or more useful, if it is conscientiously discharged. I wish therefore that your Majesty, instead of naming the Officers as you do without much Care, and merely for Form-sake, would chuse Persons proper for this Office: And that they on their Part, without confining themselves to a cold tiresome Lesson upon the *King*, were capable, upon these Texts, to entertain your Majesty with whatever is most useful and curious in the History of all Ages.

4. If, among the Advices or Memorials that come to your Hands from the Provinces, there are any that either for their fine Dress or Solidity, are above ordinary, it would be proper for your Majesty to call the Author to Court; to interrogate him, to shew him some Marks of Goodness and to commend him, were it no more than to encourage and inspire him with more Liberty to give you useful Advices upon Occasion.

5. Tho' the meanest Officers do not commonly converse with the Prince himself, yet in my Opinion, your Majesty being acquainted by sure Methods, that any one amongst them has done his Duty, should, all of a sudden, and without telling him for what, call him to Court, and acquaint him that you know and approve of his Conduct, and let him taste of your Bounty. This will not only be attended with no Inconveniency, but it will be a good way of inculcating the Sentiments of Honour and Virtue upon others of his Rank. They are very numerous, and considering their small Appointments and the vast Distance that they believe is betwixt them and the Sovereign, they may grow negligent. Both they and all the Empire will thereby perceive the vast Tenderness your Majesty has for your People; your Care to contribute all you can to promote their Happiness, and your Value for Merit in all Ranks of Life; and this, in my Opinion, will be a new Mean, besides those pointed out by the Laws, to encrease the Number of good, and diminish the Number of bad, Officers.

In another Article the same *Sû shê* says, When no Petition is sent to Court, and when in effect no Person in the Empire has Reason to complain; when no Suppliant appears, and when throughout the Empire every body has either what he wishes, or what he in reason ought to wish for; it is the Effect of the most fine perfect Government in the World, and the brightest Proof of the superior Wisdom, and the perfect Disinterestedness of those who govern. Such were the happy Reigns of the great Princes *Yau* and *Shun*. But if it be impossible to put an end to all Supplications and Accusations, it ought to be so ordered, that these Law-suits and Petitions be dispatch'd quickly and without Delay, that the Officers of the Provinces may not affect so prodigious a Distance from these of the Court, and that the most common People may find an easy Access to the Officers of the Provinces.

Man, for instance, has a Heart and two Hands; does he feel a Trouble in any Part about him, were it but an Itching, tho' the Uneasiness in the Main is inconsiderable, and incapable to alarm him, yet he can't keep his Fingers from handling the Part affected, and that too very frequently. Every Time they approach it, is it by an express formal Order of the Heart? No, there is no Occasion for such a precise premeditated Order. For as the Heart naturally and habitually acts for the whole Body, the Hands are likewise naturally habituated to follow the Propensity of the Heart. In this Manner, Things are managed in a State which is governed by Sages of the first Rate. A tender and sincere Love unites the Head with the Members, and the Members with the Head, which is the Emperor, in such a Manner, that their Evils and Dangers, great and small, are in common, and the reciprocal Assistance they give one another is very ready. We don't see this Now-a-days.

Does any one, who is oppress'd or in pinching Necessities, carry his Complaints, or displays his Rights at Court? It is as if he address'd *Tyen* or *Quey shin*, for he receives no Answer. The Ministers and other great Officers never by themselves examine Things to the Bottom, but rely upon their inferior Officers. It is thus commonly with mean interested Souls who do nothing but for Money. But when once they receive that, the Affair is dispatch'd in less than a Day. But, do the Petitioners come to them empty handed? they let them dance Attendance

(*) The same that is now *Chi fû*, or the first Civil Officers of a City of the first Rank. There are in this Province always several Cities of the second or third Order; sometimes more, sometimes fewer, whose Officers are subordinate to him.

dance for a whole Year. Do you aſk of them the moſt juſt Thing in the World, and Things that cannot be refus'd you? They find Means to put you off a long Time that they may force you to purchaſe them. In ſhort, you muſt either ſtay for the meereſt Trifles, or go without your Buſineſs.

Under ſome preceeding Dynaſties there were Junctures, in which the Laws being ill-digeſted or deſtitute of Vigour, gave Riſe to Cheats and Injuſtice. At preſent when that Door is ſhut, another is opened. Law itſelf is made a Trade of: Is a Man to be wrong'd? They ſeek in our Laws ſome Quirk, to which, under ſome ſpecious Pretext, his Affair may be reduc'd, and by which he may be caſt. Is another, who pays well, to be favour'd? However unjuſt his Plea may be, it is put in ſuch a Light, that under Favour of ſome Article of our Laws which relate to his Caſe, he gains his Suit. At preſent, they complain much of the Multiplicity of their Buſineſs. But this is not in reality, becauſe they have more Buſineſs now, than they uſed to have at many other Times; but becauſe the Officers are neither induſtrious nor expeditious, becauſe they devolve every Thing upon their Underlings who prolong them, in order to extort what they want: thereby their Buſineſs grows from Day to Day, from Month to Month, and from Year to Year, till they can ſcarce ſee the End of it. Make your Officers laborious and expeditious, otherwiſe there is no Remedy.

One of the Things which our antient Kings fear'd moſt, was, leaſt ſome one of their Subjects loſing Courage, and deſpairing of Succeſs, ſhould entirely abandon the Care of his Honour and Fortune. Theſe wiſe Princes knew well that when it comes to that Paſs they never ſtop half way in Wickedneſs, but hold on till they commonly became incorrigible. For which Reaſon, one of their greateſt Cares was to act in ſuch a Manner as that their Subjects, being always animated by Fear and Hope, ſhould never be weary of doing Good. With this View, having eſtabliſh'd different Degrees of Diſtinction, and different Poſts, to which conſiderable Appointments were annexed, they never beſtow'd them but upon deſerving Perſons; but they never laid any Man under an Incapacity of enjoying them, and thereby they animated every one to aſpire to them. The Road to theſe Poſts and Honours was open to all their Subjects; and they who did not arrive at them, could not juſtly impute it to any Thing but to their own Diſorders and Weakneſs. Thus there was ſeen through all the Orders of the State not only a great Ardour for well-doing, but likewiſe an admirable Conſtancy not to relax nor prevaricate.

But ſtill what Secret had our ancient Princes to arrive at this? It was as follows: Being perſwaded that the Son of a Man of Quality, when he degenerates, has nothing that can in Reaſon ſet him above the Level of the moſt common People; they had Regard to nothing but to Merit and Capacity; they were ſo determined in this, that be his Birth what it would, without theſe two Qualifications, he never could propoſe to be advanced: Thereby, Men of a high Birth had a Check put upon that Licentiouſneſs, which is ſo natural to them, and they endeavoured to ſupport their Ranks; thereby, the meaneſt who were conſcious of Virtue had a Spur to excite them; thereby, throughout all the Empire a generous Emulation, which produced admirable Effects, encreaſed every Day. O! what juſt Notions had theſe antient Princes! In Progreſs of Time this Method was left. Certain Employments were annexed to Perſons of a certain Rank; while others, on the contrary, however great their Merit is, can never arrive at the ſame Employments. Yet now, as formerly, ſome Promotions are always made with an Eye to Merit and Virtue; at leaſt this is pretended: but I find wrong Meaſures are taken for this. For Inſtance, it is now regulated, that when a Man has got his Degree of (*) *Tſèng tſe*, he is ſure of a Poſt, which renders him equally noble and rich. Is not this Promotion a little too ſwift? He has ſucceeded very well in his Exerciſes on the Day of Examination. But muſt we conclude from this that he has Capacity and Genius for his Affairs? What I think ſtill worſe is, that thoſe of a certain Condition are either entirely precluded, or ſome Bounds are aſſign'd them, beyond which they cannot paſs. The Officers of the (†) *Chew* and the (‡) *Hyen*, when they are once diveſted of their Poſts, can never recover them. Theſe then become People, who being reduced to Deſpair, and who having nothing further to hope for or to fear, grow capable of any thing, and do great Miſchief among the People. Such a one amongſt them, at the Bottom, is an honeſt Man; he has Merit and Capacity: An unlucky Accident happens to him, for which he is broken. Thenceforward no more Employments to him, he is put under an everlaſting Incapacity, and is a Man who, contrary to the Maxims of our Antients, is render'd deſperate, and who conſequently is expoſed to the Temptation of being very wicked.

I think that theſe Officers, when they are caſhier'd, which in my Opinion never ought to be done but for ſome grievous Faults and ſuch as ſhew the Offender to be a bad Man, ſhould have Opportunities and Means of repairing their Faults; at leaſt, they ſhould be left in a Condition to hope to recover their former Character. As the lower Officers of theſe great Tribunals of the Court are People that cannot be wanted, it has been thought expedient, in order that the Vacancies in their Poſts may be ſupplied, to make a Regulation, that after ſo many Years of Service they ſhould have Poſts given them in the Provinces. There was good reaſon for this Regulation; but becauſe theſe Officers for the moſt part are but poor, it was thought proper to determine that they ſhould be laid under an Incapacity of riſing above a certain Rank: ſo that tho' amongſt them there might be found a Man of the firſt Merit, he could never arrive at great Poſts or Dignities, tho' he had lived veſted with an Office ever ſo long: I think Inconveniencies attend this: for, in ſhort, he who enters into Poſts, at leaſt in ſome

(*) A Degree of Literature. (†) Cities of the ſecond Order. (‡) Cities of the third Order.

ſome meaſure, has an Eye to Honour and Diſtinction: If he is excluded from this, he has no other View from his Services and Labours but to amaſs Riches. Then it is natural for him to be in good Earneſt about this, and it is to be fear'd that this, becoming the ruling Paſſion both of his Head and his Heart, will tranſport him to unwarrantable Exceſſes.

I ſay almoſt the ſame Thing of thoſe People who, by advancing a certain Sum to the Royal Treaſury, obtain ſuch and ſuch a Poſt, but always with this Proviſo, that they can not riſe higher. It is natural to think, that they will make as much of their Poſts as they can: And then it is to be fear'd, that they ſell Juſtice and make the People ſuffer. I wiſh that no Man were made Uſe of whom we are, if we may ſo ſpeak, obliged to abandon, and who is thereby expoſed to the Temptation of abandoning himſelf. It would therefore be proper that when a Man is put in inferior Poſts, an open Way were left him for attaining to the higheſt, by his Capacity, Merit, and Services.

A Prince who has juſt Notions of Things, never believes himſelf fixed upon his Throne, but in the ſame Degree in which he ſees his Subjects fix'd in the Love of Virtue, and a hearty Averſion to whatever is unjuſt and unreaſonable. Theſe People, who under our three famous Dynaſties, never deviated from their Obedience and Duty, however great the Danger, or however ſtrong the Temptation was, Were theſe People, I ſay, ever animated by the Hopes of Reward, or check'd by the Fear of Puniſhment? No. But their Heart being fixed in Virtue and the Love of Juſtice, they could never reſolve upon any Thing glaringly inconſiſtent with theſe. Cold, Hunger, Ignominy, Death, in ſhort, nothing could make them forget what they ow'd to their Prince. Behold the Reaſon why each of our three famous Dynaſties ſubſiſted ſo long! Under the following Dynaſties Things were alter'd. The Subjects were then ſeen frequently to neglect their Duty for private Intereſt, to forget the Orders of their Sovereign upon the leaſt Danger which they run: they made Uſe of Artifice and Deceit almoſt in every Thing; and thus they eluded the moſt rigorous Laws: In ſhort, having a hearty Averſion for their Governors, they rejoiced in their Misfortunes. Then did Inundations or any other Calamity ſucceed? Did any Rebellion riſe? The whole State was turned upſide down, and the Emperor found himſelf without Subjects. All your Literati of different Ages inform us of the ſame Thing. Under our three famous Dynaſties, ſay they, great Care was taken of what concerned the Inſtruction of the People. Publick Schools and frequent Exerciſes were inſtituted; and for this, the Rites were rigorouſly inforced. The proper Uſages in aſſuming the Cap for the firſt Time, in Marriages and the Times both before and after Burials were obſerved. This was afterwards neglected, and for this Reaſon, the People at laſt bluſh'd at nothing. Such is the common Language of our Literati. For my Share, I remark, that at different Times, ſince thoſe of our famous Dynaſties, Men of Merit and Virtue being ſupported by the Authority of the Princes, have reviv'd theſe publick Schools, re-eſtabliſhed theſe Exerciſes, and reinforced the Obſervance of theſe Rites. If therefore this is ſufficient for the Converſion of the People, we ought to endeavour to revive the Manners of Antiquity. But we have ſeen, on the contrary, that the People, by becoming more poliſh'd, become likewiſe frequently more wicked, more cunning, more deceitful, more jealous, and more proud.

This makes me ſay, notwithſtanding my too great want of Capacity, that ſuch of our Literati, who talk thus, love Antiquity without thoroughly underſtanding it, and that they have not rightly dived into the great Secret; they knew in general, that Antiquity had a right Method for rendering the People virtuous by inſtructing them, but not diſtinguiſhing what was effectual for this Purpoſe, and upon what it was founded, they took up with fine Names, or at leaſt, with fine Appearances. Theſe Appearances are indeed uſeful; and without them, the Virtues, which is the ſolid Part, can ſcarce ſubſiſt long. But if the Prince and the Governors confine themſelves to ſimple Appearances; their Flatterers and ſome ſuperficial Literati will tell them, that Antiquity is reviving, when in reality there is no Change wrought upon the Morals, and the fine Name of the Reſtorer of Antiquity cannot be ſupported.

Vû vang no ſooner became Emperor than he gave to the People great Largeſſes of Corn and Money, thereby making all his Empire ſenſible that he was quite free from Avarice. He treated Men of Virtue and Merit with a great deal of Honour; thereby giving them to underſtand that he was neither proud nor paſſionate. He veſted the Deſcendants of our ancient Princes with Principalities; and in this his Goodneſs was diſplay'd. He cauſed *Fey lyen* and *Ngo lay* to be put to Death; by this his Juſtice appeared. In this Manner a Prince ought to act: In this Manner he ought to begin, if he wants to labour with Succeſs, either in forming or reforming the Manners of the People. Every Body was the more charm'd with this Conduct in *Vû vang*, becauſe his Predeceſſor *Chew* obſerved a Conduct quite contrary to this. *Vû vang* thereby gain'd all their Hearts. He revived Fidelity, Zeal, Diſintereſtedneſs, Modeſty, and the Shame of bad Actions. After which, in order to enrich and adorn ſo beautiful a Foundation, ſucceeded the Regulation and Obſervance of the Rites, Muſic, Public Leſſons and Schools, the Exerciſes of the Bow, ſolemn Feaſts at appointed Times, the Ceremonies of Cap, Marriages, the Times before and after Burials. Theſe outward Appearances ſtruck the Eyes, and revived and cheriſh'd in the Heart the Sentiments of Virtue: and nothing was more charming than to ſee how each took a Pleaſure in doing his Duty.

Ever ſince the Days of the *Tſin* and the *Han*, all the Streſs has been commonly laid upon the Fear of the Laws, and the Rigour of the Officers. This has been made the Support of Government, without Princes troubling themſelves much about inculcating the Love of Duty and

and Virtue. Thus, for upwards of a thouſand Years, Craft, Intereſt, and Avarice have been gaining Ground in the Hearts of the People; till they have loſt the Senſe of Shame. When our Literati want to revive what they call Antiquity, by eſtabliſhing certain Decorums of Ceremonies and Muſic, all they gain by this is, that the People ſeeing their Evolutions and Grimace, put their Hands upon their Mouths, and privately ſtifle their Laugh: or elſe they will look with Aſtoniſhment upon one another, and diſcover by their Looks that they are by no Means pleaſed with ſuch Muſic. This being the Caſe can it be hoped they ſhould by theſe Means be reclaimed to a Love for Virtue, and a Hatred of Vice? For my Share, I am of Opinion, that another Method ſhould be followed. In order to inculcate upon them the Virtues, which are the eſſential Part, you muſt ſet them an Example as *Vû vang* did, and begin by thoſe which it moſt concerns the People that the Prince ſhould poſſeſs, and which it moſt concerns the Prince that his Subjects ſhould have. For inſtance, if the People knows not what Fidelity and Honour ſignifies, how can Peace and good Order long ſubſiſt? If the People are quite ignorant of every thing that can be called Generoſity, Equity, and Conſtancy, how can they become united in Dangers? In ſhort, if in the moſt peaceable Times the Subjects only endeavour how to deceive the Vigilance of their Governors: If in the firſt Difficulty in which they ſee their Prince engaged, they are ready to abandon him; how can we flatter our ſelves with having the Secret of Antiquity for the Amendment of the People? ſince it is quite otherwiſe. We may ſay, on the contrary, that in this Situation of Affairs, if great Revolutions have not happened, it is by mere Chance and good Luck. But, would we inſpire the People with Sincerity, Fidelity and Loyalty? the Secret for obtaining this is as follows: The Prince and Governor themſelves muſt be exact in keeping their Word to the People. Would they inſpire them with a noble Diſintereſtedneſs, and generous Equity? The beſt Way is for the Prince and the Government to diſcover no Avarice nor Rapaciouſneſs.

Some Time ago, when there was an Intention to raiſe towards the Weſt of the *Yellow River*, the Troops that were neceſſary on that Quarter, whole Families, and almoſt all the Perſons capable to bear Arms were enliſted. In order to engage them to enliſt, they were aſſur'd by public Manifeſtoes diſpatch'd from Court, that Recourſe was only had to them for that Time, and on a preſſing Exigency, which could not otherwiſe be ſupplied ſo readily, that they ſhould not be oblig'd to ſerve long, and that they ſhould afterwards have full Liberty to return to their reſpective Employments. But inſtead of this, ſoon after, they were rigorouſly detained in the Service, and not a ſingle Man of them diſmiſſed.

In the Years named *Pau ywen* there were different Motions and Marches made by all the Troops. Occaſion was taken from this to increaſe the Taxes a great deal. This, it was ſaid, was only upon an Emergency, but a good many Years have ſince intervened, and theſe Taxes ſtill ſubſiſt. When the People are treated thus, how can Honour and the Hatred of Deceit be inculcated on them? To exact from them much leſs than what you rigorouſly may, and to keep your Word with them even when it is difficult ſo to do, are eſſential Maxims to Governors; if it is ſaid that theſe Things are impracticable in a State where Finances are eſtabliſhed; my Anſwer is, that if any other Courſe is held, you will loſe Ground inſtead of gaining.

Diſcourſe *of* Sû ſhê *Brother to the* Sû ſhê, *proving that a Prince ought to be acquainted with the different Characters of Men.*

I HAVE elſewhere declared my Sentiments upon the Art of Governing; and ſhall not repeat what I have there mentioned. I ſhall only add, that a Prince who wants to ſucceed therein ought to apply himſelf to know the different Capacities and Characters of thoſe he employs: Becauſe, without this, all the reſt will be uſeleſs. And, in order to render ſo neceſſary a Piece of Knowledge eaſy, I have here collected ſome Pourtraits different from one another.

Let us ſuppoſe, that at preſent, our Emperor has no body about his Perſon or in Employments, but Officers of acknowledged Wiſdom, approved Probity, and ſuch as are incapable of giving the Prince the leaſt Uneaſineſs, by deviating from their Duty. It is however uſeful for him to know, and may be dangerous for him not to know, that there might be found others, and they too amongſt Men of Merit, of a quite oppoſite Character. Some there are, whoſe ruling Paſſion is the Love of Glory. Theſe aim only at Renown. Riches has no Charms for them; they may poſſeſs them, but their Relations uſe them. Does a Poſt preſent that they can eaſily procure? They are ſo far from endeavouring to obtain it, that they take a Pride in yeilding it to another who is their Inferior. Not that they are averſe from entering into Poſts. For if their Prince places them in one, and treats them with Reſpect, according to the Rites, they are quite raviſhed. But if he treats them with leſs Diſtinction, being intirely inſenſible of the Motives of Intereſt and all that, they retire from Buſineſs. Is one of theſe kind of People in Poſt? Nothing is ſo temperate, nothing ſo diſintereſted; and all this in order to diſtinguiſh himſelf from, and raiſe himſelf above, the reſt of Mankind. If the Prince, out of Eſteem to him, ſhall endeavour to engage him with conſiderable Advantages, he is as it were aſhamed and diſſatisfied at his Heart.

Others graſp after Riches: Poſts, with large Penſions annext, are their Delight. They carefully lay hold on all Occaſions of enriching themſelves, that they and their Families may live at Eaſe. If ſuch enjoy Lands and Houſes, they will perform great Services. But if a Prince, from a falſe Notion of their Character, ſhall pretend to engage them by the Diſtinctions of meer Honour, theſe Sort of People will never repay him, and they will be always diſcontented.

To be always in a Humour of over-bearing, is a conſiderable Failing. And yet there are People of that Character, who otherways have Merit and Capacity, whom if the Prince deſigns to employ, he ought to manage and to take the proper Meaſures for that Effect. Otherways they will be continually jangling and contending with others.

There are others who have a mutual Hatred for one another. A Prince ought to take care not to employ both theſe at once. One Man will ſacrifice to his Vengeance, the Succeſs of the moſt advantagious Enterprize. Another is inflexibly reſolute and ſtiff; a Man of theſe Characters on ſome Occaſions is neceſſary, and therefore a Prince ought to employ him: But do not pretend to make ſuch Men bend, for they will firſt break, and that loſes them. An other Man, on the contrary, is fearful: Do not offer Violence to his fear, for your Affairs will thereby ſuffer. He may be very ſerviceable to you when no Danger attends the Service. Thus it is, that a Prince ought to ſtudy the Characters of his Servants, in order to keep them attach'd to his Perſon, and to make Advantage of their Capacities.

But there is need of a ſtill more particular Care, in diſcovering and preventing the bad Deſigns that may be a forming. They who think to make themſelves the Head of a Party, are commonly Maſters of the deepeſt Diſſimulation: Their Motions are ſo ſubtle, that it is not eaſy to diſcern them. When they are really acting on the one Side, they appear intent upon the other: There is nothing with them, but falſe Attacks and Counter-marches. Men of this Character have been ſeen in Times paſt, whoſe real Views were, uſurping the Authority of the Prince, and yet far from contradicting him in any thing, they ſerved him with all the Complaiſance and Aſſiduity imaginable, ſtudying his Inclinations, and carefully procuring all the Occaſions of gratifying them. Their Aim was, that the Prince being abandoned to his Pleaſures, might abandon the Government to them. They then took that Opportunity, and unleſs the Prince had been much upon his Guard, they artfully ſeized the Authority which he had as it were depoſited in their Hands. Such formerly was the Conduct of *Li lin fû*.

Beſides, when theſe Sort of People are once poſſeſſed of Authority, all their Care is to contrive the Means of keeping themſelves in it, leaſt any one more able than themſelves ſhould ſupplant them, which they are in continual dread of. One of the Methods they commonly employ for this Effect, is to form and to foment different Parties in the State. Thereby they render themſelves as as it were neceſſary; while they who can hurt them, being employed in ſupporting themſelves on other Quarters, theſe other in the mean time enjoy the Fruits of their Artifice. *Li lin fû* was a Man of this Character likewiſe.

It is not vicious and diſorderly Princes alone, who have reaſon to be afraid of being thus ſurprized. Does a Prince love Men of Worth? Has he an Inclination and Eſteem for Virtue? Mean Souls are not wanting who make a traffic of this. By what Means? By Vice in diſguiſe, if they are not much on their Guard, appearing like Virtue, and Virtue when diſfigured, having a Reſemblance of Vice. A deſigning Man therefore, knowing that his Prince has a Value for Virtue, immediately makes open Profeſſion of it. But if he practiſes it for ſome time, he is ſoon ſeen to prevaricate. When Occaſion favours him, he paſſes into Villany; this was the Manner in which he celebrated Villain *Shê hyen*, behaved in his Time. When theſe Kind of Men have firmly united their Party, and when they are thoroughly acquainted with the weak Side of their Prince, they take all Advantages of it. They place him betwixt two Extreams, the one of which leads to their own Views, the other they well know is diſagreable to their Prince, and thus they as it were drive him in Spite of himſelf, into their own Deſigns. This was the Practice of Numbers of Villains in the former Ages, and in particular, of the ambitious and crafty *Li ki*, when, that ſhe might ruin the Hereditary Prince of *Tſin*, ſhe ſought Permiſſion from *Hyen kong* to retire.

An underſtanding Prince, who is thoroughly acquainted with theſe Characters, knows the Views which each propoſes, by the firſt Steps they take, and reſting well aſſur'd, that the more Pains they take to conceal them, the leſs juſtifiable they are, he is never more upon his Guard, than when he is in the dark as to the Motives both of their Words and Actions. Under the Government of our ancient Kings, none were ſeen in Poſts but Men of the moſt approved Virtue, the others remained in Obſcurity. Was this becauſe amongſt theſe laſt, not a Man ſought to be advanced? Doubtleſs ſeveral did; but they no ſooner appeared than they were ſeen through; ſo that being covered with Shame and Confuſion, they condemned themſelves to Obſcurity. Happy I, if what I have ſeen laid down can in the leaſt aid my Prince, in rightly diſtinguiſhing Men poſſeſt of Virtue and Capacity, from thoſe who have neither the one nor the other.

Another DISCOURSE *of the ſame* Sû chê.

AS a Man in Credit and Authority, has in ſome Meaſure a certain Reſemblance of an ambitious Favorite, the Vulgar confounds theſe two Characters together; and the juſt Hatred of the one extends to the other. This is becauſe the unthinking Many take up with exteriour Appearences, and never examine Things to the Bottom. Both the one and the other aim bold Strokes, which encroach, or ſeem to encroach, upon the Sovereign Authority. And this is the Reaſon why the Vulgar, being ſurprized by Appearnaces, ſtupidly confound them. As for me, I put a wide Difference betwixt theſe two Sorts of Men; and tho' I agree with every body, in thinking the Second the Peſt of a State, yet I believe it, it is always good for a State never to be without a Perſon of the firſt Character. An honeſt Man, when in truſt, if there is Occaſion, more ſincerely, and more freely than any one elſe, blames the Extravagance of an ambitious Favorite. And the Steps

he

he ſometimes takes, are never ſuch as thoſe, by which an ambitious and ungrateful Minion authoriſes his Conduct. The Favorite who abuſes his Credit, wants to uſurp the Sovereign Authority, and to leave his Maſter nothing but the Name; how does he behave? When within Doors with his Prince, nothing, in Appearance, is more gentle, nothing more ſubmiſſive. Whatever the Prince propoſes is agreed to by the Minion, who is ſo far from oppoſing it, that he never is at a Loſs for Reaſons to ſupport it. The Prince, deluded by his Cunning, grows fonder and fonder of him. Worthleſs as he is, he greedily liſtens to what he ſays: At laſt, he lets him engroſs his whole Confidence, and being contented with the Shadow, he abandons to this Favorite all the Subſtance of his Authority. Then it is, that the ingrateful Minion makes all the Empire ſenſible of the Degree of Favour to which he is raiſed. He boldly takes the Ballance in his Hand, and freely decides upon the Lives and Fortunes of his fellow Subjects. Rewards and Puniſhments come all from his Hands, as if there were no longer any Emperor. He humbles one, and raiſes another; none but his Creatures are in Poſts, all the Officers great and ſmall, are devoted to him, and proud to become his Confidents. Behold the Favorite now as the Maſter; and the Empire is ſure to ſuffer; but the Evil is, as it were, paſt Remedy.

Let us now caſt our Eyes upon the Conduct of one whom I call a Man of Credit and Authority. What a vaſt Difference is there betwixt this Character and the one I have juſt now deſcribed! If the Prince, as is ſometimes the Caſe, from a Sally of Paſſion, ſhall unſeaſonably deſign to engage in ſome fooliſh Undertaking, he honeſtly oppoſes it; and in reſpectful, but ſtrong Terms, lays before him his Reaſons for diſſwading him. If it happens that the Prince, without removing or regarding them, ſhall obſtinately purſue the Dictates of his Paſſion, tho' evidently againſt his own Honour and the Good of the State; in that Caſe, he lets his Prince ſay on, and without minding the Orders which proceed from the Suggeſtions of his Paſſion, he follows the wiſeſt Courſe, both for the Good of the State and the Honour of his Prince, who recovering from the Tranſport which dimm'd his Reaſon, is very well pleaſed that Things have been managed in that Manner. It is plain, that the Emperor ought to be the firſt mover of every thing, both at Court and over all the Empire. But the Good of the State likewiſe requires, that there ſhould be at Court a Number of creditable Officers, who make it their Duty and Employment, inceſſantly to watch over the Public Good; and who having the Honour to approach the Prince, are incapable of a wretched abject Fawning which makes them truckle to his Paſſions; who being cloathed with a Poſt, whoſe very Badges have ſomewhat formidable in them, inſtead of making a vain ſtrong Parade, acquit themſelves in ſuch a Manner, that a reſpectful Dread reſtrains within the Bounds of their Duty, all their Inferiors; while at the ſame time, the Prince, Sovereign and Maſter as he is, perceives that he can't do every thing.

Thus behaves a Man, whom I call a Man in Authority; as his Conduct is plainly different from that of an ambitious Favorite, ſo are his Views. The one ſeeks to raiſe and to enrich himſelf: The other to advance the Good of the State and the Honour of the Prince. All the Empire ſurely cannot be miſtaken in this. I then ſay, that as an ambitious Favorite is a Peſt, ſo it greatly concerns a State, that it never ſhould be without Men of Credit and Authority. We ſhall ſuppoſe, that there are in it no ſuch Men: Behold, then the Prince abandoned to himſelf in his moſt violent Tranſports, and the moſt tickliſh Juncture. How then can the State fail to ſuffer?

We ſhall ſuppoſe a Prince eaſy enough in hearing Remonſtrances? What ſhall become of him, if he has not about him a Man of Weight, Credit and Authority, who will dare to expoſe himſelf to ruin, by oppoſing his Prince, or by making himſelf anſwerable for the Event of an important Affair? He will always find People, who, in order to give themſelves Airs of Importance, will preſent to him frequent Remonſtrances upon mere Trifles, the good or bad Succeſs of which is of no Conſequence. Does an Affair happen that concerns the Welfare, and even the very Being of a State. All theſe Gentlemen are dumb: Every one of them fearing, leaſt he ſhould ruin himſelf. How diſaſterous is this for a State, and for a Prince who is at once its Maſter and Father.

Formerly, the Hereditary Prince of *Wey* aſſembled Soldiers, that he might take and diſpatch out of the Way certain *Kyang chong*. King *Vû ti* in great Wrath, brought Troops into the Field againſt his Son. The two Armies met and fought, but very coldly; and the Hereditary Prince retir'd to a neighbouring Country. The King being ſtill enraged, encreaſed his Armies, and endeavoured to deſtroy the States that had ſheltered the Prince. Had there been then at Court a Man of Credit and Authority, ſuch as I have deſcribed; and had this Man boldly raiſed himſelf, oppoſed the King's Fury, had made the Son ſenſible of the Fault he had committed, and at the ſame time ſhewed the Father how much he had been to blame, the King would have found time to cool, and the Prince to have appeaſed his Anger, and then Matters would have been ſoon made up. But alas! Tho' every one ſees what ought to be ſpoken and acted, no body dares to ſpeak and act; then it is, that there is not a Man of Authority in the Kingdom.

From all this in my humble Opinion, I think, that we may conclude, that whoever has the Intereſt of the State really at Heart, ought to look upon it as a real Good, that there is in it ſome Man of ſuch a Character, who by his great Authority and uncommon Credit, ſhould keep all the Officers of the State in their Duty, and who in perilous Times, may for the Good of the State and the Prince, zealouſly undertake a bold Stroke, and ſupport it, without ruining himſelf. I own, that in ſuch Times as the preſent, in which all the Empire enjoys a profound Peace, ſuch a Perſon may be (*) diſpenſed with without any Inconveniency. But, beſides that it is prudent to guard at a Diſtance againſt all unforſeen Misfortunes, ſuch Perſons are always uſeful in a State.

(*) This Diſcourſe is an Apology for ſome Perſon againſt whoſe Credit and Authority Murmurs had ariſen.

Tyen

Tyen nan fong, *after having made a very long Diſcourſe to the Emperor* Shin tſong, *in which he gave him ſeveral Advices concerning* Government, *concludes in theſe Terms.*

THO' the *Chew* Family, after it came to the Poſſeſſion of the Empire, was always diſtinguiſhed by Virtue: Tho' *Ven vang* and *Vû vang*, by the ſame Method, laid the glorious Foundation of the Dynaſty of that Name; yet it was under their Succeſſor *Ching vang*, that theſe fine Odes are made, which are called (§) *Ya* and *Song*. It was under the happy and flouriſhing Reign of this Prince, that amongſt other Things theſe Odes declared. "*Whang tyen*, as a good "Father, loves whatever is ſolidly virtuous: Wiſdom and Virtue are his *moſt acceptable Sacri-* "*fice*:" The Deſign of the Poet is to inculcate upon *Ching vang*, by theſe emphatical Expreſſions, all neceſſary Care that he might not degenerate. In effect, nothing is more eſſential than this is for a Prince; the more flouriſhing his Reign is, the more ought he to be afraid of himſelf: And his Subjects cannot give him a ſtronger Teſtimony of their Zeal, than to inſpire him with this wiſe Dread. This was not practiſed under the *Chew* Dynaſty only; for during the famous Reigns of the great *Yau* and *Shun*, the Prince and his great Officers were always mutually ſaying to one another; 'Let us watch, apply ourſelves, and be attentive, a Day or two well or ill ſpent, may have great Conſequences.' Permit me, Great Sir, that forgetting my own Inſignificancy, ſpeaking with the ſame View that the ancient Book of Verſes did, and congratulating you upon a Reign more glorious than any that was ſeen under the *Song* Dynaſty, I may congratulate you yet more upon having underſtood this Truth: "That *Whang tyen*, like a good Father, loves what- "ever is ſolidly virtuous, and that Wiſdom and Virtue are to him the moſt *acceptable Sacrifices*." What Matter of Joy is it for us to ſee, that this Perſuaſion renders you careſull reſpectfully to follow the Views of *Whang tyen*, that it inſpires you with a ſecret Dread leaſt you ſhould deviate from them, that it makes you ſeek your own Perfection and your Peoples Happineſs in every Object, and every Day to labour with new Ardour therein, and to diſregard every thing that might put a Stop to it! It remains, that you ſhould never be inconſiſtent with yourſelf: My Zeal makes me wiſh for this, and with this View it inſpires me to call to your Remembrance this Paſſage in the Book of Verſes.

In the firſt of the Years named Ywen yew, *the extraordinary Inundations occaſioned a great Barrenneſs over the Province of* Che kyang *and* Kyang nan. *Upon the Information given in by the Officers of theſe Provinces, the Emperor ordered a hundred* (*) Wan *of Rice to be furniſhed out of the Granaries, and twenty* Wan *of Derniers out of his Treaſury, for the Relief of the Poor. The Diſtribution and Management of this Bounty was, according to Cuſtom, entruſted with certain Officers. Theſe Orders were ſcarce iſſued out, when it was told to the Emperor, that the Officers of the Province had perhaps impoſed upon him, by repreſenting the Evil to be greater than it really was; beſides, that there was Reaſon to fear, that the Charity would be miſapplied; that it would be proper to depute ſome Commiſſaries from the Court, who might give Evidence how far the Calamities, occaſioned by the Inundations, reach'd, and proportion the Quotas of the Charity according to the different Exigencies of the Sufferers. In conſequence of this Advice, a Scheme was preſented to his Majeſty for that Effect. The Emperor remarking, that* Fan tſû yu *was not of the Number of thoſe who had made theſe Remonſtrances, tho' by his Employment he naturally ought to have been, put the Scheme into his Hands, and ordered him to give him his Advice thereupon.* Fan tſû yu, *having read it, ſealed it up, and ſent it back to the Emperor, with the following* Diſcourſe.

GREAT Sir, I find, that under the *Tang* Dynaſty, in one of the Years named *Ta li*, the Inundations were ſo great in a certain Quarter, that all the Magiſtrates gave Accounts of them at the Court, except the Magiſtrate of *Wey mû*, who ſaid, that his Diſtrict had ſcarce ſuffered any thing. However it appeared from the Information of a (†) *Yu tſë*, who was deputed for that purpoſe, that in the Territory of *Wey mû*, the Waters had overflowed upwards of 3000 (‡) *King* of Arable Ground. Upon this, the then Emperor venting many heavy Sighs; ſaid, *This is ſtrange: it is natural that a Magiſtrate, who is the Father of the People immediately committed to his Care, ſhould exagerate their Wants, that he may procure them Relief; but here is one who diſſembles them, ſurely he is void of all Compaſſion.* He then immediately degraded him from the Poſt he then held, and gave him one more inconſiderable.

Under the Reign of *Te tſong*, the Rivers *Kyang* and *Whay* having overflowed, did ſome Damage. *Lû ché*, who then was Miniſter of State, begged of the Emperor, that he would give ſome ſupply to the Places that had ſuffered. The Emperor having read his Petition, appeared not very inclinable to grant it. *If*, ſaid he, *on theſe Advices, I ſhould, upon every Damage a Country ſuffers, be ſo ſimple, as to order the Inhabitants Largeſſes, there is Reaſon to fear, that I may be impoſed upon, and frequently deceived by falſe Reports.* *Lû ché*, not at all diſcouraged by this Anſwer, ſtill ſolicited the Prince, and amongſt other Things ſaid to him; Sir, *Your Majeſty's Fears have very little Foundation, for Flattery is the Vice of the Time. Do the Officers of your Provinces touch in their Memorials on any Points, which they think will be agreeable to you, they exagerate them, and ſeem never to be weary of inſiſting upon them. Are they about to give any Advice that may trouble you? They do it in a very curſory Manner, and inſtead of aggravating the Evil, diminiſh it as much as they can: And it too often happens, that by theſe Advices artfully deli-*

verred,

(§) The Titles of two Chapters in the *Shi king*, or Book of Verſes.

(*) A *Wan* is 10,000 *Tau*. A *Tau* is 100, or a 125 Pound Weight.

(†) A Doctor, whoſe Station obliges him to be about Court.

(‡) The Name of a Meaſure.

vered, falſe Meaſures are taken. But what is all this clutter about? a moderate Expence which will win you the Hearts of your Subjects. Is it proper, by an exceſſive Precaution, to hazard the cooling of their Affection to you? Tſong then agreed to the Arguments.

In the ſeventh of the Years named *Tſwen ho* the Emperor *Hyen tſong* addreſſing himſelf to his Miniſters ſaid: 'You are always repreſenting to me that laſt Year the Countries of *Ché* and *Whay* 'have ſuffered a great deal, firſt, from the Overflowings of the Water, then by a long Drought; 'and yet a *Yu tſé*, who has come from thence, ſays, that the Damage is but inconſiderable. 'Which ſhall I then believe? and what Side ſhall I take?' *Li kyang* then taking the Diſcourſe in Hand, anſwered thus in the Name of the reſt.

'Sir, We have all the Informations of the Magiſtrates of theſe two Countries; when they 'are attentively read there is no Man but perceives, that he who gives them trembles for 'himſelf, leſt that the Court ſhould impute to him, the Sufferings of the People. What 'Appearance is there that Men, in theſe Diſpoſitions, would dare to incur your Diſpleaſure by 'falſe Advice? It is more natural to believe that this *Yu tſé*, whom your Majeſty mentions, has 'talked like a flattering Courtier, whatever he thought would pleaſe you. I want to know who 'this *Yu tſé* is, that he may be brought to Juſtice, and puniſhed according to our Laws. You 'are in the Right of it, replies the Emperor, Men are the Wealth of a State; and they ought 'to be relieved as ſoon as it is known that they ſuffer. Suſpicions are unſeaſonable on theſe Oc-'caſions. I was not aware of what I objected on this Head.' Orders were then iſſued out for relieving the Countries that had ſuffer'd.'

Yes, Great Sir, that which our ancient and wiſe Kings and Princes dreaded, was, leaſt ſome of their Officers ſhould prevent their being acquainted with the Miſeries of the People: That others, in order to ſave the Finances, ſhould only half relieve them, or for want of Capacity ſhould not do it effectually. This made theſe two excellent Miniſters *Lû ché* and *Li kyang* always to ſpeak out. At preſent, when the two great Provinces of your Empire, who furniſh more to the Expences of your Court, and Payment of your Troops than any other, are afflicted with an extream Famine, will you not fly to relieve them? Behold a great Number of your good Subjects, like ſo many Children without a Nurſe, reduced to Extremity, ſending up lamentable Cries, or elſe being too weak to ſend them up, wait with open Mouths for what may a little prolong their miſerable Life. You are their Father and Mother; and can you be inſenſible to their Miſeries? Will you, by a miſtaken Frugality, deny them Relief? My Colleagues ſay, that a hundred *Wan* of Rice, and twenty *Wan* of Derniers are a great deal, and that if the Magiſtrates ſhall, according to the Proportions laid out by the Commiſſaries, faithfully employ it in diſtributing (*) Rice Gruel among the Poor, the Famine, tho' it were as great as is repreſented, may be ſupplied by this Relief. For my Share I maintain, that of all the Methods of relieving the Neceſſities of the Poor, that of diſtributing Rice in this Manner, is the leaſt proper and effectual. Beſides other Inconveniences, the Poor muſt be aſſembled. From theſe Aſſemblies ariſe contagious Diſtempers, which increaſe the Calamity. No! when a Prince is really touch'd with the People's Sufferings, this Method is never taken, and he never relieves them by Halves.

My Colleagues ſay further, that it is the Cuſtom of the People to exaggerate their Loſſes and Misfortunes. I own, that in certain Years ſome Irregularities in the Seaſons may have given Riſe to Cheats; and diſingenuous People have taken that Occaſion to aggravate their pretended Loſſes. But this can never be preſumed in the preſent Caſe, which is not that of a Year indifferently good or bad, or a Barrenneſs that is doubtful. It is the greateſt that has ever been ſeen; the People being obliged to quit their Dwellings, wander from one Place to another, reduced to Beggary, and expecting Death alone: in Circumſtances ſuch as theſe, to ſuſpect that the Wretched are counterfeiting, and to doubt of their Miſery, is a Proof of great Hardheartedneſs.

Your Majeſty is petition'd to name Commiſſaries from Court, who ſhould repair to the Spot, and cauſe the Arable Ground to be meaſured: going thorough the Cities and Villages, and counting the dead Perſons, and the ruined Houſes: that from their Report you may judge of the Truth of the Information that has been given you, that the Magiſtrates who have impoſed upon you may be puniſhed, and that the Relief may be proportioned more juſtly, according to the Wants of every Country.

I can ſay from my own Knowledge, that it is a publick and a notorious Fact, that from the firſt Moon to the ſixth, there has been conſtant Rains in theſe Places; theſe exceſſive Rains have made the Lake *Tay* to overflow; the Overflowing of this Lake have laid *San Yew* and other Cities under Water; the Fields have in ſuch a Manner, and for ſo a long a Time been covered with the Water, that they have not been able for to ſow their Rice; the Houſes in the Villages have been ſeen either ſunk under, or floating above, the Water; the Huſbandmen have ſold their Cattle, and are diſperſed abroad a begging. I ſay, that theſe Calamities are notorious.

I muſt add that your Majeſty being informed of this ought, in order to alleviate it, to ſhew the ſame Zeal as you would do in extinguiſhing a burning, or in aſſiſting Perſons who are drowning. Judge if the Suggeſtions of my Colleagues agree to theſe Circumſtances. Their Methods are very difficult in the Practice, ſubject to many Inconveniencies, and at the Bottom proper

(*) A little Rice ſteeped in a good deal of Water, and reduc'd to a kind of Gruel.

(†) Another Author, on a like Occaſion, ſays, *It is better to beſtow more than is ſufficient, and to give to the Huſbandmen wherewithal to ſupport themſelves, that they may not abandon the Cultivation of the Grounds.*

to deſtroy innocent People. Beſides, as the Deſign of theſe Enquiries muſt be known, and that there are Commiſſaries appointed for that Effect, the Officers of the Provinces will take the Alarm; and every one of them fearing ſome troubleſome Accident to himſelf, will provide for his own Safety, take as ſmall Concern as he can in the publick Calamities, and leave the People to periſh.

After ſome Examples drawn from Hiſtory, *Fan tſiu yu* continues in theſe Terms:

SIR, Your Liberalities are divided; three Sorts of Officers being entruſted with them. It is going too far if your Majeſty, according to the Project laid before you, ſhould multiply your Precautions, and thereby ſeem to regret the Bounty you have ordered: This would look as if you undervalued the Lives of Men; and your Subjects will never again dare to have Recourſe to you. All that your Anceſtors feared on ſuch Occaſions was, leaſt the People ſhould not be relieved with ſufficient Speed and Liberality. And when they ſent Commiſſaries and Inſpectors, it was not to check and intimidate the ordinary Officers, but to embolden them. In effect, theſe Officers ſhew a good deal of Difficulty to part with the Corns and the Money for which they are accountable. For this, and for many other Reaſons they commonly, by their Repreſentations, rather diminiſh than encreaſe the common Calamities. But granting there had been ſome Miſrepreſentations, they muſt have been very few, and muſt have been ſome time or other diſcover'd. The People blab, the Officers are Spies upon one another, the Cenſors muſt be acquainted with it, and the Court will have its Information from the Cenſors. Thus your Majeſty will have Time enough to puniſh the Guilty. In the preſent Situation my Advice is, that without being very anxious about the little Faults that your Officers have committed, you ſhould apply your whole Care to the Relief of your ſuffering People. From theſe Conſiderations it is, that having examined the Project that has been ſuggeſted to you, I have ſent it back ſealed, begging that your Majeſty would ſuppreſs it.

Diſcourſe of Wan ling *againſt the bad Senſe in which the Sectaries interpret the Expreſſion* Ming.

IT is ſaid in the (†) *Lun yu* that *Confuçius* ſeldom made Uſe of the Expreſſion *Ming*. This is a judicious and true Remark: On the contrary, when the Weſtern Barbarians introduced the Sect of *Fo* into our *China*, the Expreſſions *Sing* and *Ming* were frequently and improperly uſed. It is true, that before the Entrance of that Sect, they had begun to reaſon upon what is called (‖) *Sing*, or the Nature of Man. *Mong tſe* having ſaid that it was good, *Syan tſe* affirmed the contrary: And this Oppoſition ſerved to clear up the Opinion of *Mong tſe*, which was agreed to. In latter Times, the Diſpute about what is called *Tſing*, or *Nature*, was revived. It continued long, and ſome deſigning Men, that they might amuſe themſelves, have embroil'd the Argument by ſubtlely introducing into their Diſcouſes, the Principles of the Sect of *Fo*. Whatever is ſolid in theſe Diſquiſitions comes to much the ſame Thing that was the Opinion of *Mong tſe*, which they embraced, and which is yet their Rule.

As for what regards the Expreſſion (*) *Ming*, the more tender our Philoſophers are in uſing it, the more bold the Sectaries have been in adapting and corrupting it. The Sect of *Fo*, whoſe Aim was to impoſe upon the World, hath made Life and Death to depend upon what they call *Ming*, without explaining the Word. The Sect of *Aſtrologers* improving upon the Sect of *Fo*, makes long or ſhort Life, Riches or Poverty, Honour or Diſgrace to depend on certain Combinations of five Elements, on certain Motions and certain Situations of the Stars, and out of theſe, they make what they call *Ming* or Deſtiny. The ignorant Vulgar have not Knowledge enough to confute them. Being paſſionately fond of the Riches and Honours of this World, they ſee that they do not always follow Merit and Virtue. In Hopes of attaining to them by another Way, they ſtupidly give into theſe Errors, which doubtleſs they would not do, if they knew how to confute the falſe Senſe that is given to the Expreſſion *Ming*.

Shun from a private Man became Emperor. Thus he roſe from the loweſt to the higheſt Degree of Honour. It ſeemed as if he had been tranſported thither all of a ſudden, and without making one Step towards it. Yet the Truth is, that he was raiſed to it by his Virtue. Let us go back to the Times of *Yau*. Let us ſuppoſe that *Shun* was without Wiſdom and without Virtue. Would this *Ming*, of which our Sectaries ſpeak, have been equally effectual in raiſing *Shun* to the Throne? *Yau* by naming *Shun* to ſucceed him, excluded his own Son *Tan-chu*. Why was *Tan-chu* excluded? Was it becauſe he wanted Virtue, or merely for want of what they call *Ming*? *Shun* was already known, valued, and half placed on the Throne, yet he ſought to retire. Will our Sectaries dare to ſay that he was leſs underſtanding than them in what they call *Ming* or Deſtiny? Sure they will not: On the other hand, if it is allowed that *Shun*, according to their Principles, foreſaw that his Deſtiny was to reign, it muſt thence follow that his ſeeking to retire was all a Sham and Hypocriſy. Who dare either think or ſay this? To calculate the Revolutions of the Stars is an Art which begun with our (§) *I King*, of which we own *Fo hi* to have been the Author. It is undeniable that amongſt all our ancient Princes *Ven vang* underſtood this Book beſt. I muſt aſk

(†) The Name of a Book.

(‖) *Sing* is an Expreſſion at leaſt as comprehenſive, and of almoſt the ſame Signification as the Engliſh Word *Nature*.

(*) *Ming*. This Expreſſion ſignifies *Order*, *Command*, *a Superior Will*, likewiſe, *Life*, as *Chi ming*, *To give ones Life for &c.* &c. It alſo corruptedly ſignifies, *Deſtiny*, *Fate*.

(§) An ancient Book.

ck of our Aſtrologers whether or not *Ven vang* knew that which they pretend to find out in their Art, or if ever he was acquainted with what they call Deſtiny (*Ming*)? If they deny that he was; what an Inſolence is it in them to preſer themſelves to that wiſe Prince! If they ſay he was; why did *Ven vang* bewail his Fate and mourn in the Priſon in which the Tyrant *Chew* confined him? (‡) Since the times of *Ven vang*, who has dived farther into the *I King* than *Confuçius?* Will they pretend to underſtand it better than he did? And yet if *Confuçius* underſtood what they pretend to underſtand, why did he to an extreme old Age travel over the (*) Seventy-two Kingdoms? We therefore either muſt abſolutely neglect that which the Sectaries contend for, and their Abuſe of the Word *Ming*, or we muſt acknowledge *Ven vang* and *Confuçius* to be far inferior to them; and this would be a great (†) Abſurdity.

A ſecond Error in their Syſtem is; If a Man dies, it is his *Ming* or Deſtiny. His Death is therefore to be attributed to his *Ming*, and to no other Cauſe: By this way of Reaſoning we muſt conclude that it was not *Kyé* and *Chew* who put *Long pong* and *Pi kau* to a cruel and unjuſt Death. It was the Deſtiny of theſe two great Men. We may likewiſe conclude, that tho' the miſerable Tyrants *Kyé* and *Chew* had practiſed all the Virtues, yet they could not have fail'd to have periſh'd miſerably, and conſequently it would have been wrong to have exhorted them to Virtue in order to have preſerv'd their Crown and Life. It is lucky that all the World is not wedded to our Sectaries, even they who conſult or hear them have not much Truſt to repoſe in what they ſay. But if this Error ſhould unhappily prevail, and conſtantly paſs for Truth, behold what muſt be the abſurd Conſequences of it.

Has a Judge wittingly either acquitted a guilty, or condemn'd an innocent Perſon: If this Judge is proſecuted that he may be puniſhed according to Law, he has no more to do but to oppoſe to the Laws this *Ming* or Deſtiny theſe Sectaries talk of. Oppreſſion is to be no more deteſted in the Great: Merit, no more to be praiſed in *Yau* and *Shun*, and Tyranny no more to be blam'd in *Kyé* and *Chew*. Each has his reſpective *Ming* which directs him; alas, what can be more abſurd! I ask of our Aſtrologers, if *Yau* and *Shun* had been born at the time in which *Kyé* and *Chew* were born, would the two firſt have reſembled the two laſt in Wickedneſs and Cruelty? On the contrary, if *Kyé* and *Chew* had been born when *Yau* and *Shun* were born, would that have render'd them good and virtuous? Will they dare to advance ſuch an Abſurdity? And if they dare not, in what will they make this pretended *Ming* or *Deſtiny*, upon which depends the Life and Death of Men, the Proſperity and Ruin of States, to conſiſt?

Let us again ſuppoſe that all the World ſhould give full and entire Credit to the Diſcourſe of theſe Quacks, a Son without once moving, ſees his Father in the Hands of a Rebel who is ready to cut his Throat: 'The *Ming* or *Deſtiny* of my Father, ſays he, is either to die this Death, or not.' The Man who ſees his Prince ready to be ſlain may ſay the ſame thing. And if they act otherwiſe, it may be ſaid upon our Suppoſition that their conduct oppoſes a ſelf-evident Truth univerſally received, and conſequently they are to blame. What a deteſtable Conſequence is this?

As for me I diſtinguiſh two ſorts of *Ming*: that of the Sectaries, to which they are pleaſed to annex our Fate independently of ourſelves: This is neither a true one, nor is it poſſible to be known. The other *Ming*, which depends upon ourſelves, is that in which we ought to be inſtructed, and is uſeful and even neceſſary. For Inſtance, in a quiet well-governed Empire, I ſupport and advance myſelf by my good Conduct and my Virtue. My *Ming* then is to be in Honour and in Plenty, but this *Ming* is not quite independent of me. The State on the contrary is diſturbed and ill governed. I bravely ſupport oppreſs'd Virtue and Wiſdom. It coſt me my Fortune. I obſtinately live, and die in Poverty; then it is that my *Ming* depends upon me. Every Man who is born muſt die; Death comes ſooner or later: To live in Affluence or Honour, or to live in Poverty and Oblivion, is always *Ming*: Be it ſo; but Life or Death may be happy or unhappy. I wiſh neither to live nor to die unhappily: This is what I am chiefly careful of: It is my Duty, and it is the only *Ming*, about which I ought to be in Pain.

It is the ſame with regard to Riches, Honours, Poverty, and Obſcurity. Theſe may happen either by good or bad Means. To what are all my Cares directed? that theſe may never be the Fruits of a Crime, or of an abject Complaiſance. This is my Duty, and is the only *Ming*, on which I ſhall value myſelf on being acquainted with. A good Son preſerves his Life, that he may ſerve his Father; and this is both his Duty and his *Ming*. A loyal zealous Subject hazards his Life for his Prince: This is always his *Ming* and his Duty. If we extend this to different Accidents and Circumſtances, there is no Man alive but may know the *Ming* he ought to follow. This, according to our Sages, is rightly to underſtand the *Ming*: and it is in this Senſe, that *Confuçius* ſpeaks when he uſes this Expreſſion. *Mi tſé twan* one Day addreſſing himſelf to (‡) *Tſe lû*. If your Maſter, ſaid he to him, will be my Patron, the King of *Wey* will chuſe me for one of his Prime Miniſters. *Tſe lû* laying this Propoſition before *Confuçius*, all his Anſwer was *I have a Ming*, (meaning his Duty) and my *Ming* never will ſuffer me to be inſtrumental in promoting a Sycophant, who is without Merit or Virtue. It was almoſt in the ſame Senſe that *Confuçius* uſed the Expreſſion *Ming* at the Death of (||) *Yen tſe* and *Pen yew*. He bewail'd that by their being ſnatched away ſo young, they had no Opportunity of practiſing all the Virtues of which he knew they were capable. As for *Mong tſe*, he expreſſes his Opinion very diſtinctly as follows: 'A Man underſtands the *Ming*, ſays he, 'very

(‡) His Son was going to be made Emperor.
(*) That is, all the Empire.
(†) Eſpecially if we conſider, that to be blind, and incapable to gain their Bread otherwiſe, is enough to ſet them up as Profeſſors in the Art of foretelling Deſtinies.
(‡) A Diſciple of *Confucius*.
(||) Two Diſciples of *Confucius*.

' very ill, if he deſignedly ſhall expoſe himſelf under a Wall that is ready to tumble; a Man ' who thoroughly knows this Matter, is never guilty of ſuch Imprudence. A Villain, ſays he, in ' another Paſſage, has deſerved by his Crimes to die in Irons, or under the Hands of the Exe- ' cutioner: Accordingly he does die: Was this his true *Ming*? By no Means". The Opinion of theſe great Men very rightly defines what is *Ming*.

The Empror *Kang hi*'s Remark.] The Beauty of this Diſcourſe conſiſts in its being clear, eaſily underſtod, and proper both to inſtruct and reclaim ſuch Sectaries as had been ſeduced.

In the third of the Years named Ywen fû, Shau ſhwe chi *in the Preamble to a long Diſcourſe, which he preſented to the Emperor ſealed, ſays amonſt other Things.*

WHEN our antient and wiſe Princes enjoy'd a long Proſperity, in which they met with nothing that was either diſaſterous or threatning; then being more afrighted than ever, they grew ſad and cried out, ' Alas! I ſee *Tyen* has forgot me.' Your Majeſty, in Imitation of theſe Princes, has publiſhed an Ordinance full of Wiſdom and Goodneſs, which proves the Extent of your Vigilance and Care in fulfilling your Duties. You cannot act more conformably to the Deſigns of *Tyen*.

Li kang, in a Diſcourſe preſented to the Emperor, after ſome particular Advices, gives him two general Ones, in theſe Terms: ' Do every thing, ſays he, that Man can do, and inwardly preſerve a reſpectful Dread towards *Tyen*: When Man, on his Side, does all that he can, it is natural for (‡) *Tyen li* to anſwer his Cares.' Thus, the greateſt Princes, ſuch as thoſe who were either the Reſtorer or Founder of Dynaſties, have done all that was in their Power; and when they have ſucceeded, have attributed the Succeſs to *Tyen*. At preſent, the (||) Enemy ſcarce appears, when we ſhamefully leave them Maſters of the Field of Battle. To neglect thus all that depends on us, and to rely upon *Tyen* for our Succeſs, as if *Tyen* were obliged to favour us, is unreaſonable. I therefore beg that you would inſtantly give the proper Orders to your Miniſters and great Officers. Encourage them by your Words and Actions; act in Concert with them as far as you can. After which, you may humbly but bameleſly wait for the Determination of *Tyen*: and there is Room to hope that we can both repair the Affronts we have received, and the Damage we have ſuſtained.

But, as I ſaid before, we ought always to reſerve a reſpectful Dread towards *Tyen*. In Effect, *Tyen* is to Kings, as a Father equally tender and ſevere. His Affection for them is very great, but at the ſame time not greater than his Care in watching over their Conduct. Therefore every wiſe Prince is attentive to the Prohibitions of *Tyen*; at the leaſt Hint of an Advice that comes from him, he recollects, examines, and labours to correct himſelf, to become more perfect, and to cheriſh in his Heart that reſpectful filial Dread. For ſeveral Years, the Irregularity of the Seaſons has been great, and Earthquakes with other frightful Phænomena have been frequent. The Intention of *Tyen* in this, has been to rouſe you: Theſe are ſo many Marks of his loving you, and of his deſigning to aſſiſt you. It lies in your Majeſty's Power to anſwer him by pure and upright Intentions, and by a wiſe and reſolute Conduct. Then theſe diſmal Calamities, and theſe frightful Preſages will be changed unto you for Good.

A Diſcourſe *of* Fan ſun *upon* Repentance.

AN ancient Tradition ſays; *To day repent of the Faults of Yeſterday, and towards the end of every Moon of thoſe committed ſince its Beginning.* Oh! what a wiſe Saying was that, and what right Meaſures did our Ancients take to become wiſe and perfect? at leaſt in being a (‡)*Yau* or a *Shun* who could do every thing ſo perfectly, that they never committed any Fault, But if any one commits a Fault, if he effectually and ſincerely repents of it, that Fault is done away. Therefore among our ancient Sages, even thoſe of the firſt Order, there never was one but trod in theſe Paths.

Fan ſun proves this by Examples drawn from Antiquity, to which, as corroborative Proofs, he adds ſome Texts of the antient (†) *King*, and then concludes his Diſcourſe thus:

Repentance, ſays he, implies Tranſgreſſions; but by means of that Repentance thoſe Tranſgreſſions are every Day diminiſhed, and if there is a Method of arriving at an unerring State, it is this. Ought then this Exerciſe to be either neglected by, or to grow irkſome, to us? But I do not confine the Repentance I recommend to our retracting or correcting what we have ſaid or done amiſs. It ſhould extend to our moſt retired Thoughts and Affections, let an Affection, be it ever ſo little amiſs, ariſe. Repentance ought immediately to follow it, and this Repentance will prevent its ever proceeding to Words or Actions. To commit Faults, and not to acknowledge them is Blindneſs; to acknowledge them without correcting them is Folly; to deſign to correct them, and yet to have but half the Will to do it, that you may ſpare, or in a manner ſooth yourſelf, is Cowardice. Nothing is more contrary to true Repentance than theſe Vices.

(‡) *Li* ſignifies Reaſon.

(||) This is ſpoken of the *Tartars*, who at laſt extinguiſh'd the *Song* Dynaſty.

(*) In the Original this is expreſſed in ſix Letters.

(†) He ſeems to have excepted *Yau* and *Shun*; but the Application here is general; which proves, that inſtead of the Words, *at leaſt in being a* Yau *and a* Shun, we ought, if we would make juſt and conſiſtent Senſe of it, to read, *Even tho' he were a* Yau *or a* Shun, but I have put it as it is in the Text.

When

When the Sun or Moon is eclipſed, the Eclipſe, whether total or partial, is never of long Continuance, and the Moment it ends, theſe Stars immediately appear in their genuine Luſtre. Sins are the Eclipſes of Mans Life: And the Eclipſe is over the preciſe Moment in which he repents as he ought. He then recovers his Luſtre in the ſame Manner as theſe two Luminaries recover theirs. But there happens in Man the very Reverſe of what happens in the Heavens. His Eclipſe continues as long, as, by his Attachment to his Paſſions, he is deſtitute of effectual true Repentance. What then is more important than a right Repentance? And what ought to diſguſt or diſcourage us in ſo uſeful an Exerciſe?

In the 32 of the Years named *Shau ſhing*, (A) *Hyau tſong* mounting the Throne, ordered a Declaration to be publiſhed, recommending, that Advices and Memorials might be freely and inſtantly preſented to him. *Chu hi*, who then held a Poſt in the Provinces, addreſt a long Diſcourſe to the Emperor, and amongſt other Things told him as follows.

The Order of *Tyen* who loves and protects you, is juſt publiſh'd and put in Force (*); nothing yet can cool the Zeal and Attachment of your Subjects. To judge by the Encomiums beſtow'd on you, with which the High-ways reſound, ſomething extraordinary is expected from your Majeſty. Your Subjects look upon you not only as a good Maſter, but as a Prince, who will do Honour to your Dynaſty, recover the Lands uſurped by the Barbarians, cure the Miſeries of your Suffering People, and revenge the Inſults which your Anceſtors have received. In what a Manner ought not you to behave, ſucceſsfully to anſwer ſo high Expectations,? Upon this depends not only the Glory of your Reign, but the Peace of your State, the Honour of your Dynaſty, and the Safety of your Family.

As yet, we have not perceived in your Perſon and Government, the Faults and Defects of which thro' Modeſty, you accuſe yourſelf. But I dare to aſſure you, that in vain you hope to meet with Succeſs, without two eſſential Points, which I take the Liberty immediately to recommend to your Conſideration. The Firſt is, conſtantly to ſtudy, and to make the Maxims of our ancient Kings familiar to you. The Second is, inſtantly to renounce, in the moſt reſolute Manner, all Treaties with the Barbarians. Theſe two are important Points, and worthy of your Attention. Without the Firſt, a good many Faults will inſenſibly eſcape you. Without the Second, the Government, in the preſent Situation of Things, muſt be very defective; and neither of theſe Maxims can be neglected, without very dangerous Conſequences.

That I may more diſtinctly explain my Thoughts upon this Point, allow me to recall to your Mind, the Times of *Yau*, *Shun* and *Yu*. You well know, that theſe Emperors tranſmitted down to one another, both their Maxims and their Crown. The Maxim they moſt frequently repeated, was, 'Nothing is more dangerous than the (†) Heart of Man and its Paſſions;' Nothing is more delicate, (‡) than ſimple upright Reaſon. The conſtant Refinement of it, and giving it an abſolute Sway is, the only way to perſevere unvariably in the *Juſt Mean*. Theſe great Princes were naturally wiſe, and conſequently had leſs Occaſion for Study and Application. Yet the whole Topicks of their Diſcourſe, were the Refinement of their Reaſon, the giving it an abſolute Sway, and carefully treading in the *Juſt Mean*. So true it is, that even they who are undoubtedly born wiſe, have yet need of Study and Application.

Tho' the great Diſtance betwixt your Majeſty and me, deprives me of the Happineſs of ſeeing how nearly you reſemble theſe great Princes in the amiable great Qualifications which you poſſeſs, yet I have heard them very advantagiouſly ſpoken of. But the Voice of the Public likewiſe informs me, that in the firſt Years of your Reign, inſtead of applying yourſelf to Buſineſs, your whole Time was employed in hearing or repeating certain Verſes, and ſome ſmooth flowing Pieces of Flattery. 'Tis true, that for ſome Years paſt, you have given up theſe frivolous Amuſements, you have appeared to be in ſearch of ſomething more ſolid, and have expreſſed a Deſire of acquiring real Wiſdom: But it is ſaid, you have ſought for them in the Books of the Sectaries. This is the common Talk in the Country, tho' I know not what Truth is in it.

But permit me to tell you that, if this is true, you take very wrong Meaſures to anſwer rightly the Meaſures of *Tyen*, and to imitate *Yau* and *Shun*. No! As the Art of governing right is neither to be learned in Sonets and empty Diſcourſes, nor from Diſſertations upon (§) the *Vacuum Inanity*, *Quieſence*, and *Reſt*. Our ancient wiſe Princes who ſucceeded beſt in that noble Art, applied to acquire thorough juſt Notions of Things, to improve their Underſtandings, and to be in a Condition always to purſue the beſt Meaſures. A Prince, who is acquainted with this Method, frequently revolves, and attentively examines, the Scope and the Incidents of our ancient Hiſtory. That he may form a right Judgment of Things, the Principles of Reaſon and Equity are always before his Eyes. He commits no Miſtakes of this Kind. Thereby his Views are dilated, rectified and perfected: His Heart is preſerved in the *juſt* and upright *Mean*; and in ſhort, he finds himſelf capable to govern with the (‖) greateſt Eaſe.

On the contrary, if a Prince is without Application, or if, while he applys, he follows any other Method: Tho' otherways he had the moſt excellent Genius, or happy Diſpoſitions to Virtue, yet his Underſtanding will never clearly go to the Bottom of Things; nor will he ever know

(A) In *P. Fouquet*'s Chronological Table theſe Years are called *Chau hing* (which I take to be the true Reading) and the whole 32 included in *Kan tſong*'s Reign; that of *Kyau tſong* beginning with the firſt of the Years *Long-hing*.

(*) That is to ſay, *You have juſt mounted the Throne.*

(†) The *Chineſe* literally ſays *Jin ſin*, that is to ſay, *The Heart of Man.*

(‡) The *Chineſe* ſays *Tau-ſin*, the Heart of *Tau*. But *Tau* in this Paſſage and many others, ſignifies, *Pure and juſt Reaſon*: *Jin ſin* oppoſed to *Ta ſin*, denotes the Paſſions *natural to the Heart of Man.*

(§) He points at the Sects of *Tau* and *Fo*.

(‖) Literally it is *as eaſily as to count* one *and* two, *or to diſtinguiſh* White *from* Black.

how to diſtinguiſh betwixt what is really good, and what is good only in Appearance, or the Subſtance from the Shadow: In ſhort, he will be apt to commit a thouſand Blunders. Tho' perhaps he may not fall into thoſe of the moſt fatal Conſequences, yet he never can become a great Emperor. Is then the giving up of this glorious Character, and being contented with a poor Mediocrity in Reputation, ſo meer a Trifle? Doubtleſs not: And we may here apply that Paſſage of the *I king*, which ſays; *That an Error which is but ſlight in Appearance, is attended with ſtrange Irregularities.*

As to the ſecond Point I touched upon, it is certain, that no ſolid Peace is to be hoped for betwixt us and the *Kin* (B). Reaſon makes this Truth plain, it is ſelf evident, and univerſally known; and if there is any who argue for Peace with them, the Manner in which they reaſon, is doubtleſs this. Our Affairs are not at preſent in ſuch a flouriſhing Situation, as to undertake to recover by Force what the *Kin* have uſurped from us. We even hazard ſomething in continuing the War, by acting upon the Defenſive. It is therefore better for us to take Advantage of the Step which the *Kin* have made in coming to offer us Preſents, to encourage them on our Part, to ſend an Embaſſy to them, and civilly to demand a Reſtitution of our Lands according to the ancient Boundaries, for this Demonſtration of Weakneſs on our Part by flattering their Pride, and perhaps inſpiring them with Security, and conſequently with Negligence, they will be leſs eager in attacking us, and leſs vigilant in guarding themſelves. In the mean time, we will be taking Advantage of the Juncture, and will more eaſily diſpoſe ourſelves to puſh ſome great Enterprize.

Beſides, who knows, but that there is a Poſſibility that *Tyen*, by a happy Event in our Favour, may revive in theſe Barbarians ſome Sentiments of Equity, and induce them to reſtore to us our Lands, without our being at the Expence of one Man's Life; why then don't we try this Way? What Harm will there be in the Experiment? This is the Method in which they who are of Opinion that we ſhould enter into Treaty with the Barbarians, reaſon.

For my Share, I ſee neither Juſtice nor Reaſon in this Way of arguing. I don't perceive one Advantage from it, but many Inconveniencies. Our Affairs, ſay ſome, are not in a good Situation. That is true; but why? Becauſe we are always ſpeaking of Treaties of Peace; and till ſuch Time as we are in earneſt to talk no more, our Affairs will never be better. Succeſs in War depends on a determined Reſolution of conquering or dying. Is any other Expedient propos'd, or is a middle Way betwixt Conqueſt and Defeat diſcovered? It is purſued without any Difficulty. Reaſon may well oppoſe this, but the Attack becomes weaker, and the Defence leſs reſolute, for Nature, on theſe Occaſions, weakens Reaſon and Virtue. Yes! I ſay again, that while theſe wretched Pratlers for Peace continue, your Majeſty muſt be always uncertain and unſteady in your Councils; your Miniſters too being irreſolute, will do their Duty only for Form-ſake; and your Generals, with their Subalterns, will no longer be eager to ſignaliſe themſelves. It will the ſame in Proportion with the Magiſtrates all over the Empire. How then can our Affairs be re-eſtabliſhed, the Empire ſtrengthened, our Lands recovered, and our Frontiers ſecured? We impoſe upon ourſelves in even hoping for this.

We deceive ourſelves as much in pretending to amuſe the *Kin* by a vain Ceremony. They have neither Charity nor Juſtice with Regard to us: But they ſupply it with Craft and Malice. If they really have a Deſign to attack us, and if they perceive themſelves to be in a State to ſubdue us, they will not ſuffer themſelves to be blinded ſo far by empty Ceremony, as to give up their Project, and far leſs that which they now poſſeſs. But ſhould we make the Step which is propoſed, it would not have the pretended Effect by amuſing them; but it would ſhew our own Weakneſs: It would be to inſtruct them in our Situation; it would be to expoſe ourſelves to them, and to convince them that we have neither Skill nor Courage, and to render them more bold in undertaking any thing againſt us. If, after ſuch a Step, the *Kin* ſhall for ſome time be quiet, we will applaud ourſelves, and we will hug ourſelves in our Indolence: And as ten Years and more are already paſt, without our doing any thing for retrieving our Affairs, ten Years and more may paſs in the ſame Manner, if the *Kin* give us Leave. A Conduct like this, in my Opinion, inſtead of deceiving the Enemy, deceives ourſelves. It urges on our own Deſtruction; and I am aſtoniſhed that there ſhould be Perſons about your Court, capable to give you ſuch Advice.

By this Way of proceeding, we leave ourſelves as it were at the Diſcretion of the *Kin*. When they ſhall perceive themſelves weakened and in danger from us, they will have nothing to do but to talk of Peace: Thus, inſtead of taking Advantage of their Weakneſs to recover our Right, we muſt make the firſt Advances to them: And under the Pretence of Alliance, they will receive from us large Sums every Year. Do they find themſelves ſtrong? No Treaty will then bind them, and they will make Uſe of the firſt Opportunity of invading our Territories. They who give you theſe Advices, have nothing in View, but to ſhun an open Rupture with the *Kin*. They don't conſider that this damps the Zeal, and quells the Courage of your Subjects; that it encourages your Enemies, and in many Reſpects hurts the State.

For part thirty or forty Years, theſe Barbarians, in order to ruin us, have taken Advantage of the fooliſh Deſire that we always ſhewed to treat of Peace. Is not this plain enough to us? Is it not the greateſt Blindneſs to propoſe Meaſures that have been ſo fatal to our Empire? To deſire the *Kin* civilly to reſtore what they have taken, is a thing equally ridiculous and needleſs. The Lands which they have invaded, are our Right, why ſhould we refer it to the Diſcretion of the Barbarians to reſtore them or not? Let us meaſure our Forces, and try to retake them. In Caſe we ſhould ſucceed, they will no longer be our Maſters. But if we think that we are not yet able to

(B) A *Tartar* Nation. [They were the Anceſtors of the *Manichees*, ſee p. 211.]

to recover them, why ſhould we demand them of the Enemy without any Appearance of obtaining them, and thereby make an Acknowledgment of our own Weakneſs and their Superiority?

Let us in the mean time ſuppoſe, that the *Kin* ſhall be induced by the Propoſal we make them, to reſtore our Lands; but we muſt ſurely pay dear for the Terms on which we purchaſe ſuch a Favour. We may therefore judge by what (*) is paſt, that ſo far as depends upon them, the Peace will be of no long Duration. But when it ſhall abſolutely happen, that without exacting too much of us, the *Kin* ſhall determine to grant us the Favour abſolutely, and without repenting of it; or if we ſhall be in a Condition to render their Repentance uſeleſs, the Advantage that will then accrue, will not prevent the Shame that muſt be reflected upon the illuſtrious Dynaſty of the *Song*, in not being able, by themſelves, to recover the Dominion of their ancient Princes, in partly holding it from the Hands of its moſt inveterate Enemies, and in going, in a Manner, a begging from the Barbarians. For my Share, when Things turn out in that Shape, I can't hinder myſelf from bluſhing for your Majeſty.

Chu hi *having been propoſed to fill a conſiderable Poſt in the Province* Chê kyang, *he was nominated to it by the Emperor, who called him to Court, and invited him to leave him ſome good Advices, before he departed; Whereupon* Chu hi *made ſeveral Diſcourſes, one of which is as follows.*

SIR; the Government of States depends chiefly upon the Hearts of their Princes. But the Hearts of Princes may of themſelves be ſwayed, either by Reaſon or by Paſſion; and the Difference betwixt theſe two Rulers, forms the Difference betwixt Intereſt and Equity, betwixt Cunning and Honeſty, and betwixt Vice and Virtue. The Reaſon which a Man receives from *Tyen*, is the ſame with Regard to his Heart, as what Health is with Regard to his Body. Does Reaſon ſway the Heart? All is regular, all is Honeſty, Equity and Virtue. On the contrary, Paſſions are the Diſeaſes of the Heart; Do they predominate? All is Confuſion, all is Intereſt, Cunning and Vice. Where Virtue prevails, at the ſame time a Joy prevails equally gentle and pure, which renders the Poſſeſſor every Day more happy. Vice, on the contrary, is attended with remorſeleſs Pangs, which daily loads the wretched Sinner with freſh Miſery. The Regularity and Safety of Empires, their Decay and their Ruin, are all different Effects of theſe different Cauſes. But however different theſe Effects appear, they have one thing in common, which is; That a good or a bad Way of thinking, is the Principle of both. This is implied by *Yau*, *Shun* and *Yu*, in theſe Words, *Nothing is more dangerous than the Paſſions, and nothing more delicate than Reaſon.* It is, by preſerving this Reaſon, untainted; and by giving it an abſolute Sway, that the *Juſt Mean* is preſerved..... *Chu hi* then proceeds to ſay, that he is ſurprized to ſee the Reign of a Prince, who at the Age of Maturity mounted the Throne, and graced it with the moſt amiable Qualifications, ſo unſucceſsful; he ſays, that he has ſearched for the Cauſe of this, and that he believes he has found it. It is, ſays he roundly to his Prince, becauſe in the Choice of your Officers, you don't follow Reaſon and Equity. You are even afraid to put in Poſts Men of Honeſty and Reſolution. But why? Becauſe Men of that Character would vigorouſly oppoſe theſe domeſtic Favorites who embroil every thing, and to whom in your Youth, you were too much expoſed by your good Nature. *Chu hi* having through all his Diſcourſe, which is very long, ſpoken pretty much in the ſame Strain, ends it, by begging Pardon and apologizing for his Liberty in a few Words. Proteſting that his ſole Motive was his Zeal for the State, and for the Glory of his Prince.

A Gloſs ſays, that the Emperor received this Diſcourſe very well; but it does not informs us if he amended by it.

In the fifth of the Years named Chau hing, Chu hi *was called to Court, where he had the honourable Employment of reading and explaining to the Emperor, the Books called* King. *He made his Compliments of Thanks in writing as uſual, wherein, after praiſing the Prince's Thirſt for Knowledge, and modeſtly owning his own Inſufficiency, he proceeds in the following Terms.*

I THEREFORE was ſeized with Dread, when your Orders were ſignified to me, nor durſt I accept of the Honour you did me. I afterwards reflected on theſe well known Truths, that Man receives from *Tyen*, a Nature capable of all the Virtues: That he can, not only know and diſttinguiſh the different Duties of Prince and Subject, of Father and Son, &c. but he can even judge and determine, of what is proper or improper in different Affairs, and the different Situations of Life. But tho' he is capable of ſo many things, that he is at the ſame time ſubjected to be altered by the Impreſſions of Matter, and to be touched with the Objects of Senſe: That it is naturally to be feared, leaſt his Reaſon being neglected, it ſhould by degrees become ſo far dimmed, that he may fall into a fatal Blindneſs with Regard to his Duties, and continue therein all his Life: That conſequently, Study and Application are as neceſſary to the Great as to the Small: That in order to aſſiſt you in this Exerciſe, a great deal of Eloquence and Politeneſs is not neceſſary.

After having made theſe Reflections, it appear'd to me, that as I have beſtowed a great deal of Time in the Study of our *King*, I may be uſeful to you, were it only by putting you upon the Method which I have followed. It is in a few Words as follows. The main Point in this Affair, is, to penetrate into the Bottom and Reaſon of every thing. In this our Books are a great Aſſiſtance to us, and it is with this View that we ought to read them. But there is a Method of doing it with Advantage. When a Man underſtands a Paſſage he ought, before he proceed farther, thoroughly to comprehend and to diſcover, what is moſt pure and perfect therein, and to let nothing eſcape him that

(*) In the 9*th* of the Years named *Chau hing*, the *Kin* reſtored to the *Chineſe* three Provinces which they had ſubdued but a Year after they retook them. [It is *Chau hing* in the Original, where it ought to have been *Tchao hing*.]

that he can extract from it. But we never can ſucceed in this, without preſerving ourſelves in a conſtant and a reſpectful Attention, which is not eaſy to do, and muſt be the Fruit of a determined Reſolution, &c.

Chu hi returns then to his firſt Propoſition, and extends it: But he lays the principal Streſs upon the Importance, and the Neceſſity of that reſpectful Attention which he expreſſes by the ſingle Word (*) *King*.

As for what I have already ſaid, namely, that upon the reading of each Paſſage, we ought to endeavour to attain to that which is moſt perfect; it is plain this depends upon (†) *Sin*. But what is this *Sin* of Man? It is a Being which is moſt (‡) *Hin*, moſt (§) *Ling* and moſt *Shin*; of an Excellence which we cannot intirely comprehend; which ought to predominate in each of us, as well in our perſonal Motions as in our civil Actions; and conſequently its Preſence with us, and our Attention to it, is every Moment neceſſary. In effect, if the *Sin* of a Man ſhall eſcape, and as it were, rove after the ſenſible Objects with which the Body is ſurrounded; his Perſon and Conduct is immediately ſenſible of the Abſence of that Maſter. In vain then will a Man have his Body bent, and his Eyes fixed upon a Book. As he is heedleſs of himſelf, how can he be in a Condition to meditate upon the Words of our ancient Sages, to examine the different Circumſtances in every Action and in every Affair, to draw from this, Directions for his Duties, and practical Concluſions for his Conduct? *The wiſe Man*, ſays Confuçius, *will not be long wiſe, if he has not Attention and Application. The Study and Application which I recommend*, ſays Mong tſe *in what do they principally conſiſt? In a Man's rightly retaining and fixing his* Sin. Does a Man in this Manner preſerve his *Sin*, without ſuffering himſelf to be diſtracted by ſenſible Objects, or troubled by the Paſſions which they excite? Then, whether he reads or meditates upon what he has read, few Things will eſcape him. And if he arrives ſo far as to preſerve this Diſpoſition in the Commerce of the World, it will be inviolated amidſt the Hurry of Buſineſs, and the Diverſity of Objects. He will know on all Occaſions how to purſue right Meaſures, and never to deviate from his Duty. This is my Meaning, when I ſay, that in order to read our *King* with all poſſible Advantage, a Man muſt poſſeſs a reſpectful Attention, and a moſt determined Reſolution.

Lyang ke kya *having become Miniſter of State under the Emperor* Hyau tſong, *did all he could to engage* Chu hi *in the Miniſtry*; Chu hi *always excuſed himſelf. One Day as* Lyang ke kya, *by a Letter, preſt him more than ever*, Chu hi *returned the following Anſwer.*

I HAVE reſpectfully read the Letter which (||) you have done me the Honour to write to me. A Virtue midling and weak like mine, ſeeks Protection in Retirement. It is a great Honour for me, that a Man of your Quality, eſpecially one whoſe Underſtanding and Honeſty are ſo eminent, ſhould deign to expreſs ſo much Concern in my Favours. Tho' you are always incapable to act from any other Principles but thoſe of the Public Good, yet there is not a Shadow of Suſpicion that you are influenced by any Motive of private Intereſt on this Occaſion, ſince you can reap none at my Hands. Therefore I have looked upon your Endeavours, purely as the Effects of a favourable Opinion you entertain for me, who has not deſerved it.

After ſo many Inſtances on your Part, and eſpecially after your laſt Letter, I doubtleſs ſhould be prevailed upon, to endeavour to ſerve the State according to the beſt of my Abilities, had I a Motive leſs weak than the one which detains me in my Retirement. You know it is, that I may thereby ſecure and preſerve entire, the Stock of Honeſty and Virtue I now poſſeſs. This is the Reaſon that will not permit me to enter into Poſts at preſent. I think it is better for me even not to ſay any thing as to the Points you have touched upon, which all relate to Government. Give me leave to confine myſelf to the putting you in Mind of a Saying of *Vang tong: One thing, my Prince, I conjure you to obſerve*, ſaid he, *which is, to be very regular yourſelf, that you may regulate the State well.* The Senſe of this Saying, ſimple and common as it is, is very extenſive. I preſume to entreat you to attend to it. The Obligations of a Miniſter, are to invite and to promote Men of Capacity and Merit, to pardon nothing in himſelf, and being charged with the whole Weight of Government, to acquit himſelf ſo well, that nothing he does can be amended, to make the Prince an accompliſhed Sovereign, and the People virtuous Subjects. Every thing is poſſible to one who is poſſeſſed of all theſe Perfections. But is a Miniſter deficient in any Point? And is that Defect but ſlight? It is always a Stain on his Character; it is a Breach which, widening by little and little, weakens his Virtue and expoſes his Reputation. Then ſenſible of the Occaſions he has of being corrected, and being employed in warding off the Reproaches

(*) *King:* Reſpect, Reſpectful Attention, to be attentive with Reſpect, to reſpect, to honour, &c.

(†) *Sin*. Hitherto I have tranſlated this Character whenever I met with it, by the Word *Heart*, becauſe, in Effect, this Word in the *Chineſe*, as well as in our Language, ſignifies, according to the different Occaſions of employing it, either that Part of the Body by which the other Parts are put in Motion, or Affections of the Will. But here, as in other Places, it is plain, that this Character extends farther, and ſignifies *the Soul, the Mind.* I have, however, choſen, not to tranſlate this and ſome other Words in the Text: For inſtance, the Word *Nin*, which according to the *Chineſe* Definition of it, ſignifies what is excellent, but difficult to be fathom'd, and thoroughly comprehended: *Miau eul pu ko tſe*, and which is uſed in ſpeaking of the Spirits, of whom they relate Aparitions, &c. and which they honour, either religiouſly or civilly. Likewiſe of the Emperors, when they would praiſe his Penetration and ſublime Wiſdom.

(‡) *Hin*, ſignifies ſubtle, imperceptible, empty, and is uſed the laſt Senſe, both in Phyſics and Morality, eſpecially with the Character *Sin*: So that *Hin Sin*, in the common received Uſe, ſignifies, *Without Prejudice*, as for example, *Hin Sin*, is to hear it without any Prejudice either of the Heart or Mind.

(§) *Ling*, both by the Dictionaries and Uſe, ſignifies Intelligence, Providence, an occult Power, of aſſiſting and acting.

(||) The *Chineſe* Expreſſion is literally: *The Inſtructions which you have had the Goodneſs to give me.*

proaches he is conſcious he deſerves, is there any Room to hope that he can ever ſucceed in rendering his Prince an accompliſhed Sovereign, and the Empire a happy State? The Heart of *Tyen* is not yet appeaſed, and the People are exhauſted. *China* is not yet reſtored to that flouriſhing Condition that can make her reſpected; and ſhe has more Reaſon than ever, to dread the Ambition of the Barbarians. Think I beſeech you of this; endeavour effectually to provide againſt it, and ceaſe to think of me. The Favour with which I beg you would crown your former Favours beſtowed on me, is, that you would excuſe the Liberty which, without being in Poſt myſelf, I have uſed in ſpeaking to a Man of your Rank.

Yu yun wen, *Miniſter of State under the Emperor* Hyau tſong, *being about to make War, that he might recover the Loſſes he had ſuſtained, wanted the Advice of* Chang ſhê, *and ſent him ſeveral obliging Meſſages by different People. All the Anſwer* Chang ſhê *returned was, to go to the Emperor in Perſon, and preſent the following Diſcourſe.*

SIR; What do you think was the Reaſon, why our ancient Emperors reigned ſo gloriouſly? Why did every thing ſucceed to their Wiſh? Becauſe by their ſolid and perfect Virtue, they touched the Hearts both of Men and *Tyen*, and were always conſiſtent with themſelves. At preſent, notwithſtanding the Pains your Majeſty and your Miniſters are at, no body ſucceſsfully executes the Projects which you form. Be adviſed by me, reenter into yourſelf, and carefully examine all your Words, your Actions, and above all, your Thoughts. Examine if there is not ſome crooked Intention, ſome private Intereſt, or ſome lurking Paſſion which ſpoils all. If you diſcover any ſuch thing, inſtantly correct it, in order that this Obſtacle being removed, and your Heart being returned to the (A) juſt and true *Mean*, in which Virtue conſiſts, you may eaſily diſtinguiſh, and conſtantly purſue the moſt real Good and the moſt perfect Bliſs. If you act thus, both *Tyen* and Men will anſwer you on their Parts, and will even anticipate your Wiſhes. That which at Preſent employs you, is the Deſire of recovering certain Lands belonging to *China*. You muſt firſt gain the Hearts of your People; but yon can't do this by loading them with Services, and over-burthening them with Taxes. If you are tender of their Perſons, and ſpare their Purſes, you may ſucceed. In the preſent Situation of Affairs, you cannot ſucceed otherways, than by repreſſing all your Paſſions, and giving to your Subjects unſuſpected Proofs and evident Examples of the moſt perfect Equity. What preſſes moſt, is, how you are to begin, and what Times and Moments muſt be choſen; but as this is a Matter upon which I dare not preſume to enter, I commit the Conſideration of it to your Majeſty.

Tſay ſhin, *otherways called* Tſay kyew fong, *from the Place to which he retired to ſtudy, was the Diſciple of* Shu hi, *with whom he lived a long Time.* Chu hi, *towards the End of his Days, having ſome Thoughts of making a Commentary upon the* Shu king, *which ſhould be an Abridgment of ſeveral others he had already compoſed, and not being able to undertake it himſelf, he entruſted it to* Tay ſhin, *who undertook it and finiſhed it ten Years after the Death of* Chu hi. *When it was printing, he put a Preface before it, which was thought worthy to be inſerted into the* Imperial Collection, *from which I have extracted theſe Pieces. I ſhall now tranſlate it, were it only to ſhew that the* Chineſe *Notions in this Point, is not very different from our own, at leaſt, when the Author of the Preface is at the ſame time the Author of the Book.*

IN the Winter of one of theſe Years named *King ywen*, deſigned by *Iwi* upon the Sexagi-nary Cycle, my Maſter, (†) *Wen kong*, ordered me to compoſe a Commentary upon the *Shu king*. Next Year he died. I laboured at that Book for ten Years; and altho' it was not very large, I could not finiſh it ſooner. Thus it muſt be owned, that a Commentary upon the *Shu king* is no eaſy Task. The Government of our two *Ti* and our three *Vang*, was properly the Subject of this Book; it contains an Abridgment of their Maxims and their Conduct. It is ſufficient to ſay this. We can eaſily comprehend, that to penetrate into the Bottom of this Treaſure, and to exhauſt its Riches, is a long and a tedious Work, and one cannot ſucceed even indifferently in it, without a vaſt deal of Labour and Application. From theſe ancient Times to ours, a good many Ages have paſſed; and altho' I had been obliged by this Work, only to have diſplayed an Antiquity ſo remote, it is eaſy to conceive the Difficulty of my Task.

One Reflection has encouraged me, notwithſtanding this Difficulty, and made me hope for Succeſs in my Undertaking. That fine Government of our two *Ti* and our three *Vang*, ſay I to myſelf, upon what was it founded? Upon right and pure Reaſon. Where did they get this Reaſon? They found it in their own (‡) Hearts; and every one may find the ſame there. Hence I conclude, that in order to ſpeak with any Juſtneſs upon that beautiful Government, to diſcover its true Principles, and faithfully to explain the Sentiments and Maxims of theſe great Princes, it is ſufficient for me to know the Heart of Man. With this Help, applying myſelf to the Work, I have found, that under *Yau*, *Shun* and *Yu*, the fundamental Maxim of Government was reduced to theſe four Words, (§) *Tſing*, *I*, *che*, *chong*. Under other Reigns, the great Leſſons

(A) *Eſt* Modus *in Rebus, ſunt certi denique* Fines, Queis ultra citraque *nequit conſiſtere* Virtus. Horat:

(†) A Title of Honour given to *Chu hi* after his Death.

(‡) The *Chineſe* Expreſſion is *Sin*, and has here the ſame Signification which we have remarked above, in a Piece of *Chu hi*.

(§) *Tſing*, pure, excellent, to purify, to perfect; *I*, ſignifies one, the only, pure, ſimple; *Che*, to take, and keep firm. *Chong*, the upright juſt Mean. We have here an abridged Citation of a Text which is before tranſlated; if we have a Mind, we may tranſlate theſe four *Chineſe* Words, by our four *Engliſh* Words, viz. Purely, Simply, Keep, *the* Mean.

moſt frequently inculcated, was conceived in theſe Terms, (*) *Kyen chong*, *Kyen* (†) *ki*, that is to ſay, eſtabliſh yourſelf in the *True Mean*, train yourſelf up to what is moſt perfect.

I have remarked, that the Obſervation of theſe fundamental Maxims, and others thereon depending, is ſometimes called (‡) *Te*, ſometimes (§) *Iin*, in ſome Paſſages (‖) *King*, and in others, (⊥) *Ching*. But I can eaſily perceive that the ſame thing was underſtood under theſe different Terms, and that all theſe Expreſſions in different Views, repreſented the Excellence of the Heart of Man, when inhabited by Reaſon. It is in order to expreſs from whence this Heart proceeds, to inſpire it with Reſpect by its Approach to its Original, that the ſame Book ſo frequently uſes the Expreſſion *Tyen*. It likewiſe very often makes Mention of the People; this is in order to make the Prince's Heart ſenſible, that he owes them his Cares and Tenderneſs. Is the Prince's Heart upright? Then its firſt Cares, and as it were its firſt Fruits, are the Rites, Muſic, and whatever can contribute to the Inſtruction of the People. From the ſame Soil, proceed the Laws, Arts, and Politeneſs, which give a new Luſtre to the others. Then ſoon follows good Order in Families, a beautiful Government in every State, and a profound Tranquillity over all the Empire. Every thing is poſſible to a Heart, where pure genuine Reaſon has the abſolute Sway: Such always were the Hearts of our two *Ti* and our three *Vang*, and ſuch, after ſtrong Efforts, became the Heart of *Tay kya* and of *Ching vang*. The Heart of *Kyé* and *Chew* was quite different, becauſe they neglected and abandoned it. Thence proceeded the Difference which we perceive in the *Shu king*, betwixt their two Reigns. If therefore a Prince in this Age, would aſpire to revive the fine Government of our two *Ti* and our three *Vang*, he muſt follow their Method and like them, take for his Guide the moſt refined Reaſon; like them too, finding it in his own Heart, he ought to give it abſolute Power there. In which the following Book can greatly aſſiſt him.

After having by myſelf, for a long Time meditated on the Text, I never have determined any Senſe of a diſputed Paſſage, without attentively and critically reading all that was ſaid on the Subject, and diſgeſting it with Deliberation, I then commonly determine it, ſo as to endeavour to agree with moſt of the Interpretations. In the Paſſages where the Senſe is more concealed, and the Expreſſion more obſcure, I have almoſt always adher'd to the general Opinion, tho' I have endeavoured to expreſs it in other Terms. I only own, that having undertaken this Commentary purely in Obedience to the Commands of my Maſter, who formed the Plan of it himſelf, I have always preferred his Opinion, when he has delivered it on any Paſſage. He reviſed my Commentary on the (*) two *Tyen* and the (‡) *Yu mo* and I ſtill preſerve his Manuſcript Corrections. Alas! Why was he not in a Condition, in the ſame Manner, to have reviſed the whole Work! I have divided all the *Shu king* and my own Commentary, into ſix Volumes. The Text of that Book, according to the Difference of the Dynaſties, is of a different Stile one Place from another, but thorough all Dynaſties, the Government of good Princes is ſtill the ſame. Their Hearts is ſeen in this Book, in the ſame Manner as the Skill and Stile of a Painter is ſeen in his Piece. But a Man muſt, in order to judge juſtly both of the one and the other in their Kinds, peruſe them with a critical and a careful Eye. I am not ſo vain, as to think that I have explained all the Beauties of theſe Images, which the *Shu king* gives us in Miniature. I however hope, that my Explanation, which diſcovers the principal Beauties of it, will not be uſeleſs.

In the third of the Years named (A) Kya ting, Ching te ſyew *preſented the following* Remonſtrance *to* Ning tſong, *who was then on the Throne.*

IT is a common and a true Saying, that there is in the Univerſe a Particle of unextinguiſhed Reaſon rooted in the Heart of Man, which being at all times the ſame, is the Cauſe of certain things being univerſally condemned at leaſt inwardly, and of others being univerſally approved. Ever ſince the World has exiſted, there has been in it a good deal of Diſorder. It has encreaſed to ſuch a Height in ſome Reigns, that the Laws have been without Force, and the Wicked have without Dread or Shame ventured on every thing. Thus, Corruption has been the Cauſe why, in Reality, private Paſſions at laſt became the Springs of Government. But this Corruption never extinguiſhes, at leaſt in a great many, the Light of Reaſon which condemns this Diſorder. "These Sentiments, which are as it were common and univerſal to all Mankind, are, ſays *Lew* "*ngan ſhi* very well, the Rays of that Light and natural Reaſon, which is communicated to us "from *Tyen*:" It is never extinguiſhed, and whoever opens his Eyes muſt perceive it. This Reaſon always ſubſiſts, and we have no more to do but to hear her when ſhe ſpeaks, eſpecially when it is through the Voice of all, or almoſt all, Mankind.

In the Years named *Hi ning*, *Wang ngan ſhé*, becoming Miniſter of State, made a certain new Regulation, and as it was a very injurious one, all the World cried out againſt it. *Wang ngan ſhé*, whoſe Regulation was accommodated to the Princes Avarice, had Credit enough with him, to cauſe ſeveral of them, who had made Remonſtrances to them, to be broken; but he could neither ſtop the Mouths of them nor of others, his Conduct being conſtantly diſapproved of.

In the Years named *Shau hing*, there was a Talk of a Peace and Alliance with the *Kin*. Experience of paſt Times taught us, that there was no depending upon theſe Treaties, and that they were pernicious in many Reſpects. The greateſt Part of thoſe who compoſed the Council, were

(*) *Kyen*; To raiſe, to eſtabliſh, to fix. *Chong*, the Juſt Mean; the ſecond *Kyen* is the ſame with the firſt.

(†) *Ki*, the higheſt Degree in every Kind; Literally, raiſe the Middle, raiſe the moſt Perfect.

(‡) *Te*, Virtuous in general.

(§) *Jin*, Goodneſs, Charity; ſometimes Virtue in general.

(‖) *King*, Reſpect, Reſpectful, Attention.

(⊥) *Ching*, Sincerity, Uprightneſs, Solidity, Perfection.

(*) This is what the *Shu king* contains, about the Reigns of *Yao* and *Shun*, who are the two *Ti*.

(‡) The Title of a Chapter in the *Shu king*.

(A) Theſe Years are called *Kay ting* in *P. Fouquet's* Table; the third of which fall, in the 16*th* Year of the Reign of *Ning tſong*, called *Hing tſong* in the *French*.

were againſt this Peace: *Tſin wey*, the Author of the Advice that was rejected, had Intereſt enough ſo far to abuſe the Authority of his Prince, whom for a long time he had abſolutely managed, as to cauſe ſome in the Oppoſition to be put to Death: But he could not prevent all the Empire from equally diſapproving of his Project and his Vengeance. It was to no Purpoſe to proteſt againſt the Regulation of *Wan ngan ſhé*, for the Avarice of the Prince authorized it: This Prince therefore compleated the Ruin of his People. In vain were Repreſentations made againſt the pretended Peace with the *Kin*, for *Tſin wey* carried it againſt ſo many Opinions: All the Advantage that accrued by it was, to render theſe Barbarians more fierce and more bold in injuring us afterwards; ſo true it is, that Reaſon commonly ſpeaks by the Voice of the People, and it is of the greateſt Importance to regard it.

Do not let us ſeek for Examples in Times paſt, to prove this. In our Days, we have ſeen in Poſt, a *Han chi chew*, of a mean Soul and a narrow Genius: Who being intoxicated by the Intereſt which he had found Means to gain with his Prince, decided every thing as he had a Mind; therefore all the World was in the Oppoſition. For ſome time, he had Power enough to give the Preference of Evil to Good, and to make his own Ideas or Intereſt prevail over Men of Senſe and Integrity; but at length he died under the Puniſhments which he deſerved in more Reſpects than one, and by his fatal End, the great Men, whoſe wiſe Advices he deſpiſed, were glorioufly revenged. In effect, the Voice of the People is commonly the Voice of Reaſon, and Reaſon is the Voice of *Tyen*. Therefore as *Chi chew* deſpiſed *Tyen*, could this be done unpuniſhed? Good Princes and good Miniſters obſerve a different Conduct. The Reſpect which they have for *Tyen*, makes them regard the public Voice, and the general Sentiments; thereby they gain the Hearts of the People, and draw down the Aſſiſtance of *Tyen*. What have they then to fear? By the juſt Puniſhment of a worthleſs Favorite, you have taken a wide ſtep towards the right Way: But I am afraid that Diſeaſe that has continued ſo long a time, is not yet thoroughly cured. You cannot guard yourſelf too much againſt a Relapſe. Let me ſpeak plain; you are now ſenſible how dangerous it is for a Prince to abandon himſelf too much to a Subject, either out of Favour or out of any other Motive, and to give an Ear to him alone. Perſevere in your happy Recovery, found your Government not upon the Suggeſtions of one Man, who frequently is directed by a Cabal, or animated by Intereſt, but upon the Sentiments of the Public, or the Advice of the Majority. In the Reſolutions which you are to take, ſincerely and in good earneſt, as being in the Preſence of *Shang ti*, endeavour to follow the moſt equitable Meaſures. *Tyen* and Men will then rejoyce at this, and all the Empire will feel it. Maturely weigh what I have taken the Liberty to lay before you.

The Emperor Kang hi's *Remark.*] This Diſcourſe is full of lively Expreſſions and ſhining Turns. Every thing in it does Honour to the wiſeſt Antiquity.

Extract of another Diſcourſe of the ſame Ching te ſyew, *to the Emperor* Li tſong.

SIR, what is moſt important for a Prince, who like you, endeavours to govern well, is to gain the Heart of *Tyen* and the Heart of Man, and it is by gaining the Hearts of his Subjects, that a Sovereign gains that of *Tyen*. In the *I king*, in one of the Paſſages upon the Symbol named *Ta yew*, we read the following Words. *While* Tyen *protects him, he is happy, and every thing turns out to his Advantage. Confuçius*, commenting upon this Text, ſays; *Who is it that* Tyen *protects, if it is not he who draws down his Protection by Reſpect and Submiſſion? Who is it that Men aid, if it is not he who endears himſelf to them by his Uprightneſs and Equity?* In the firſt of the Years named *Ywen yew*, while the Emperor *Ché tſong* and the Empreſs Dowager were reigning, the neighbouring Nations crowded from all Quarters, to put themſelves under their Protection, becauſe all the World, at that Time, were perſwaded, that they who then ruled, propoſed nothing but to fulfill the Deſigns of *Tyen*. *Sû ſhe*, ſpeaking of the ſucceſs of theſe Times, and laying open its Cauſes, borrows the Expreſſion of *Confuçius*, and ſays of that Prince and Princeſs; "They preſerved Uprightneſs and pure Equity towards Men, and the moſt reſpectful Submiſſion towards *Tyen*." But at what Price do you think can theſe Encomiums be purchaſed? You muſt, in all Affairs and upon all Occaſions, endeavour worthily to fulfill the Deſigns of *Tyen*, and ſincerely to ſeek the Welfare of the People. In your Perſon we have a Prince, naturally full of Goodneſs, and in other Reſpects, both very carefull and very laborious. It would ſeem, as if under your Reign, we were again to ſee the glorious Years *Ywen yew* to revive. Yet we ſee nothing but Irregularities in the Seaſons, and frightful Appearances in the Heavens. At Court, and in your Armies, your moſt Loyal Officers are alarmed. In the Provinces, in the Cities, and in the Fields, all the People ſuffer and lament. This I own to you makes me afraid, leaſt you inwardly uſe ſome Reſerve, and that you have not exerted yourſelf as you ought to have done, in gaining the Hearts of Men, and thereby that of *Tyen*, *&c.*

In the reſt of the Diſcourſe, which is very long, he points out ſeveral Faults in the Government: Towards the End of it, he again quotes the Text of the *I king*, and aſſures his Prince, that if he does his beſt to cure theſe Evils, *Tyen* and Men will aid him, and that his Reign will not yeild to the glorious Years *Ywen yew*: He concludes by theſe Words. My Zeal is pure and ſincere, but it has made my Expreſſions too bold; I am ſenſible of this, I acknowledge it, and I ſubmiſſively wait for my Puniſhment.

The Emperor Kang hi's *Remark.*] The Author of this Diſcourſe, exhorts his Prince to touch *Tyen*, by gaining the Hearts of Men. He reduces the Practice of all, to a perfect Equity and an inviolable Uprightneſs. This may be called, taking proper Meaſures for forming a Sovereign.

Extracts

EXTRACTS

FROM A

Compilation *made under the* Ming Dynasty, *by one of the celebrated Literati, called* Tang king chwen.

An Author ſpeaking of the Game of the Cheſs, which is the Modiſh Diverſion in China, *ſays as follows.*

SOME People have ſaid, that the Play of Cheſs was invented by the Emperor *Yau*, in order to inſtruct his Son in the Arts of Government and War: But nothing is more unlikely than this. The great Art of *Yau* conſiſted in the continual Practice of the five principal Virtues, the Uſe of which was as familiar to him, as the Uſe of Hands and Feet is to Mankind. It was Virtue, and not Arms, that he employed in reducing the moſt barbarous People.

The Art of War, of which the Cheſs is a Kind of a Repreſentation, is the Art of hurting one another. *Yau* was far from giving his Son any ſuch Leſſon. The Play of the Cheſs doubtleſs did not begin, but ſince theſe unhappy Times, wherein all the Empire was deſolated by Wars; it is an Invention very unworthy of the great *Yau*.

From another Author, who declaims againſt a Fondneſs for that Play.

A MAN who has a well diſpoſed Heart ought to be aſhamed, at a certain Age of having neither Reputation nor Merit. That he may ſhun this Confuſion, he applies himſelf in his Youth, and makes continual Efforts. Does he ſucceed, and obtain the Degrees which he propoſes as the End of his Labours? He is ſo far from relaxing, that the Fear of not holding on as he ſet out, makes him redouble his Application. This is the Conduct that ſo many great Men of paſt Ages have obſerved; they perſevered with an invincible Conſtancy in the Study of our *King*, even to an advanced Age. Thus ſome of them have always lived in Honour, and others, after many laborious Years, have at laſt reaped the Fruits of them, and attained to the higheſt Poſts.

In our Age, Alas! How many leaving the Study of the *King*, make the Cheſs their whole Buſineſs, and abandon themſelves to it with ſo much Eagerneſs, that they neglect every thing elſe, even to eat and drink. Does Day-light fail them? They light up Candles, and play on; ſometimes even at Day break, the Game is not ended. This Amuſement exhauſts both the Body and the Mind, and they think of nothing elſe. Does Buſineſs interpoſe, it is neglected, and the Cheſs is minded; doe Gueſts come? They are ſlighted. Nor can you prevail upon one of theſe Gameſters, to interrupt their trifling Combats, for the greateſt ceremonial Banquet, or the moſt ſolemn and delectable Muſic. In ſhort, at this Game as at all others, a Man may loſe even his Cloaths; at leaſt, he is in a continual Vexation, Trouble, and Fretting: And why? That he may remain Maſter of the Field of a Battle, which is no better than a Board, and to gain a kind of Victory, by which, the Conqueror obtains neither Titles, Appointments, nor Lands.

I ſhall readily grant, that Skill is required in this; but it is a Skill equally uſeleſs to public Welfare and to private Families. It is a Road that leads to nothing. If I examine this Play to the Bottom, with Regard to the Art of War, I find nothing in it that is conformable to the Leſſons left us by the moſt famous Maſters. If I examine it with Regard to civil Government, I ſtill find in it fewer of the Maxims of our Sages. The Skill required in that Play, is to ſurprize ones Adverſary, to ſpread Snares for him, and to take Advantage of the Blunders he commits. Can Honour and Uprightneſs be inſpired by theſe Means? To take, to deſtroy, and other ſuch Terms, are the Language of theſe Gameſters. Is this the Way to inculcate Gentleneſs and Clemency? In ſhort, it may be ſaid of this Play as of others, that it is a trifling Amuſement, and diverts uſeful Buſineſs. It is as if you ſhould raiſe a Piece of Wood, or Stone, and amuſe yourſelf by beating upon it, or fighting with it: I know no Difference betwixt them.

Every wiſe Man, if he is a private Man, minds his domeſtic Affairs, and to provide for the Neceſſities of his Family: If he is at Court, and in the Service of his Prince, then his Endeavours ought to be turned to the giving Proofs of his Zeal. He ought even for this, to neglect his private Concerns. How far ſhould ſuch a Man be from amuſing himſelf with the Cheſs? Theſe Maxims which are ſtanding Rules, were never more ſeaſonable then at preſent, when a new Dynaſty is beginning. The Empire ſtill feels her paſt Calamities. The principal Buſineſs of our Emperor, is, to ſeek out for brave Captains, and worthy Miniſters. If he finds a Man who has the leaſt Capacity, he gives him a Poſt, and puts him in a Condition to arrive to the higheſt Fortune. This ought to animate any Man who has a Grain of Spirit: Inſtead of murdering his Strength and his Time in vain Amuſements, he ſhould endeavour to ſerve the State, and thereby to merit a Place in Hiſtory. This ought to be a Spur to a well diſpoſed Heart.

A uſe-

A uſeleſs Skill gains you the Game, and you give your Antagoniſt a total Defeat. What Compariſon is there betwixt this Childiſh Advantage and the Titles, Lands and Penſions, with which the Emperor, if you had a Mind, would reward your Services? Which Part think you is to be preferred; to conduct upon a Cheſs-board a parcel of wretched Pieces of Wood, or to march at the Head of as many thouſand Men? What can you gain in Compariſon of the Profit and Honour you may reap by a great Poſt? If ſuch a Man had beſtowed the Time he had ſpent in this Game upon the Study of our *King*, he might at this Day have been another (*) *Yen tſe*. If ſuch another, who is equally intoxicated with that trifling Amuſement, inſtead of waſting his Time upon it, had entered upon Government, we ſhould have had in him a (†) *Lyang ping*; in ſhort, had ſuch another been as much fatigued in the Toils of Commerce as in thoſe of the Cheſs, his Riches might have equalled thoſe of (‡) *Inu*. At leaſt, had he exchanged this Amuſement for a continual Exerciſe of Arms, he might thereby have rendered himſelf uſeful to the State. How far are theſe Gameſters from being what they might have been?

Of SOVEREIGN PRINCES.

IWE IWEN relates, that *Pin kong*, King of *Tſin*, one Day aſked at *Se quang*; What Qualifications a Sovereign ought to poſſeſs? And that *Se quang* anſwered. Qualifications neceſſary in a Prince.

A Sovereign ought to be pure and calm, both within himſelf, and in the Eye of the World. He ought to have for his People the Love of a Father; to uſe his utmoſt Endeavour, that underſtanding virtuous Perſons may be put in Poſts, and to give a continual Attention to what is paſſing in the (§) Univerſe. He ſhould ſhun giving too much Scope to the Abuſes of the Age in which he lives, and rendering himſelf too dependant on his Miniſters and Favorites. He compoſes an Order by himſelf which he ought to maintain, and from that high Station, to extend his Views as far as he can. Above all, to examine carefully and equitably to weigh, the Services done him, that each may have his due Reward. Such is the Idea I have formed of a Prince.

Swen wang, King of *Tſi*, one Day aſked of *Yun wen*; What was the Rule of the greateſt Importance for a Sovereign. *Yun wen's* Anſwer was, The Principal one, in my Opinion, is to act little, and always without hurry. A Sovereign, who does not give out too many Orders, is obeyed in what he does order. When there are few Laws, they are better obſerved, and this prevents a great many Crimes. To leave the World to judge a little for themſelves, and to compaſſionate the Weakneſs of thoſe who are governed, are Maxims of true Wiſdom and eminent Virtue. A perfect Prince ſcarce acts at all; yet his State is in Order. This is the Idea which is given us by the *Shi king* and the *Shu king*. Eſſential Rule

The Emperor *Ching vang*, in giving the Principality of *Lû* to *Pe kyu*, cauſed him to come into his own Preſence, and gave him the following Inſtruction. You are now, ſaid he to him, a Prince, but do you know what are the Duties of a Prince? One of the utmoſt Importance is: On the one Hand, Majeſty is requiſite, in order to command Reſpect from all thoſe above whom your Rank has raiſed you. On the other Hand, the People ought to be left at Liberty, to give their Prince proper Advices, for this may prevent his commiting many Miſtakes. That you may reconcile theſe two Points, admit Remonſtrances without any Difficulty, hear them, and read them at Leiſure. Neither brow-beat nor threaten thoſe who make them: But don't give into them too eaſily. Weigh their Contents maturely, that you may extract from them all that is of Uſe; let all be done with Gravity, that you may not forfeit the Reſpect you have a Right to, but at the ſame time, with Gentleneſs, that you may thereby gain the Hearts of your Officers. This I call, knowing how to reign. and Inſtructions for them.

Of the Miniſters *of* State, *and* Generals *of* Armies.

THERE has always been, ſays *Li te in* (‖), a great Difference betwixt a Prince and his Miniſters. Theſe laſt have been always much inferior to the other. But antiently, there was no ſuch prodigious Difference betwixt them, as is obſerved now. If we go ſo far back as the three famous Dynaſties, we find Miniſters to whom the Prince never ſent Orders to wait upon him. *Ching tang* ſhewed this Piece of Reſpect for *I in*; *Kau tſong*, for *Fû ywê*; and *Vû vang*, for *Chau kong*. Theſe Princes treated thoſe wiſe Men, at firſt, as Sages, and then as Miniſters. Deference which Sovereigns formerly paid to their Miniſters.

In leſs remote Antiquity, Things were altered, but not in an extreme Degree: The Princes continued to treat their Miniſters with Civility, and certain Ceremonies were regulated and obſerved on this Head. What we read of *Kyen chin* and *Pi kong*, in the *Shu king*; and what the *Shi king* relates of *Shin pê*, *Chong ſhan ſû*, and ſome others, proves to us, that in theſe Times, Miniſters were ſtill on a good Footing. During the Times of Antiquity, the Prince and his Miniſters were as the Head and Arms of the ſame Body, or as Father and Son, or Brothers of the ſame Family. All their Cares and Secrets were in common. They were equally affected with the Happineſs or Misfortunes of the State; and indeed, if there is a ſure and certain Way for a Sovereign to ſucceed in the greateſt Enterprizes, and to diſtinguiſh himſelf from the Generality of Princes, it is to treat the Miniſter he makes Choice of, in this Manner. Altered.

This uſeful laudable Cuſtom was in effect, loſt under *Tſin ſhi whang*, who wanted to engroſs all the Reſpect to himſelf; and far from thus reſpecting his Prime Miniſters, he made it a Maxim

(*) The moſt famous of the Diſciples of *Confucius*.
(†) The Name of a much eſteemed Miniſter of State.
(‡) The *Cræſus* of *China*.

(§) The *Chineſe* ſays, *Tyen hya*, which literally ſignifies *Under the Heavens*. The *Chineſe* thereby commonly underſtand their own Empire.
(‖) He lived under the *Tang* Dynaſty.

to treat them with Haughtineſs. He went ſo far as to make them to be tryed as Malefactors, and to die under the Hands of Executioners: A Thing unheard of before that Prince. Under him, the Miniſters were confounded with the meaneſt Officers, and he always treated them proudly. But if the civil obliging Behaviour, which our ancient Kings, from their Eſteem for Wiſdom and Virtue, uſed towards their Miniſters, was no longer ſeen under that Prince, neither did the ſame Loyalty and Zeal any longer ſubſiſt among the Miniſters.

In this, almoſt infinite, Diſtance, at which the Haughtineſs of the Prince kept them, they always looked upon him as a formidable Maſter, whom they durſt not preſume to love; They ſtill bore the Name of Miniſters; but the continual Dread in which they lived, and their Care of providing for their own Safety, no longer left them at the Liberty neceſſary for fulfilling the Duties of their Functions. *Li ſê*, in the Morning, was made Miniſter, and that ſame Night he loſt his Life by the Hands of an Executioner. Who would not tremble after ſuch an Example? Therefore they who were in Poſt, touched their Penſions, took care not to diſpleaſe the Prince (that is to ſay, they took care to bubble him) and never minded any thing elſe.

Inſtances of Miniſters be-puniſhed.

Under the *Han* Dynaſty, in the Time of *Kau tſû*, a Prince who otherways had great Merit, *Syau ho*, a Miniſter of State, was clapt into Irons. Under *Ven ti*, a Prince who was Goodneſs itſelf, *Chew pû*, a Miniſter of State, was cited before the Tribunals, and confronted with a Miniſter of the loweſt Rank. *King ti* put his firſt Miniſter *Chew yu*, to Death. *Vû ti* capitally puniſhed ſeveral of his, and the ſame thing happened in late Reigns more than once. Melancholy Events; and to be looked upon as ſo many Conſequences of the wicked Example of *Tſin ſhi whang*!

'Tis true, that ſince theſe Times, there have been ſome Princes who have behaved otherwiſe to their Miniſters: But there has always ſubſiſted ſo extravagant a Diſtance betwixt the one and the other, that the Acceſs to the Prince was rendered too difficult; and this is ſtill to be attributed to the unhappy Change begun under *Shi whang*. As it was not to be expected that the Prince would put Things upon their former Footing, a great many Perſons of Merit, who might have been capable of the firſt Employments, and even they who had been ſome time in Poſt, inſtead of appearing, retired, or ſought to retire. Thereby, the Way was left open to People, whoſe Merit entirely conſiſted in Flattery; which pleaſed the Generality of Princes. How can theſe happy Reigns, which the Wiſdom and Virtue of our Anceſtors rendered famous and flouriſhing, be revived?

After the Death of *Vû vang*, the firſt Emperor of the *Chew* Dynaſty, *Ching vang*, his Son being too young, *Chew kong*, the younger Brother of *Vû vang*, was Regent. *Hong yu*, a famous learned Man, under the *Tang* Dynaſty, propoſes *Chew kong* as a Pattern for the Princes of that Age.

Maxims of *Chew kong*.

It is ſaid of *Chew kong*, that being at Table, it was very common for him three Times to interrupt his Repaſt, to do honour to a wiſe Man, and to ſerve him with Victuals. While he was in the Bath, if he ſaw any wiſe Men enter it, he did not finiſh his bathing, but immediately left it, that he might adjuſt their Hair to do them honour, and help them himſelf. It is ſaid, that he has been ſeen to do this thirteen times in one Day. One thing is certain, that while he governed, his principal Care and his greateſt Anxiety, was to do honour to wiſe Men; and there was then none in Poſts but Men of Virtue and Capacity. Craft and Flattery, and much leſs Vice and Villany, had then no Footing. Therefore the Empire was quiet, and there was not the leaſt Diſturbance. The moſt barbarous of our Neighbours voluntarily ſubmitted, the Strangers punctually paid their Taxes, and all that is called, the Rites, Muſic, Juriſprudence, and Government, theſe great Springs, upon which depend the Regulation and Happineſs of States, were in their utmoſt Perfection; and Innocence and Integrity prevailed over all. There then appeared no diſorders of the Seaſons, nor Monſters of Nature; the Winds and Rains were regular, Animals and Vegitables throve, and all the Fields were fertile.

In this high Degree of Glory and Happineſs, wherein *Chew kong* maintained the Empire, that great Man never relaxed in his Care to enquire after Sages. Was this becauſe theſe Sages whom he ſought after, ſurpaſſed him in Wiſdom? Doubtleſs not. Was it becauſe they were rare and hard to come at? Great Numbers of them were in Poſts. What could ſome People have done more? Or why were they ſtill ſought after? Becauſe he feared, leaſt ſomewhat ſhould eſcape his Care. He was, in Place of his Nephew, charged with rendering the Empire happy; and he wanted that he ſhould not have the leaſt thing wherewith he could reproach himſelf.

Hong yu then draws a Contraſt betwixt his own Times and thoſe of *Chew kong*. I ſhall not tranſlate it, becauſe it would be repeating the ſame Terms, always tacking them with a Negative. Theſe Repetitions are graceful in the *Chineſe* Language, but they won't do in ours. He concludes that there was then more Occaſion for ſeeking out and promoting wiſe Men, than was in the Days of *Chew kong*; and exhorts the Governors in his Time, herein to imitate the Care of *Chew kong*.

That Miniſters and Officers of War, in the Concerns of the State, ought to forget all Injuries and private Animoſities.

Concerning Officers of War.

SYAU HO and *Tſau tſan*, both of them Men of diſtinguiſhed Merit, grew jealous of one another, and lived together in very bad Underſtanding: *Syau ho* had got the better, he was Prime Miniſter, and *Tſau tſan* lived retired. *Syau ho* fell dangerouſly ill, and the Emperor aſked him, who he thought was the moſt proper Perſon for ſucceeding him, in Caſe he ſhould die?

Syau

Syau ho readily anſwered; *Tſau tſan* is without controverſy, the moſt capable of that Employment, nor ought you to think of any other. *Tſau tſan* was ſo well acquainted with the Character of *Syau ho*, that upon the News of his Sickneſs, he had taken Leave of his Family, and put every thing in Order, that he might repair to Court; ſo firmly was he perſwaded that *Syau ho* would name him, notwithſtanding the bad Terms they lived in. *Syau ho* actually died; and was ſucceeded by *Tſau tſan*, who followed his Plans and Views, and kept Things on a right Footing. This Conduct was remarked and praiſed by all the World; and the People even made Songs upon it.

Quo tſey and *Li quang pi*, two Officers of War, both naturally fierce, were in bad Underſtanding with one another, and might have paſſed for Enemies. When the Rebellion of *Ngan lû ſhan* happened; *Tſey*, notwithſtanding his natural Haughtineſs and his Averſion for *Quang pi*, ſought him out, and with Tears in his Eyes, begged of him to aſſiſt him in ſaving the State, gave him a Detachment of his Army, wrote to Court that he might be promoted, and that he ſhould be given to him as a Second againſt the Rebels. The Court conſented, and the Rebels were defeated. *Quo tſey* died a little after; *Li quang pi* ſucceeded him in his Command of the Northern Forces, and did not alter the leaſt Point of what had been eſtabliſhed by *Quo tſey*.

In every State, Men of very great Capacities are but rare; but nothing is more uncommon than a good General. Not that People are wanting who have Genius for War, but they are only known upon Occaſions. The Rebellion of *Ngan lû ſhan*, gave *Quo tſey* and *Li quang pi* Opportunities of making themſelves known by ſaving the State. It was in the War of *Lyau tong*, that *Chin cho* was known for what he was, namely an excellent General.

Good Generals why Rare.

Tho' in (*) latter Times, Occaſions have not been wanting, yet ſeveral Reigns have paſſed without one General of any Reputation appearing. Formerly, private Soldiers, and even Slaves, became excellent Captains; but at preſent, the Court and the whole Empire does not furniſh a ſingle one. Whence proceeds this? Is it not becauſe Military Officers are too much pinched, and their Allowances too ſmall? Is it not likewiſe becauſe they are too much circumſcribed? The King of *Chau* made *Li mû* General upon the Frontiers; but he gave him no limits as to his Expences, ſo that he not only had wherewithall to pay his Troops, but even to beſtow upon them Gratuities and Rewards; for this Reaſon, *Li mû* did wonders. For my Share, I believe, that if Expences were leſs ſpared, and if the Officers had nothing to anſwer for, but the Succeſs of what they are charged with; we ſhould then ſoon have good Generals.

Manner of treating brave Men.

There are certain great Men, ſays *Li te yu*, of whom a Prince may reap great Advantages; but they are not to be governed as other Men. If a Prince would employ them, he ought chiefly to obſerve two Things; the firſt is, to deal pretty roundly with them; the other, to engage them by Favours. If he ſhews too much Reſpect for them, they become haughty, and put too great a Value on themſelves. It is then dangerous to employ them. If, inſtead of real Favours, they receive from their Prince only Honours of Ceremony, they are ſeldom ſatisfied, they grow negligent, and never perform great Services.

Kau tſû his Method with them.

Kau tsû, the firſt of the *Han* Dynaſty, of all our Emperors, beſt practiſed what I have adviſed. When the famous *King pû* wanted to ſalute him, and to offer him his Services and Allegiance; *Kau tsû* was careleſly ſitting on his Bed, affected to waſh his Face, and received *King pû* without much Form or Ceremony. *King pû* inwardly boiled with Rage, and repenting of the Step he had taken, was about to have killed himſelf. However, he went out without ſaying any thing; but as he was going away, he was by the Prince's Orders conveyed to a large handſome Houſe, where he was every Day ſplendidly regal'd amidſt a Crowd of People who were ordered to ſerve him, and attended with Officers of all Ranks, who were commanded to do him Honour. *King pû* was then ſatisfied, and the more ready to ſerve *Kau tsû*, in that the latter diſcovered very little Concern about him, when he received him.

Difficulty in the Choice of Military Officers.

Nothing is more important, ſays *Sau ſven*, than a right Choice of Miniſters and Generals. Nothing is likewiſe more difficult for a Prince, than to fill theſe Poſts worthily, and to reap from the Capacities of thoſe that are put in Poſts, the Advantages which he had a Right to expect from them. The Difficulty after all, is far the greateſt with Regard to Military Officers. And it is ſtill twice as great, if they who are in Poſts are Men who have nothing but Bravery, without Wiſdom and Virtue. With Reſpect to Prime Miniſters, it is a ſure Rule for a Prince to treat them very civilly, and according to the Rites. As for Military General Officers, there is no certain Rule: With Regard to ſuch of them as are known to be equally wiſe and brave, virtuous and able, the beſt Way is to truſt them, and to make them ſenſible that they are truſted. As for theſe who have only Bravery and Capacity for War, it is an Art to know how to gain them; and this Art requires a great deal of Prudence and Care.

Neceſſity of having brave Men.

The ſix Kinds of Animals who are called Domeſtic, were formerly as wild as any other. As the Tyger and the Leopard tear and bite, ſo the Horſe and the Bull ſtrike; the one with the Hoof, and the other with the Horn. If our firſt Kings had ordered, that Endeavours ſhould be uſed to deſtroy all theſe Kinds without Diſtinction, we ſhould have now had neither Horſes nor Cows. But their Wiſdom made them diſtinguiſh, among theſe Savage Animals, ſuch of them as might be ſerviceable, and they took proper Methods for ſubduing and taming them. If Beaſts are treated in this Manner, there is much better Reaſon to obſerve the ſame Conduct towards Men. If Princes ſee any Capacity in one of their Subjects, provided he is not more incorrigibly fierce than a Tyger, they uſe all the poſſible Means to bring his Talent to Perfection, and to render it uſefull.

(*) The Author lived under the *Song* Dynaſty.

A Prince

A Prince ought not to give up the Care of providing good Generals whatever Difficulty attends it.

Different kinds of Military Officers.

As I have ſaid before, Military Officers may be divided into two Sorts; one that has an equal Share of Virtue and Wiſdom, as of Bravery and Skill. Such were *Wey ho* and *Chau chong quê* under the (*) *Han: Li tſing* and *Li tſe* under the *Tang*. There are others, whoſe Merits entirely conſiſt in their Valour and Skill of the Trade of War. Such were *Han ſing*, *King pû* and *Pong ywê*, in the Times of the *Han: Su ve*, *Wan che*, *Hew king tſi* and *Shing yen tſe* in the Time of the *Tang*. As there is no great Plenty of Men of the firſt Characters, when they are wanting, thoſe of the Second muſt be employed; and tho' it may be troubleſome for a Prince, yet he may do it with Succeſs, if he takes proper Meaſures. Theſe Sort of People muſt be gained by Liberality, and when they are conſulted, they muſt be talked to in the Openneſs of Heart, without any Ceremony. On the one Hand, their Lands and Poſſeſſions muſt be encreaſed, nor muſt they want either for Entertainments or Concerts; or for any thing that pleaſes their Pallate. But on the other Hand, they muſt be kept within the Bounds of Reſpect with a Majeſtic Gravity. Our ancient Princes treated them thus, and they ſucceeded.

The Motives upon which they Act.

A Modern Politician perhaps may ſay, that it is Hope alone that animates Officers, that quickens their Invention, and renders them indefatigable and intrepid in Dangers: And that therefore it is a Point of Wiſdom, not to treat them too well beforehand, but to let them wait for their Reward, that they may be animated to deſerve it by their Services. To this I anſwer, that it is not true in Fact, That Hope is the only thing that animates Officers. They who have a Capacity only for War, may be divided into two Sorts: The firſt are they who diſtinguſh themſelves but indifferently, and whoſe Capacity is but midling. The ſecond Kind riſe much higher, and have extraordinary Capacities and admirable Abilities. Both the one and the other commonly have Views proportioned to their Capacities. It is according to this, and not according to a Maxim that frequently is miſtaken, that a Prince ought to act, and to treat them differently according to their different Diſpoſitions. A Man has an excellent Horſe of extraordinary Mettle and Swiftneſs. He is carefully tended, and every thing he eats is nicely choſen; his Stable is kept very clean, and even the Water in which he baths muſt come from a limpid Fountain. Does any Emergency happen? This Horſe can make 100 Leagues at a Stretch. He perceives that this is required of him, and he performs it without once ſtumbling: It is not Hope that animates him, for it is impoſſible to treat him better after his Journey is ended, than before.

A Bird of Prey is bred up in another Manner. If he takes a Pheaſant, a Sparow is given to him as a Reward; does he take a Hare, he gets a Rat. The Bird thereby knowing that he receives but in Proportion as he hunts well, on that Account does his beſt, and catches more Game than he would do, had he nothing to hope for. Men of extraordinary Capacity, and who have great Views and extenſive Projects anſwerable to their Capacity, I compare to an excellent Race-horſe. Not to give them a large Reward beforehand, is, as if by making this Race-horſe faſt for a long time, you ſhould require him to make 100 Leagues upon a Stretch, with a View of giving him a hearty belly-full afterwards. I compare the others whoſe Capacity is but midling, and conſequently whoſe Hearts have a different Turn, to a Bird of Prey: When he is crammed he does no more Service. It is a Prince's Part exactly to ſtudy the Diſpoſitions and Talents of his Servants, and thereby to take his Meaſures.

Manner in which *Kau ti* treated them.

Han ſing no ſooner came over to (†) *Kau ti*, than this laſt made him Captain General of his Armies. The firſt time *King pû* had kiſſed that Prince's Hands, was honoured, as he left the Audience, with the Title of *Vang*, and treated as ſuch. *Pong ywê* was at once raiſed by the ſame Prince, to the Poſt of Miniſter of State. Yet theſe three Men had not then followed his Party; tho' they did him great Services afterwards, and puſh'd his Enemies very bravely. But while the contrary Party ſtill ſubſiſted, they were rich and bountiful by the Liberalities of *Kau ti*; and they even died before the *Han* were abſolutely Maſters of the Empire. Why did *Kau ti* behave thus towards them? Becauſe he knew their Capacity and their Genius. He knew well that they were not Men who would engage themſelves for a Trifle, or ſlacken their Endeavours when their Fortune was made. He acted quite otherways towards *Fan whey*, *Tun kong* and *Quan ing*: Did they take a City from the Enemy, or gain a ſlight Advantage? They were raiſed but a few Degrees, and their Pay was encreaſed in Proportion to their Services. If they did nothing, their Situation was never altered. So that when *Kau ti*, by the Death of his Enemy, found himſelf abſolute Maſter of the Empire, each of theſe two Men counted ſome Hundreds of Victories. *Kau ti* then made them (‡) *Hew*. Why did this Prince for ſo long time, beſtow ſo moderate Rewards upon them, yet afterwards, on another Occaſion, with ſo much Eaſe, grant them a Territory of 100 Leagues? Becauſe he treated them according to their Views, which, like their Capacity, were but midling: He knew them to be People who would go thro' every thing in hopes of being advanced, and that they might be ſpoiled by anticipating their Rewards.

Maxims of War.

When an Army is raiſed, the ſafeſt Courſe is to give the Command of it to one General, who is to act as he ſee proper, and is to be entruſted with the Succeſs. The beſt Courſer in the World, if his Legs are entangled, will be beat by a Dray-Horſe. Tho' a Man were a *Mong pwen*, yet if his Arms and Legs are tied, he may be inſulted by a Woman. In the ſame Manner to pinch a General, is putting an Obſtacle to his Succeſs, and taking away from him the Right of judging,

(*) Names of different Imperial Dynaſties.

(†) The ſame who is called *Kau tsû*, the firſt Emperor of the *Han* Dynaſty.

(‡) Name of a Dignity, ſuch as that of Earl or Baron.

ſo

o that he can be capable of nothing that is great. A General is pinched three Ways. The firſt is, by tying him up to the Orders of the Court. The ſecond is, by dividing his Army, and naming two Generals of equal Authority. The third is, by giving him Perſons who have no Authority in the Army, as his Inſpectors and Councellors, and yet pinning the General down to follow their Advice and Direction. In the firſt Caſe, the General, properly ſpeaking, is no longer General, being but a Spring who is acted by a diſtant Power: Whence it happens, that acting too ſlowly, he is almoſt always without Succeſs. In the ſecond and third Caſes, all commonly ends in his returning without doing any thing. For beſides Suſpicions and Diſtruſts ariſing, the very Difference of Notions and Opinions, keeps all in Suſpence, till both Time and Opportunity is loſt.

Character of a General ought to have.

However, it is acknowledged on all Hands, that two things principally tend to render a General formidable to the Enemy. Great Activity, and a Character of having Reſolution: By his Activity, he is always in a Condition to act either upon the Offenſive or Defenſive. And by his determined Reſolution, he knows how to take his Meaſures when Occaſion offers. Is it not therefore beſt to leave a General at Liberty, rather than to confine him in that Manner. The Proverb ſays very well, *Too many Shepherds to one Flock, ſerve only to diſturb it: But if one Shepherd keeps it, it marches along with ſtraying.* Anciently, when a Prince named a General, he ſaid to him, touching his Chariot with his Hand, "Go along, you are now entruſted with my Troops diſtant from the Court, and it is your Buſineſs to command them abſolutely." *Swen vang* having made *Sun tſe* General of his Troops, cauſed *Ki* to be put to Death, tho' he tenderly loved him, for having ſhewn an Inclination to diſturb *Sun tſe* in the Exerciſe of his Commiſſion. The King of *Wey*, that he might ſupport *Yang tſin* who had the Command of his Forces, ſacrifiſed the greateſt Favorite he had. What Authority did not *Kau tſû* give to *Whay in* and his other Generals? If he had thought fit to have circumſcribed them, he never had deſtroyed the oppoſite Party, nor been the peaceable Poſſeſſor of the Empire.

The Kings of *Yen* and *Chau* acted otherways; the one pinched *Lo i* by means of *Ki kyé*; the other neglected the Advice of *Li mû* for that of *Chau ko*. Theſe two Princes, paid dear for their Conduct. The beſt Way therefore, in my Opinion, is for a Prince who wants to be ſucceſsful, to leave his General at full Liberty, and to reſerve to himſelf only the Right of judging of the Merit of his Services. That all the Subaltern Officers may be ſenſible, that they have above them a ſole General whom they ought to follow, and that that General may know that he is to be accountable to the Prince. To circumſcribe him in one Reſpect or another, is to hinder him from ſucceeding; and if he ſhould ſucceed, it is depriving him of Part of his Glory; but if he does not ſucceed, all the Blame falls upon him. Who can be ſatisfied with ſuch a Condition of Life? Great Valour and great Capacity are required in a General; theſe rendering him both eſteemed and reſpected, procure him the entire Submiſſion both of the Officers and Subalterns. But in order to do this effectually, he muſt know how to gain their Hearts by his Goodneſs. When a General is thus qualified, an Army is then a Body, whoſe Members naturally all do their utmoſt Endeavours to ſerve the Head; or it is a Family of which the General is the Father, and the Officers are ſo many Brothers actuated by one common Inclination. Then he can be ſtopped by no Danger, and barred by no Difficulty: And he is ſure of Succeſs in whatever he undertakes. But at the ſame time, it muſt be owned, that it is not the Work of one Day for a General to attain to this, and there are few ſuch Generals. But ſuch, however, were ſeveral great Men of Antiquity. Such, for inſtance, was *Yang tſin*, General of the Army of *Tſi*.. General as he was, yet was Lodging to be provided for his Men, Water to be procured, or Proviſions to be got? He frequently put the firſt Hand to the Work: Sometimes in digging a Well, ſometimes in rearing an Oven, and ſometimes in erecting Baracks. Did any one ſtand in Need of Medicines? He adminiſtred them himſelf. In ſhort, he lived like the common Soldiers, and therefore required that they ſhould be expeditious and brave. If he ſaw any among them that were either cowardly or lazy, he gave them but three Days as a Tryal; and if in that Time they did not amend, he broke them abſolutely. The Effects of this was, that his Soldiers, even the Sick, were not only always ready, but always eager, for the Fight. The confederate Troops of *Yen* and *Tſin*, who had attacked *Tſi*, ſoon retired and left *Tſi* in Peace.

An Inſtance of a great General.

Such likewiſe was the famous *U ki* in the Kingdom of *Whey*: After he was made General, he eat, without any Ceremony, with the loweſt Officers, and even with the private Men. When he went to ſleep, he would not allow ſo much as a Cloth to be ſpread for himſelf. He lived like the private Soldiers; and whatever he had more than them, he divided with the firſt Comers. Therefore his Men, tho' they had been weakened with (*) Diſtempers, took a Pleaſure in marching to Battle; and *Tſing*, who then carried all before him, never durſt attack *U ki*. Beſides, what do you think were the Motives that induced *Yang tſin* and *U ki* to behave thus? It was becauſe they were perſwaded, that in order to draw from the Officers and Soldiers all they could perform, they muſt attach them to themſelves; and that the moſt infallible way for that, was to treat them with Goodneſs and Benevolence. If a General has only Troops that have been levied betwixt Morning and Night, by whom he is neither known nor loved, it commonly happens, that when they muſt come to Blows, theſe Troops no ſooner ſee the Standards diſplay'd and hear the Drums beat, than they go to Confuſion and are routed.

Extraordinary Conduct of *Hang ſing*.

Hang ſing at the Head of ſuch an Army gained a Victory, but he took care to chuſe his Ground, ſo as that he had a large deep River in his Rear. Some Officers, when the Battle was over,

(*) The *Chineſe* ſays literally, *Tho' they were ſo bad that they could ſwallow nothing but Liquids.*

over, discoursing with the General, said to him: *Till now, it has been always laid down to us as a Rule in Encampments, to have some Mountains or Rising Grounds, in our Rear and on our Right. On our Left and Front, a Water. You acted quite contrary to this, yet we have got the better. Is the Rule therefore good for nothing? It is very good,* answers Han sing, *and it generally should be followed, but it does not destroy another which you may likewise find in your Books. Sometimes the best way of saving ourselves, is to be exposed to the greatest Danger of perishing. My Troops are not composed of Veteran Soldiers, whom I have picked, and who are devoted to my Person; they are but patched up. The Necessity wherein they found themselves of either conquering or dying, made every Man fight for his Life. They probably had quitted their Ground, had I posted them otherways.*

Han sing, notwithstanding his extraordinary Abilities, had no Hopes to obtain any thing of an Army which he had not time to attach to himself, but from Necessity. And indeed, who could have hoped it otherways? *Mong shu*, *Whey shang*, and many others, were of the same way of thinking. Tho' they were generally esteemed by the Officers and Soldiers for their Capacity and Courage, they yet thought it necessary to engage them by their good Offices. By these they succeeded. At (*) present, an Upstart General is not only put at the Head of raw Troops whom he is entirely unacquainted with, and they with him; but should this General, according to the Maxims of the great Men of Antiquity, apply himself to gain over his Men, instead of being commended for it, he is rendered suspected to his Prince: while this is the Method, how can great Generals be had, or how can they perform important Services?

Of POLITICS.

The just distinction of Politics.

POLITICS, says *Lyew* (†) *hyang*, ought to be distinguished into two Sorts: The one sort every way honest and upright; the other, mean and blameful. The principal Design of the first, is, the Good of the People; and the Authors of the second, seek only to procure some private Advantage, or to gratify some Passion. The first always acts uprightly and sincerely; the other very often uses Deceit and Dissimulation. Upon this Rule it was, that the wise Emperor *Yau* examining his thirteen Officers, kept nine whom he employed, and rejected four whom he caused to be put to Death. The common Fate of the Villain is to ruin himself at last, and to die without Posterity; but the honest upright Man, leaves the Example and Memory of his Virtues as a Legacy to a numerous Issue. The first Principle therefore in Point of Politics, is to propose the Good of the State, and to seek it by all honest Means: This is a Principle from which we are never allowed to deviate, tho' the Empire itself, or a large Accession of Power to its Master, were the Prize.

Besides this first Maxim, which is the most important, there are likewise others that ought not to be neglected by a good Politic Prince. In the Height of Prosperity, to be modest, to know how to yeild when it is proper, to think of the Misfortunes that may happen, to apply a speedy Remedy to the least Disorder that appears, incessantly to watch, least he should not fulfill all his Duties.

Apply'd to Examples.

While *When kong* was reigning in the States of *Tsi*, there were two other little States betwixt the Rivers *Hyang* and *Whay*, of which the one was called *Kyang*, the other *Whang*. The King of *Tsû*, who was their most powerful Neghbour, wanted to attack them, which they knowing very well, they entertained an extreme Aversion for that Prince. It happened that *When kong*, King of *Tsi*, in order to support the *Chew* Family which was then almost gone to Ruin, formed an Alliance with several other Princes, which Alliance was proposed at *Yang ko*, and concluded at *Quan tse*, where it was agreed upon to attack *Tsû*. The Petty States of *Kyang* and *Whang*, whether from their Esteem for *When kong*, or their Aversion for *Tsû*, sent their Deputies, and demanded to be admitted as Contracting Parties in that League. When this Affair came to be deliberated upon, *Whan chong* the Minister of *When kong* maintained, that they ought not to be admitted. These two Kingdoms, said he, are distant from *Tsi*, but they border upon *Tsû*, and are entirely at his Mercy, since he may attack them so suddenly, that it is impossible for you to save them. This would by no Means be for your Honour; and besides, *Tsû* will thereby become more powerful and formidable. *When kong*, notwithstanding his Minister's Opposition, admitted *Kyang* and *Whang* into the League: While *Whan chong* lived, no bad Consequences happened upon this Step; for his Wisdom provided against every thing. But as soon as he was dead, *Tsû* invaded *Kyang* and *Whang*. *When kong* was unable to save them; he passed, tho' groundlessly, for having no good Will to do it, and that he had broken his Faith with them. This Consideration greatly diminished his reputation in Honesty and Politics. The confederated Princes grew cold; he thereby was more weakened, and in a short time *Tsi* was not in a Condition to support itself. The first Step to its Decay, was the admitting the two little States, *Kyang* and *Whang*, into the League: *Whan chong*, like a good Polititian, foresaw, and *When kong* ought to have foreseen, the bad Consequences of this.

In the Time of the Emperor *Yang vang*, *Tay shû* his younger Brother rebelled. After he had given the Emperor great Disturbance, he retired to the States of *Chin*. The Emperor wanted to penetrate into them that he might there surprize him, but his Army was too weak, and he was not in a condition of succeeding by himself. *Tsing* and *Tsin* had Armies at that time in the Field; so the Emperor applied to these two Powers for Assistance. The Prince of *Tsing*, who, beyond Comparison, was the most powerful of the two, instead of assisting the Emperor, sought to

(*) This Author lived under the *Song* Dynasty.

(†) He lived under the *Han*.

to profit by his Difficulties. When the Spring came, he encamped on the Banks of the Yellow River, and ſtreightned the Emperor ſo, that he had almoſt taken him. Then the Petty Prince of *Tſin* not knowing what to do, conſulted with *Kû yen* his Miniſter. " Sir, ſaid *Kû yen* to him, " It is much better to ſupport your Emperor, than to abandon him to a Prince who is his Tri- " butary as well as yourſelf. Join your Emperor; not only Juſtice and Honour, but even your " Intereſt, requires this. The Emperors treat thoſe who are ſubmiſſive to them, with Gentleneſs: " Tho' this Rule in not always infallible, yet on this Occaſion it appears to me to be certain."

The Prince, who till then, had been in very good Terms with *Tſing*, and who was afraid to break with him, had ſome Difficulty to follow this Advice: He deſired his Miniſter to examine it by the *Qua* and the Herb *Shi*. *Kû yen* did ſo, and finding them both favourable, *Tſin* ordered his left Wing to advance to join the Emperor's Army; and with his Right, he beſieged *Wen*, where the Fugitive *Tay ſhû* was: All this was done ſo ſuddenly, that *Tſing* could not prevent it. In the fourth Moon, *Tay ſhû* was puniſhed for his Rebellion, and the Prince of *Tſin* came to Court to ſalute the Emperor, who cauſed him to eat at his own Table, and beſtow'd on him the Territories of *Yan fû*, *Wen ywen* and *San mau*, which encreaſed his State more than a half. This gave that Prince ſo much Credit, that within three Years he engaged a good many other Princes to come to Court with him, and pay the Emperor their Homages. The Emperor then made him a Preſent of a Bow and a Quiver full of Arrows, and honoured him with the Title of *Pe*. When the Prince of *Tſing* was informed that *Tſin* aſſiſted the Emperor, and that *Wen* was beſieged, *Behold, ſaid he, the Maſterly Politics of* Ku yen. In Effect, it was owing to the Councils of that Miniſter, that *Tſin*, from an inconſiderable, became a great, State.

Yu and *Hû* were two petty States in a pretty large Kingdom: Yet petty as they were, they preſerved themſelves, becauſe in a Place where their Frontiers touch'd one another, there was a narrow Paſs betwixt them and *Tſin*, which it was not eaſy to gain. *Hyen kong*, Prince of *Tſin*, who paſſionately wiſhed to ſwallow up theſe two States, reaſoned about it with *Syun ſi* his Miniſter, and aſked him by what Means it might beſt be done. " Sir, anſwers *Syun ſi*, I ſee only " one Way, and I believe, if you follow it, you may ſucceed. That impregnable Paſs which " covers both States, is entirely upon the Territories of *Yu*. When you have declared War " againſt *Hû*, ſend an Embaſſador to *Yu* to demand a Paſſage for your Troops. But it is re- " quiſite, 1. That the Ambaſſador be a well choſen Perſon, and of a moſt engaging Deportment. " 2. That he go with a modeſt humble Equipage. 3. That he carry along with him a fine Pre- " ſent, and eſpecially, that precious Stone of ſo extraordinary Bigneſs, which you ſo much value.

" That Stone, anſwered *Hyen kong*, is of a very great Value, and the fineſt and the moſt pre- " cious Jewel I have. If I were ſure of attaining to my Ends by means of it, it were well. " But what if the Prince of *Yu*, after receiving my Preſent, ſhall laugh at me, and refuſe my " Requeſt. There is no fear of that, replied *Syun ſi*: Your Requeſt will either be granted, or " your Preſent will be refuſed: *Yu* dares not do otherways: If he grants you a Paſſage, he will " receive it. But in that Caſe, your Preſent will be well beſtow'd. Beſides, to ſend your fine " Jewel to *Yu* is, properly ſpeaking, no other than to take it out of your own Cabinet, and to " place it for ſome time in an outer Gallery.

" But then, replies *Hyen kong*, this Step will be quite needleſs. The Prince of *Yu* has with " him *Kong chi ki*; he will underſtand our Drift, and perſwade his Prince to refuſe my Preſent. " *Kong chi ki* is a clear ſighted Man. He is ſo, anſwered *Syun ſi*, but as he is but like other " Men, he may ſuffer himſelf to be wrought upon at leaſt for once; and as he is as complaiſant " and not ſo old as his Prince, it is to be ſuppoſed he is leſs reſolute. His Complaiſance may " induce him to ſay nothing, or very little, on this Occaſion; or at leaſt, it is to be hoped, " that he will not have the Reſolution to make a very vigorous Oppoſition. Laſtly, tho' he " ſhould do ſo, yet the Prince, as being older than him, and tempted by your Preſent, may per- " haps receive it, contrary to the Advice of his Miniſter. It does not indeed require much Pe- " netration to ſee into our Deſigns, but I know that the Prince of *Yu* has a very ſhallow Com- " prehenſion."

Hyen kong, according to the Advice of *Syun ſi*, ſent off the Ambaſſador and the Preſent. The Prince of *Yu* was perfectly well pleaſed with ſuch an Embaſſy; and being ſtill more charmed with the Preſent, had already reſolv'd within himſelf upon the Part he was to act; but did not fail to conſult with *Kong chi ki*, at leaſt, for Forms-ſake. " Sir, ſaid *Kong chi ki*, I own that nothing can " be more obliging, than what the Ambaſſador of *Tſin* has told you; beſides, his Preſent is very " rich; but at the Bottom all this is very dangerous for your State. The Proverb ſays very well, " *that when the Lips are chopt*, (*) *the Teeth muſt infallibly ſuffer Cold*. *Yu* and *Hû* are two little " States, who mutually ſupporting one another, are hardly to be ſubdued; but if they abandon " and betray one another, how can they ſubſiſt? *Hû* muſt periſh firſt, but *Yu* will ſoon meet " with the ſame Fate."

The Prince let his Miniſter talk on; received the Preſent of *Tſin*, and granted the Paſſage. *Hû* was firſt invaded, and four Years after *Hyen kong* fell upon *Yu*. *Syun ſi* went in Perſon to the Expedition againſt *Yu*, ſeized the Treaſures of that Prince, recovered the precious Jewel, came back full Speed, and preſenting it to *Hyen kong*. " Sir, ſaid he to him, do you remember this Jewel? " Have I been deceived in my Conjectures? No, you have not, anſwered the Prince; behold my " Jewel recovered, and my Horſe well fatned." The Advice of *Syun ſi* was followed, and gained two

(*) The *Chineſe* Expreſſion is, *The Teeth of the Jaws are very long*. In *France* to have long Teeth, in a Burleſque Senſe, ſignifies *to have Faſted*, quite contrary to the Meaning in *Chineſe*; which implies, *I have acquired much*.

two Kingdoms to the Prince. The Advice of *Kong ſhi ki* was neglected, and thereby became uſeleſs. Notwithſtanding this different Succeſs, my Opinion, both as to the one and the other, is this. They were both underſtanding Men. *Kong chi ki* was a Miniſter void of Blame, and *Syun ſi*, in more happy Times, would have been the ſame. It was a Loſs, that he lived at a Time, when Wrong, by being common, was no longer hateful.

(*) *Tſing* and *Chau* being at Variance, and each having aſſembled his Army, they came to Blows. *Chau* loſt the Battle, and *Tſing* being victorious, beſieged *Kan tû*; but his Troops being weakened with Fatigue, in a ſhort time, he raiſed the Siege. The King of *Chau* having returned to his Capital, was inclined to ſend to his Enemy to treat with him; and to offer ſix Cities to make Peace. He took this Reſolution by the Advice of *Chau ho*: And *Chau ho* himſelf was to manage the Affair. *Yu king* being informed of this, waited upon the King in order to diſſuade him from it. " Permit me, Sir, ſaid he to him, to aſk for what Reaſon *Tſing* has raiſed the Siege " of *Kan tû*, and has retired? Is it becauſe he has all of a ſudden entertained an other Opinion " with Regard to you, and not being able to dethrone you, he has ſpared you out of Friendſhip? " Or is it not rather becauſe his Troops, tho' victorious, have ſuffered a great deal? Their Vic- " tory has coſt them dear; and I doubt not but that the State, in which they found themſelves, " was the Cauſe of their Retreat. *Tſing* beſieges one of your Cities, but not being able to take " it, he retires: And you, working for him againſt yourſelf, want to give him ſix. He has no " more to do but to attack you every Year for ſome Years to come, and you may continue to treat " him in the ſame Manner, till you ſhall ſoon be without any Cities at all." The King having told this to *Chau*; he anſwered with an Air of Raillery, " Has *Yu king* numbered the Forces of " *Tſing*? How does he know that he has gone away meerly from Fatigue? But granting he has, " if by refuſing him a trifling Peice of Ground you make him return next Year, it will be a " quite different Affair, for then you will not come off ſo cheap. He may, perhaps, even pene- " trate into the very Heart of your Kingdom. I conſent, ſays the King, that you give up this " Piece of Ground; but if I do this, will you anſwer for it, that *Tſing* will not afterwards at- " tack me? I anſwer for it! Said *Chau ho*, no! I cannot, and I dare do it ſo much the leſs, becauſe " the other Neighbouring States, for inſtance, *Hû* and *Whey*, have taken Care to gain *Tſing* by " conſiderable Ceſſions. But I think it of great Importance for us to gain ſome Reſpite, and to " open a Way for Negotiations. This is what I offer to bring about. Beſides, as a Treaty has " for ſome time ſubſiſted betwixt theſe two Nations and *Tſing*, and the ſix Cities which " you propoſe to offer him, is a Trifle in Compariſon of what theſe States have granted; is it " to be believed that he will ſpare them more than you? So that I will engage for nothing for " the Future.

Yu king being informed of all this by the King: " Was not I in the Right, Sir? ſaid he to " him, *Ho* himſelf acknowledges, that if *Tſing* ſhall return, he perhaps may ſubdue even to the " very Heart of your Kingdom. He acknowledges at the ſame time, that tho' theſe ſix Cities " are given up, yet we cannot be abſolutely ſure that *Tſing* will leave us in quiet. To what " purpoſe then ſhould we give them up, if next Year he ſhall return, and we, to buy a little Reſ- " pite, ſhall give him as many? Your State then muſt be reduced to nothing. Truſt me, Sir; " you ſhould have nothing to do with Peace on ſuch Terms. However briſkly *Tſing* ſhall at- " tack us, and however feebly we defend ourſelves, his Conqueſts and our Loſſes can never " amount in one Year to ſix Cities. Why give them up without ſtriking one Blow? This is " ſtrengthning our Foes by weakning ourſelves. Let me add, that this would be to encreaſe his " unſatiable Avarice, and to invite him to return. When he returns, you will either give him " up the Territory, or not: If you do the firſt, I have already ſaid, that you will ſoon be a King " without a Kingdom. If you refuſe to grant him what he demands, far from thinking him- " ſelf obliged to you for what you now would offer him, he will take great Offence, and if he " can, will make you feel his Reſentment."

The King being uncertain and fluctuating betwixt the Advices of *Yu king* and that of *Chau ko*, *Lew wan*, who was executing a Commiſſion towards *Tſing*, returned to Court. The King laid before him the whole Affair, and aſked his Opinion. *Lew wan* having been corrupted by *Tſing*, ſaid, that the beſt way was to give up theſe ſix Cities to *Tſing*. " Believe me, Sir, adds " he, *Yu king*, who maintains the contrary, takes a partial View of the Affair: *Tſing* you " know is victorious: All are dazled with his Succeſs and court his Friendſhip; ſhould you exaſ- " perate him, the Neighbouring States will take Advantage of his Reſentment againſt you, were " it only that they make their Court to him at your Expences: And they will attack you on " one Side, while he attacks you on the other. How can you then hold out? On the contrary, " if you give up theſe ſix Cities to *Tſing*, every one will conclude, that you are upon good " Terms together, and no one will move. It is therefore undoubtedly your wiſeſt Courſe to yeild " them up."

Yu king was informed of all; ſo he immediately demanded an Audience. " Beware Sir, ſaid " he, *Lew wan* is certainly bribed by *Tſing*. To yeild up ſix Cities, ſays he, will ſoften *Tſing*, " and we will thereby prudently impoſe upon the other Princes. For my Share, I ſay that it " is gratifying the Ambition of *Tſing*, and publiſhing your Weakneſs to all the Empire. But " tho' I oppoſe this Ceſſion ſo ſtrongly, it is not but that I know that it is ſometimes the wiſeſt " Courſe to yeild up a Part of a Prince's Dominions, that the reſt may be preſerved. But that is nor

(*) The Names of two Kingdoms which formed a Part of the *Chineſe* Empire.

" not the preſent Caſe. I maintain, that to give up theſe ſix Cities to *Tſing*, is againſt your real " Intereſt. Why don't you rather give them up to his Mortal Enemy *Tſi*? You will thereby " put *Tſi* in a Condition to attack *Tſing* toward the Weſt, with almoſt equal Forces. *Tſi* will " readily accept this Propoſal, and then you may be both of you revenged of *Tſing*; and all the " World will own your Abilities. When *Hû* and *Whey* ſhall ſee, that inſtead of cowardly ſur- " rendering, like them, your Territories to *Tſing*, you put yourſelf in a Condition not to fear him, " they will look upon you as an able Prince, and one who may prove uſeful to them; nay, they " will privately aſſiſt you, that they may be in a Condition, if they can, to ſhake off from them- " ſelves the Yoke of *Tſing*. Thus, by one Stroke, you may engage to yourſelf, at leaſt, three " Kingdoms. *Tſing* will then talk in another Strain." The King reliſhed this laſt Advice, and ſent *Yu king* himſelf, to negotiate the Treaty at the Court of *Tſi*. The Negotiation proved ſucceſsful, and the Deſigns of *Tſing* upon *Chau* went to Smoak; of ſuch vaſt Importance is it for a Prince to have a Perſon who is at once an honeſt Man and a good Politician, to adviſe with.

Of HEREDITARY PRINCES.

CHANG TSE FANG ſeeing the *Han* Dynaſty well eſtabliſhed, and the Empire in Peace, notwithſtanding his being a (*) *Hew*, retired, ſhut the Door againſt all the World, and ſcarce ever ſtirred abroad. The Emperor was then about to degrade the Hereditary Prince, that he might ſubſtitute in his Place another of his Sons, whom he had by one of his ſecond Wives, named *Tſi*. He had many Obſtacles to ſurmount, and Meaſures to keep, in this. So that the thing not being finally reſolved upon, the Empreſs ſought for ſome one, who might by his Councils, or otherways, aſſiſt her in preſerving the Succeſſion to her Son. *Chang tſe fang* was mentioned to her as a Man of great Underſtanding and Intereſt. So the Queen inſtantly ſent to him, *Lyu tſe hew* and *Kyen ching*, to inform him of what was tranſacting, and to aſk his Advice on an Affair of ſo much Importance to the Welfare of the Empire.

In the Condition in which you repreſent things, ſaid *Chang tſe fang*, to go and make a Harrangue to the Emperor, perhaps that might haſten him to put the finiſhing Hand to what he now intends, or at beſt it would be quite needleſs. But an Expedient has come into my Head, which may be tried and may be ſucceſsful: For I know *Kau ti*, and that he would be far from diſturbing the Empire. I know four Men who have nothing to fear; (here he named them) and they are four venerable old Men, who ſeeing how much Men of Learning are undervalued, have retired to the Country, and never would accept of Poſts. His Majeſty, is acquainted with their Reputation, values their Integrity and Uprightneſs, and knows that no Treaſures can corrupt them. The Hereditary Prince muſt write to them in a humble modeſt Manner; he muſt diſpatch Chariots for them, and ſend to them ſome underſtanding Perſon to engage them to come to him. When they arrive, the Hereditary Prince muſt treat them as his Gueſts, and carefully keep them about his Perſon, ſo as that the Emperor may take Notice of it, and think that they and all others of their Character are devoted to the Prince.

The Empreſs took care punctually to execute every thing; the arrival of theſe four old Men brought others; and every Day there were ſeen with the Hereditary Prince, a great Number of grave Perſons venerable by their Grey Hairs. The Emperor, who perceived this, and particularly remarked four whom the others reſpected, one Day took Occaſion to aſk of theſe four, who they were? Each of them telling his Name; What, is it you! ſaid the Emperor, " I have often heard " your Merit talked of, and have been often willing to give you Employments: But you have been " obſtinate to keep out of the Way; and now, when you have not been ſought after, I ſee you " attending my Son; what has brought this Change about? We will freely tell you, Sir, anſwered " they, for why ſhould we diſſemble? We have kept ourſelves retired, that we might not expoſe " ourſelves to the Contempt that is ſhown to Men of Learning; but underſtanding that your " Heir was a Prince of a truely filial Piety, an univerſal Benevolence, a remarkable Affection for " Men of Letters, and in ſhort, a Prince for whom every Man of Virtue and Merit would wil- " lingly ſacrifiſe his Life; we have left our Retirement, that we may come and ſpend the Remain- " der of our Days near him. That is well, replied the Emperor, continue to take care to inſtruct my " Heir a-right": Upon this, the four old Men, after they had performed the ordinary Ceremonies, roſe and went away. The Emperor following them with his Eyes, cauſed his Concubine *Tſi* to come to him; and pointing at the old Men; " You know, ſaid he, what I intended to do for your Son, and it was all very right. But the Hereditary Prince, having theſe wiſe old Men in his Party, you muſt think no more about it." Such was the Succeſs of the Advice which *Chang tſe fang* gave the Empreſs in Favour of the Prince.

Whay, the Son, and deſigned Succeſſor of the Emperor *Whey ti*, loſt his Mother when he was young. When he was of Age to enter upon the Management of Affairs, *Kya myé* gave the reigning Empreſs a very diſadvantagious Impreſſion of that young Prince. The Empreſs, who by no means loved the Hereditary Prince, eaſily believed every thing that was told her. But as ſhe had not Grounds enough for procuring him to be degraded, ſhe pretended to be ſuſpicious that the Reports were falſe. She kept *Kya myé* a long time to examine him; and partly by Artifice, partly by Force, ſhe fudled him, and made him put in Writing, with a very malicious Turn which ſhe likewiſe ſuggeſted, the Report he had made to her; then ſhe carried that Writing to the Emperor. This Trick was at the Bottom too groſs and palpable; for what Man

(*) The Name of a Dignity like that of Earl, Marquis, *&c.*

would be ſo mad as freely to give a Writing under his Hand upon ſuch an Occaſion? Beſides that, ſuppoſing *Kya myé* had not been forced to give this Writing, it ought to have been examined into, whether the Contents were really founded upon any Behaviour of the Hereditary Prince, or merely an idle Surmiſe.

The Emperor being a weak Prince, never reflected; and moſt of thoſe who were then in Poſts, were not more clear ſighted in the Affair than himſelf. *Fey kû* was the only Man who thoroughly comprehended the Affair; but either from Fear or Intereſt, neglected to paint it in its proper Colours. *Whey ti* did not open his Eyes, ſo that the Hereditary Prince was degraded, and died without an Opportunity of vindicating himſelf. Could any thing be more deplorable than this? It being a Proof that tho' in civil Tranſactions there are no better Evidences than Writings and Subſcriptions, yet after all, they are not entirely infallible. Hiſtory gives us more Examples of this.

Ing tſong had ſcarce mounted the Throne, when a great Officer, who was in his Favour, wanting to ruin *Tſay yang*, whom he hated, informed the new Emperor, that *Tſay yang* had done all he could to diſſuade *Jin tſong* from chuſing him for his Succeſſor. *Ing tſong* being enraged againſt *Tſay yang*, was about to have ruined him; but *Ngew yang*, who was then in Poſt, prevented him by the following ſeaſonable Remonſtrance.

" How do you know, Sir, ſaid he to him, that *Tſay yang* has oppoſed you? Do you know it " only by hearſay? Or have you any Writing under his Hand that confirms you in your Be- " lief? Even tho' you had Proofs ſigned under his Hand, yet I would adviſe your Majeſty not " eaſily to give it entire Credit: The Hiſtories of preceeding Ages teach us, that favorite Eu- " nuchs have more than once abuſed the Credulity of Princes, in order to deſtroy Men of " Worth by forged Writings. How much leſs ought ſimple Surmiſes and Hearſays to be relied " upon?" *Ing tſong*, upon this Remonſtrance, was appeaſed, and neglected the Accuſation.

Under another Reign, *Ywen fû*, the Enemy of *Tſew hau*, with a Deſign to deſtroy him more ſurely, compoſed an inſolent Remonſtance in the Name of *Tſew hau*, proper for exaſperating the Emperor, to whom he conveyed it. Even under our own (*) Dynaſty, *She kyay* having compoſed Verſes in Praiſe of *Fû pi*, wherein he had dropt ſome Raillery which fell upon a certain *Hyau tſû*; the latter, in order to be revenged of him, engaged a young Slave to counterfeit the Writing of *She kyay*. When this Slave was able to counterfeit it exactly, *Hya tſû* made her write certain Letters in the Name of *She kyay*; hinting, as if *Tu pi* and *She kyay* were in a Conſpiracy to raiſe a general Rebellion at the Court and in the Provinces. Under any Prince, leſs Underſtanding than *Ing tſong* was, theſe two great Men had died the moſt infamous Deaths. Alas! The older we grow, the more corrupted grows the World: And this deteſtable Villany of counterfeiting Writings, become likewiſe more common; it is pretty frequently practiſed at preſent, even in the moſt ordinary Affairs, and where the Intereſt is not great. How much more is it to be feared, leaſt Ambition, Envy and Revenge ſhould have Recourſe to this Practice, in order to deſtroy the Innocent? I am glad to have an Opportunity of repeating theſe Facts, on Occaſion of the Degradation of *Whay*, that I may inculcate all poſſible Precaution in ſo delicate a Point.

Hyen kong, the King of *Tſin*, had a Concubine, whoſe Name was *Li ki*, whom he paſſionately loved, and by whom he had a Son named *I yew*. *Li ki* formed a Deſign to make her Son ſucceed to the Throne; and for that End, to ruin the Queen's Son, whoſe Name was *Shin ſeng*, who was of a ripe Age, and had been the declared Heir of the Crown for many Years. As *Hyen kong* tenderly loved *Shin ſeng*, who on his Part acquitted himſelf in all the Duties of a good Son, *Li ki* thought, that while he was about the Court with the King his Father, ſhe could never ſucceed in her Deſign. She therefore thought upon the Means of ſeparating them; whereupon ſhe opened herſelf to *Eul û*, whom ſhe had taken care beforehand to engage in her Party. *Li ki* and *Eul û* knew *Hyen kong* to be a Prince greedy of Glory, ambitious and enterprizing, ſo they reſolved to propoſe to him the making of Conqueſts, which ſhould ſerve for Proviſions to his younger Children. *Eul û* took it upon him to propoſe this to the King; and before he had finally determined himſelf, the Mother of *Eul û* took care to make ſome Sonnets to be diſperſed about, in which theſe Projects were applauded, by celebrating beforehand the Conqueſts of the young Prince.

Hyen kong whoſe Paſſion was flattered, gave into the Snare. He drew Troops into the Field, and ſent the Hereditary Prince, as it were to take Poſſeſſion of theſe Lands, which he look'd upon as already conquered. From that Time *Li ki* never doubted of the Succeſs of her Project; and ſhe diſcourſed with *Yew ſhi*, who was her Creature, about the Means of ruining *Shin ſeng*. *If you pleaſe*, ſaid Yew ſhi, *Calumny muſt do the Buſineſs; the handſomeſt neateſt Things are the moſt eaſily ſpoilt, and the moſt innocent Perſons are the leaſt ſkilful in juſtifying themſelves.* Shin ſeng, *whoſe Reputation has been hitherto ſo unblemiſhed, will never be able to bear a Calumny, and he will certainly kill himſelf.* *Li ki* reliſhed this Advice very well; but being afraid, leaſt *Hyen kong* might be leſs apt to take Fire at a flying Report, which was only talked of without Doors; ſhe thought the beſt Way was to calumniate *Shin ſeng* directly to his Father. *Li ki* therefore one Night came all in Tears, and told *Hyen kong* with a great Air of Concern, that ſhe had received certain Information that *Shin ſeng* was plotting a Rebellion; and that his Majeſty's Favours beſtowed on her, were the Pretences he uſed for animating his Party. That therefore ſhe begged Leave to die, or at leaſt to retire, that ſhe might remove every Pretext of that Rebellion. *Hyen kong*, haughty by Nature, and blinded by Love, far from giving way to this, reſolved to ruin his Son *Shin ſeng* immediately, and aſſured *Li ki* of it, to comfort her.

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(*) This Author lived under *Song* Dynaſty.

As in reality *Shin ſeng* gave him no handle, *Hyen kong*, in order to ruin him, abandoned his other Projects, declared War againſt *Yo*, and made *Shin ſeng* his General. The Expedition, ſaid *Hyen kong* to *Li ki*, is very dangerous; in all Probability he will fall in it, and then we ſhall get rid of him without any Noiſe. If he ſhall happen to come off victorious, it will be ſtill time enough to puniſh him for rebelling againſt his King and Father; which I know well how to manage. *Li ki*, raviſhed with the promiſing Aſpect of her Artifice, imparted her hopes to her Confidents, telling them withall that ſhe had two Things ſtill to fear; The firſt, leaſt the King ſhould take the Affair to ſecond Thoughts: The ſecond was, leaſt that when *Shin ſeng* died, the great Men ſhould cauſe ſome other than her Son *I yû* to be declared the Succeſſor. In order to guard againſt this ſecond Inconveniency, it was thought proper, that ſome great Officer of War ſhould be gained over to her Side. *Li kê*, who was a Man as wicked as he was bold, was thought of for this Purpoſe. *Yew ſhi*, who was charged with the Care of ſounding him, gave him to underſtand, that he was certainly informed that *Shin ſeng* was ruined in the King's Affections, and that he muſt infallibly periſh one way or other; that the Queſtion in that Event lay, whom they ought to think of for Hereditary Prince; that conſidering the King's Paſſion for *Li ki*, there was no room to doubt, but that if it was left to his free Determination, he would nominate *I yû*: That if he [*Li kê*] would ſupport this Nomination againſt all Oppoſition, the King would doubtleſs be grateful; and that *Li ki* on her Part, aſſured him, that if the thing ſucceeded, he ſhould be a great Man about her Son. *Li kê* gave him his Word, that if *Shin ſheng* ſhould periſh, of which he ſaw but little Probability, he would be for *I yû*, and that he was able to ſupport him; that there was nothing now to do but to haſten the Fate of *Shin ſeng*, that *Hyen kong* might not have time to repent, or to diſcover their Plots. Immediately, a Report of a Rebellion formed by *Shin ſeng* was ſpread abroad; but that it was happily diſcovered. They likewiſe diſperſed Songs, ſuppoſing the ſame thing, which made it to be believed by all the People, and confirmed the King himſelf in his Miſtake. *Shin ſeng* could not bear with the Calumny; and killed himſelf. *Chong eul*, the uterine Brother of *Shin ſeng*, fearing a like Fate, left the Kingdom, and retired to the States of *Tſi*. In the mean time, *Hyen kong* died without naming any Succeſſor, and *Ki tſi*, the Son of *Shin ſeng*, who was yet an Infant, was declared King by the great Men of the Kingdom; but *Li kê* and his Party diſpatch'd him, together with his Brother *Cho tſe*; whereupon *I yû* the Son of *Li ki* mounted the Throne, but he never reigned in Peace. The Kingdom of *Tſin* was always in diſorder, till at laſt *Chong eul*, the Brother of *Shin ſeng*, after an Abſence of twenty Years mounted the Throne, and was acknowledged lawful Sovereign. We may conclude, that nothing is more dangerous in a State, than a Woman with whom the Prince is too much in Love.

Of REMONSTRANCES.

ALMOST all the Faults of a Sovereign, ſays *Lyew hyang*, are of Conſequence; they being alſo many Steps that lead him to his Ruin. When a Man is in Poſt, if he ſees theſe Faults and yet is ſilent; he has very little concern for the Safety of his Prince, and he is not a zealous loyal Subject. But this Zeal muſt likewiſe be bounded: The common Rule on this Head is, that when a Man has three Times made Remonſtrances on the ſame Point to no Purpoſe; his beſt Courſe is to lay down his Poſt and to retire: Otherwiſe, he expoſes his own Life, which a reaſonable Self-love ought to prevent. To be ſilent when a Prince commits Faults, is hazarding both the Prince and his State; and to ſpeak boldly, frequently expoſes ones ſelf to Ruin. But true Zeal ought to induce us to expoſe our own Lives, rather than to leave both Prince and State in Danger for want of a wholeſome Advice; tho' a Man does enough if he ſpeaks frequently and to no Purpoſe (§). The Art of it lies in knowing the Prince perfectly well, in maturely weighing the Junctures that are more or leſs preſſing, in taking advantage of all, in ſheltering your ſelf, if it is poſſible, whithout failing in your Duty to your Prince and your Country.

The ſame *Lyew hyang* relates the following Hiſtory. *Ling kong* reigning in the State of *Wey*, very much employ'd one *Mi tſe twan* a Man void of all Merit and Virtue, and entruſted no part of the Government with the Wiſe and Virtuous *Kyu pe yû*. *Su tſyû* who was in Poſt, during all his Life, did his utmoſt to have the firſt baniſhed, and the other promoted, but always to no Purpoſe. Finding his Death approaching, he called his Son, and ſpoke to him as follows. "I "order you after my Death, not to perform the Ceremonies of Mourning in the ordinary Place; "for I am not worthy of that Honour. I have not had the Skill to do my Prince the important "Service of perſwading him to baniſh *Mi tſe twan*, and to promote *Kyu pe yû*. Take "the Northern-Hall for the Place of the Ceremonies; that is enough for me." *Su tſyû* being dead, the Prince came to his (†) *Tyau*, and finding that they had choſen the Hall of the North, for the Place of the Ceremony, aſked the Reaſon of it. The Son of *Su tſyû*, told him ingenuouſly what his Father had ſaid to him upon his Deathbed. *Ling kong* ſtriking the Ground with his Foot, changing his Countenance, and waking as it were from a profound Sleep, ſaid with a Sigh: "My (‡) Maſter endeavour'd all his Life, but to no purpoſe, to give me a good Miniſ-"ter, and to engage me to baniſh a bad One. He has never deſiſted, and after his Death has "found Means to repeat the Remonſtrances, which he in vain made me during his Life. Be-"hold a conſtant Zeal"! Immediately, *Ling kong* ordered the Hall of Mourning to be changed according to the Rites, ſent away *Mi tſe twan*, and took home *Kyu pe yû*: All the Kingdom applauded

(§) Some *Chineſe* Authors blame thoſe who confine their Zeal for the Prince and State in this Manner.

(*) The Name of the Ceremony for the Dead.

(†) He ſpeaks thus in Honour of *Syu tſû*.

applauded and were glad of this Change, *Su tſyû* had the Lordſhip of *Tſiû yu*, and it was upon him, that this Exclamation of *Confuçius* in the Book (*) *Yu* fell; " Oh! What an admirable upright Man was *Tſe yu*."

Kin kong King of *Tſi*, had a fine Horſe which he loved, and this Horſe died by the fault of the Groom. The Prince being in great Rage, ſnatched a Lance and was going to run him through. But *Yen tſe* who was preſent, turn'd aſide the Blow, and inſtantly addreſſing himſelf to the Prince. " Sir, ſaid he, that Man was very near being dead, before he knew the " Heinouſneſs of his Crime. I conſent, anſwered *Kin kong*, that you make him ſenſible of it. " Then *Yen tſe* taking the Lance and aiming it at the Criminal: Wretch, ſaid he to him Attentively hear your Crimes, which are as follows. Firſt, you have been the Cauſe of the " Death of a Horſe; which your Prince committed to your ſpecial Care: Thereby, you deſerve Death. In the ſecond Place, you have been the Cauſe why my Prince, becauſe you " have loſt his Horſe, has fallen into ſuch a Paſſion, that he would kill you with his own Hand. " Behold a ſecond capital Crime more grievous than the Firſt. Laſtly, All the Princes, and all " the Neighbouring States will thereby know, that my Prince wants to take away a Man's " Life to revenge the Death of a Horſe; and thus his Reputation is ruined: And you Wretch " have been the Occaſion of all theſe Conſequences. Do you rightly conceive your Fault. Let " him go, let him go, cry'd the Prince, dont let me break in upon my Goodneſs, I pardon " him."

The ſame Prince having one day drunk pretty freely, laid aſide his Cap and Girdle, put himſelf into a negligent Dreſs, took a Muſical Inſtrument into his Hand, and aſked of thoſe who were preſent, if it was allowable in a Virtuous Man to divert himſelf in that Manner. Every one anſwered; doubtleſs it was; why was it not? If it is ſo, ſaid *Kin kong*, let the Horſes be put to the Chariot, and *Yen tſe* invited hither. *Yen tſe* came upon the firſt Notice that was given him, but in his Habit of Ceremony as uſual. *Kin kong* ſeeing *Yen tſe* enter; " We are here, " ſaid he, quite free, diverting ourſelves, and I have ſent for you to ſhare in our Diverſions. *Yen* " *tſe* immediatly reply'd; Your Pardon, Sir, I cannot do that, if I did, I muſt violate the Rites " and I am prodigiouſly afraid of infringing them. It is look'd upon as a certain Maxim, that " an Emperor who forgets himſelf ſo far as to offend in this Point; cannot long preſerve the Empire. The ſame Thing in ſome meaſure may be ſaid of all Kings and Princes, great Officers and " Fathers of Families; the *Shi king* mentions even Man in general, to whom it is more advan- " tageous to die young, than to live in a Forgetfulneſs of the Rites. *Kin kong* bluſh'd and roſe " at theſe Words, and thanked *Yen tſe*; I own, ſaid he, that I am a Man without Virtue; but I " have none but a parcel of Scoundrels for my Attendants. All theſe People whom you ſee, have " a great ſhare in my Fault, and I deſign to cauſe them to be put to Death as an Atonement for it. " Sir, anſwered *Yen tſe*, the part they have in your Crime, in my Opinion is very inconſiderable. " When a Prince is attached to the Rites, none but they who have the ſame Attachment with " him, approach him, the others ſoon retire. The Reverſe of this naturally happens when the " Sovereign forgets himſelf: Don't therefore take up with them": You are in the Right, ſaid *Kin kong*; ſo he immediately put on a becoming Habit, drank three Cups to *Yen tſe*, and conducted him back.

The King of *U*, being reſolved to attack the States of *King*, publickly declared his Intention, adding withall, that he was ſo determined in it, that whoever ſhould preſume to remonſtrate againſt it ſhould be immediately put to Death. An Officer of his Houſhold named *Shau i tſe*, being perſwaded of the Danger of that Expedition, ſought for the Means to make the Prince ſenſible of it likewiſe. But as it was as much as his Life was worth to do it openly, he took another Method. In the Morning he went with his Bow into a Park, where he ſuffered all the Inconveniecies of the falling Dew; and at the ordinary Hour, he preſented himſelf with others before the Prince. On the third Day the Prince obſerv'd it, and aſked how he came to be ſo wet. " Sir, anſwer'd he, I have been in the Park, where there was a Graſhopper, perch'd " aloft upon a Tree, and being well fill'd with Dew, was ſinging very pleaſantly. A (†) *Tang* " *lang* was behind her, whom ſhe did not obſerve, for if ſhe had, ſhe would have ſoon chang'd " her Note. I obſerv'd this *Tang lang* which privately glided down, and drawing near the Graſhopper, already reckon'd her as his Prey, but ſhe did not ſee him. Pretty near him upon the ſame " Tree, there was a (§) Yellow Bird ready to dart upon the *Tang lang*. I obſerv'd this Bird likewiſe, " who being quite intent upon his Prey, was lengthning his Neck to ſeize it, without perceiving " that I was below, and that I was looking at him. While I was beholding all this, I ſaid to my " ſelf; Poor Creatures, you are employ'd in the hopes of Prey, which preſents to you, and you " think yourſelf ſure of it; but a Danger is ſtill more near, and you don't perceive it. If you " ſaw your own Situation, the Prey would be inſipid to you, you would ſoon fly away, happy in " ſaving yourſelf without it. I underſtand you, ſaid the King, no more of the *King*, let us think " of ourſelves."

Chwang vang, King of *Tſû*, undertook to make a vaſt Terraſs ſeveral ſtories high. This uſeleſs Work required a great Expence, and both Officers and People were harraſſed with it: The great Officers of the Kingdom, made ſtrong Repreſentations to the Prince upon this Point, but they forfeited their Heads for their Zeal, the Prince having put ſeventy two of them to Death one after another. *Chu yu ki* an able Man, who had retired to the Country, having

(*) The Name of a Book. (†) An Inſect which eats the Glaſhoppers. (§) He eats the *Tang lang*.

underſtood

underſtood what paſt; while he was labouring his Ground, he entered into a Converſation with his Plough and ſaid: "I deſign to go and ſee the King. What are you weary of Life? anſwered "he, perſonating the Plough, a great many Men of Merit and Figure, who have already pre- "ſumed to adviſe the King have gained nothing by it but a ſpeedy Death: And what can you, "who are a poor Huſbandman pretend to: He then anſwered in this Manner; Had the Gen- "tlemen in the Court apply'd themſeves to Agriculture; they perhaps would have done better "than my ſelf: And if I ſhall adviſe the King, perhaps I may do better than them. He then "left his Plough, and went to preſent himſelf before the King."

Chwang vang ſeeing him enter, addreſſing himſelf to him, ſaid; "Doubtleſs *Chu yu ki* is "come to make a Remonſtrance to me likewiſe. Who I, Sir, ſaid he, not at all, I will take care "of that: It is true I am not Ignorant of what is ſaid; that Sovereigns ought to be juſt and "merciful. It is likewiſe true, that it is commonly ſaid, that as good Ground profitably re- "ceives the Streams which water it: And as no Wood but that which is well plan'd, can ſuffer "to be examined by the Compaſs and Rule; in the ſame Manner, wiſe and virtuous Princes "profit by Remonſtrances; it is likewiſe true, that all the World ſays, that you have under- "taken a Work, which oppreſſes great Numbers of your People. But what am I, that I "ſhould preſume to make Remonſtrances to you upon that Head? No I will take care of that: Immediately turning himſelf to the Officers that were preſent, and continuing to ſpeak: "Not- "withſtanding my Ignorance, ſaid he, I have heard it ſaid, that the King of *Yu* forfeited his "State for not regarding the Councils of *Kong chi ki*. *Chun* fell a Sacrifice to *Tſû* in the ſame "Manner. *Song* never could have ſubdued *Tſau*, if he had given any Credit to *Hi ſû*, *Tſi* "made himſelf Maſter of the States of *Lyu*, becauſe that *Lyu* neglected the wholeſome Ad- "vices of *Tſe mong*: *U* would have mantain'd himſelf againſt *Swê*, if that Prince had believed "*Tſe ſi*. To what can the Ruin of *Tſing* be attributed, but to his undervaluing the good Ad- "vice of *Kyen ſhû*; Laſtly, let us go farther back, *Kyê* put *Quang whang pong* to Death, for "making Remonſtrances to him. *Kyê* ſoon after periſhed himſelf, and *Tang* ſtepp'd into his "Place. *Wang tſe*, for the ſame Reaſon, met with the ſame Fate under *Chew*, which *Chew* af- "terwards loſt both the Empire and his Life, and was ſucceeded by *Vû vang*. Under one of the "Deſcendants of *Vû vang*, *Tu pê* a zealous Miniſter was rewarded for his Zeal by a cruel Death; "from that time forward, that Illuſtrious Dynaſty went to Decay; behold therefore three Em- "perors, and ſix other Princes, who, becauſe they undervalued Virtue, and did not profit by Re- "monſtrances, loſt all, and ruined themſelves.

When *Chu yu ki* had finiſhed theſe Words, he went abruptly out, that he might thereby ſhun the Princes Anger. But *Chwang vang* cauſed one to run after him, and when he ſaw him return, "Draw near without Dread, ſaid he to him, your Advices have made an Impreſſion upon my Mind. "All they who have hitherto ventured to make Remonſtrances to me, have endeavoured only to "exaſperate me, without ſaying any thing to me that was moving; therefore it coſt them their "Lives. On the contrary, you, without ſaying any thing that is rude, have laid before me Exam- "ples which are as ſenſible as they are affecting; for which Reaſon I agree to them." Orders were then given, that the Terraſs ſhould remain in the ſame Situation it was then in. Beſides, *Chwang vang* cauſed it to be publiſhed, that he would thenceforth look upon them who gave him uſeful Advices, as Brothers. This Converſion brought about by a Huſbandman, was very much celebrated, and the People of *Tſû* made Songs upon it.

The Reaſon why Princes commonly don't love Remonſtrances, is, a Love for their own Reputation, or ſome Paſſion which is too dear to them to quit; or perhaps, both theſe Cauſes united. No Prince is ſo wicked as entirely to renounce the Care of his Reputation. Even they who abandon themſelves to the greateſt Irregularities, would be very well pleaſed to have them concealed. Remonſtrances make them ſenſible that their real Character is known, and therefore they hate them. This was formerly the Caſe of *Kyê* and *Chew*; and ſince their Time has been the Caſe of others. Sometimes a Prince has a Paſſion which he perceives himſelf not at all diſpoſed to curb; tho' he is ſenſible that it is known, and tho' he is acquainted with People's Thoughts about it, yet he does not care that he ſhould be told of it. This is an important Truth. Such was *Hyen kong*, Prince of *Tſin*, who could not live without his ſecond Wife *Li ki*. Such likewiſe was *When kong* Prince of *Tſi*, who reliſhed no Meats that did not come to him from *I in*. As for Remonſtrance-Makers, there are two Sorts of them. The one Sort propoſes to correct the Prince, ſo as to take care at the ſame time not to trouble the State, nor ruin themſelves. With this View they carefully watch their Times, take their Meaſures, and uſe Terms that have nothing in them too ſtrong. *Kau ſhû* behaved thus, that he might reconcile (*) *Chwang kong* with the Queen his Mother. *Chang tang*, that he might inſpire (†) *Wen ſhew* with an

(*) *Chwang kong* for ſome great Diſſatisfaction had baniſhed his Mother. That Prince who loved and eſteemed *Kau ſhû*, cauſed him one Day to eat at his Table; and from the Honour and Friendſhip he had for him, preſented him with ſome nice Bit. "Sir, anſwered *Kau ſhû* thanking him, I have an excel- "lent Mother at home, allow me to keep it, that I may carry "it to her. She never yet eat any thing that came from your "Table." *Chwang kong* ſaw the Drift of *Kau ſhû*, and found himſelf affected; ſo he recalled the Queen-Mother from Baniſhment, and ever after lived with her in a good Underſtanding.

(†) *Wen ſhew* was a Prince who loved no body, not even his neareſt Relations. *Chang tang* wanting to make the Prince ſenſible of this Fault, in the moſt proper Manner to reclaim him, preſented him with a very fine Dog, and a yet finer Gooſe. That kind of Wild Gooſe, which in *Chineſe* is called *Yen*, is the Symbol of Alliance and Affection, and anciently was one of the Nuptial Preſents. *Wen ſhew* received theſe two Animals, and ſhewed a great liking for them. *Chang tang* then took Occaſion to make a Remonſtrance to that Prince, which was well received, and had its due Effect.

Affection for his Relations. *Chang tſe fang*, that he might ſupport the Hereditary Prince againſt the Intrigues of the Concubine (*) *Tſi*, and to rid (†) *Kau ti* of two other Faults.

Other Remonſtrators, without conſidering Conſequences, either with Regard to the State or their own Perſons, think only how to gain a Name to themſelves, and keep no Meaſures; they ſtudy Tropes and Figures, in order always to chuſe the ſtrongeſt and moſt ſtricking. Such in their Time were (‡) *Li hyen yun*, and the great Cenſor *Lyew*. Whoever follows the Example of thoſe, may indeed be very ſure of gaining a Name in Hiſtory, but he can never expect any Fruit from his Remonſtrances, but to draw down upon himſelf the Wrath and Indignation of his Prince.

Of GOVERNMENT.

TSE TSAN, Prime Miniſter of *Chin*, on his Death-Bed ſaid to *Tay ſhû*. You will infallibly ſucceed me: And I deſire, before I die, to give you an Advice. Gentleneſs and Indulgence may ſometimes ſucceed, but it is only when it is ſupported by an eminent and approved Virtue; without this, the ſureſt Way is to uſe ſome Severity. Fire is an active and violent Element, feared by every body; and for that very Reaſon occaſions the Death of very few. But vaſt Numbers periſh in the Water, which appears to yeild eaſily, and has nothing in it that is formidable. Take Care; for it is a very difficult Taſk to govern by Gentleneſs alone.

Some Months after *Tſe tſan* being dead, *Tay ſhû* ſucceeded him; and at firſt had not Courage enough to conquer his natural Temper ſo far, as to uſe Severity. But he ſoon ſaw that Gentleneſs alone ſpoilt all. Then calling to his Mind the Advice of *Tſe tſan*, and acknowledging his Fault, O *my* Maſter! cried he, *had I at firſt profited by your Councils, Things could never have come to this paſs.* But he then applied the Remedy, by altering his Conduct; and this Change ſucceeded with him.

In effect, ſays *Confucius* upon this Point, a Government of Gentleneſs alone, frequently renders the People inſolent. They require Rigour to curb them; but Severity by itſelf oppreſſes and exaſperates them. Gentleneſs ought likewiſe to be under proper Regulations. A juſt Mixture of both makes a State happy and peaceable. The two main Springs of Government, are Virtue and Reſolution. Princes of the firſt Rate employ only the former; and are very ſparing in the Uſe of the other. Others who are leſs perfect uſe them both, almoſt promiſcuouſly. Laſtly, there are Princes who lay great Streſs upon Severity, and little upon Virtue.

Whatever Difference there is among theſe three Kinds of Government, we may ſay of them in general, that neither of them can ſucceed without theſe two Springs. The firſt encourages the People in the Practice of Good. The other puniſhes their Faults and prevents their relapſing. Princes, that they may animate their Subjects to Virtue, beſides the Pattern which they themſelves ſet, have ſeveral Ways to make their People ſenſible how much they value it. Thence proceed Rewards, of which there are ſeveral Kinds. They likewiſe have different Ways of teſtifying their Horror for Vice. Thence proceed Puniſhments. Nothing is of greater Conſequence to a State, than this wiſe Mixture of Rewards and Puniſhments. The Faults of Princes in this Point, commonly have fatal Conſequences. The *Shu king* ſays, *I have often heard it repeated, that theſe two important Points ought entirely to employ a Sovereign.*

Have you ſeen the (||) *Nu king* touched? You may then obſerve, that if too great a Motion is given to the large Strings, the little ones are uſeleſs, and the Harmony is incompleat: Thus it happens in the Government of a State.

A Reputation which is too quickly gained, and is too glaring in Point of Government, is neither very extenſive, nor very laſting. Such a Man for a long time has conſtantly had a good Character in the Empire, but it has made no great Noiſe; and he has acquired it by little and little. This is likewiſe the Meaning of the Proverb; *A Horſe that is ready to gallop when he leaves the Stable, is not one of thoſe who can make* 100 *Leagues on a Stretch.* To have more Reputation than Merit, to obtain of the Prince Rewards of much greater Value than one's Services, are two things, which in my Opinion, are more to be feared than wiſhed.

When kong King of *Tſi*, having taken *Quan chong* for his Miniſter, one Day ſaid to him: " My Ambition is to ſee my Government eſtabliſhed in ſuch a Manner, as that every one, " even

(*) Vid. P. 697.

(†) The Dynaſty of *Tſin* being extinct, *Lyew pang*, who was afterwards Emperor, and ſurnamed *Kau ti*, diſputing the Crown with ſome others, being defeated in an Engagement, found himſelf in ſuch a Situation, that his Perſon might have fallen into the Hands of the Enemies if they had had a Mind. *Yong chi*, an Officer of the victorious Army, was of Opinion, that *Lyew pang* ſhould be diſpatched out of the Way. But *Ting kong*, another Officer of the ſame Army, ſecretly gave *Lyew pang* an Opportunity to eſcape, telling him withall, 'I let you eſcape, but if you come to be Emperor, as probably you will, I deſire that you would make me a *Heou*.' When *Lyew pang* became Maſter of the Empire, he wanted to have puniſhed *Yong chi*, and to have rewarded *Ting kong*. " You don't conſider, Sir, ſaid *Chang tſe* " *fang* to him: Give me leave to tell you, that *Yong chi* has " ſhewed his Zeal and Loyalty for the Maſter he ſerved, and " you for that Reaſon would put him to Death; you ought to " promote him: As for *Ting kong*, he has from intereſted Views " betrayed his Party, and if you promote him, it will be an " Invitation to your Subjects to imitate him on the like Occaſion. Were my Advice taken, *Tong kong* ſhould have his " Head cut off." *Kau ti* comprehended the Importance of this Advice, and followed it contrary to his Inclination.

(‡) Under the *Tang* Dynaſty, an Emperor fell in Love with a Slave in the Palace, who afterwards became Empreſs. She laid hold of ſo many Opportunities of eſtabliſhing her own Authority by his Favour, that after the Death of the Emperor ſhe ſeized the Government, which ſhe kept in Prejudice of the late Emperor's Son the Hereditary Prince, who was baniſhed far from the Court, and made the petty Prince of *Lû lin*. *Li hyen* and the Cenſor *Lyew*, preſented her from time to time, the moſt bitter Remonſtrances on this and other Points of her Conduct. The Cenſor *Lyew* went ſo far as to tell her flatly, *that ſhe having been once a mean Slave, it leſs became her to act in that Manner.* She cauſed them both to be put to Death. But afterwards, more moderate and more ſeaſonable Remonſtrances made her recall the Prince and eſtabliſh him a-new, but without diveſting herſelf of the Government. This Point of Hiſtory has been touched upon elſewhere.

(||) An Inſtrument of Muſic.

" even of the loweſt People, ſhould be ſatisfied, and ſay, that every thing goes well. Do you be-
" lieve that this can be attained to? Yes, anſwered *Quan chong*, I believe it may; but not in a Go-
" vernment which follows the Rules of true Wiſdom: Why not? replied the King. For the
" ſame Reaſon, anſwered *Quan chong*, why a ſhort bit of Rope is not ſufficient to draw Water
" out of a deep Well. Even among underſtanding Men, there are different Orders, of which
" ſome are a great deal above others. By a much ſtronger Reaſon, the Multitude cannot reach
" the ſublime Views of the truely Wiſe. Therefore it is not neceſſary that they ſhould aim at
" that Pitch of Perfection. It is ſufficient, and even convenient, that they be ſenſible that their
" Governors have Views infinitely ſuperior to theirs. They are then more tractable and more
" ſubmiſſive." To endeavour to lead the People by the Hand, and as it were to put the Morſel into their Mouths, is ſpoiling them. They muſt only be kept in order. Their Safety muſt be watched over, and they muſt be fed as a Shepherd feeds his Flock. People muſt be treated neither with Tyranny nor Severity. But then, Governors muſt not be afraid of conducting and regulating their Actions. It would be a dangerous Method, before an Ordinance is publiſhed, to run from Door to Door begging for Approbation. Governors examine what is convenient, and the Ordinance is iſſued for every one's Obedience in general. The Wiſe then approve of it, and the others obey it. This is ſufficient, and it is certainly the beſt Method.

The ſame *When kong* being one Day a hunting, and chaſing a Deer which he had wounded, met with a good old Man in an agreeable Valley. He aſked the old Man how that Place was called? " It is called, anſwered the other with a Smile, *the Valley of the ſimple old Man.* Whence " did it get that Name, replied the King? From my ſelf, anſwered the old Man. How! ſays " the King? You have a promiſing Aſpect, and ſeem to be far from being ſimple. The Hiſto-" ry, anſwers the old Man, ſince you want to know it, is as follows. My Cow brought forth a " Calf, which being grown up, I ſold, and bought a Foal. Upon which ſome of the Neigh-" bours came and jeered me; *What*, ſaid they, *has your Cow brought forth a Foal? never was* " *ſuch a thing before*; *the Monſter muſt be deſtroyed.* Whereupon they ſeized and carried the " Foal away; and I ſuffered them to do it. When this Story was heard, every body in the Vil-" lage cryed out, *O the Simpleton!* And for that Reaſon, this Place is called *the Valley of the ſim-*" *ple old Man.* Why ſo you was, anſwered the King; why did you give up your Foal ſo?"

Next Morning when *When kong* returned, and *Quan chong* came to an Audience, the King told him this Adventure to divert him. But *Quan chong* with a ſerious and even a melancholy Air, took the Thing in another Senſe. " Sir, ſaid he to the Prince, This is no laughing Matter; " the Country Man's Tale was a Leſſon to you and to me. Were *Yau* reigning here, Reaſon " and Juſtice would reign likewiſe. Nor would it be treated as a Trifle for a Man's Goods to be " taken from him in ſuch a Manner. If this old Man was patient, and ſuffered himſelf to be " robbed of his Foal without complaining, it was not from Stupidity. He knew that he could " obtain Juſtice only from the Tribunals: Let us retire, Sir, for ſome time, and ſeriouſly examine " where the Source of this Evil is, that we may effectually cure it." *Confuçius* thought this Saying of *Quan chong* ſo beautiful, that he recommended it to his Diſciples not to forget it.

Kang tſe reigning in the Principality of *Lû*; a Father and a Son mutually accuſed each other before a Judge. The Affair coming before the Prince, he pronounced that the Son muſt die. *Confuçius* oppoſed this Sentence, ſaying, " That it was not then a Time to puniſh Crimes with " the utmoſt Severity. Theſe poor People, added he, have been long without Inſtruction, and " conſequently they underſtand very little about their Duties. The Son, doubtleſs has not com-" prehended the heinouſneſs of the Crime of accuſing his Father. This ought to be imputed to " the Prince and the other Governors. If they did their Duties right, and eſpecially if they " were all virtuous, the People would never fall into ſuch Faults. *Kang tſe* being willing to de-" fend his Judgment, replied; Filial Piety being univerſally acknowledged the fundamental " Point of Government, to ſtop by the Death of one Man, the Diſorders that violate this Duty, " is not only allowable, but neceſſary. I ſay, Sir, anſwered *Confuçius*, in the preſent Situation, it " would be Cruelty. Procure to your People the Inſtruction that is needful; and to that add a " good Example. Then you may puniſh with Rigour; and they that you puniſh will be ſenſi-" ble that they deſerve their Puniſhment. This Wall is but a (*) *Jin* in Height: Yet there is " not one Man in your whole Kingdom, who can all at once, without a Ladder, get to the Top " of it. On the contrary, there is ſcarce any body, who by degrees, cannot get to the Top of " that Mountain, which is 100 times higher than the Wall. In the State in which your People " are at preſent, Charity and Juſtice, theſe two capital Virtues, and conſequently all the others, are " to them like a ſteep Wall. Is this a Time for imputing it as a Crime to any one, becauſe he " cannot get to the Top of that Wall? *Give Time to the People*, ſays the Shi king, *and procure* " *them the Means of being made ſenſible of their Blindneſs and their bad Habits.*"

The King of *Shang* converſing with *Confuçius* ſaid to him; My Deſires are to be at the Head of a good many Princes; to have my Court in good Order, and furniſh'd with good Officers; to keep my People always ſatisfied and quiet; to ſee Men of Learning apply themſelves to be uſeful to the State, and to have the Seaſons well regulated. If you believe that all theſe Things are really poſſible, what do you think muſt I do to attain to them? *Confuçius* anſwer'd, I have been in Company with ſeveral Princes who have aſked Queſtions of me, but none of them ever aſked me ſo many as you do. However, my Anſwer to you is, that I believe that all this is poſſible enough, in the following Manner; As for your firſt Article, it is ſuffi-

cient

(*) The Name of a Meaſure,

cient, in the Situation in which I ſee Things, to enter into an Alliance with your Neighbours heartily and ſincerely. As for the ſecond, you muſt be gentle and liberal, with regard to thoſe who come near your Perſon. To obtain the third, you ought never to treat the Innocent ill, and you muſt puniſh the Guilty without Pardon. That you may bring the fourth about, you are to advance Men of Learning when they deſerve it, and to let few of them be without Poſts. To obtain the fifth, you muſt honour *Tyen* and the Spirits. You are in the right of it, ſaid the King: there is nothing in all this but what is probable.

Tong ngan yu being nominated to be Intendant of the Territory of *Tſing yang*, begg'd of *Kyen lau* that he would give him in a few Words ſome important Leſſon upon Government. *Kyen lau* anſwer'd him in three Words, *Zeal*, *Honour* and *Courage*. *Tong ngan yu* begg'd that he would be a little more explicit upon theſe Words. *Kyen lau* reply'd, Zeal and Loyalty for the Prince your Maſter; Honour and Honeſty to maintain the Orders, you ſhall give, and the Perſons you employ, and Courage and Reſolution againſt the Wicked, of all Degrees and Ranks. Tis all right, ſaid *Tong ngan yu*, and I am convinced of the Importance of what you have told me.

Mi tſe hyen intendant of the Territory of *Tan fû*, ſpent ſome part of his Life in practiſing upon his (*) *Kin*, and to all Appearance gave himſelf no Trouble. In the mean time, every Thing was in Order, and Affairs never went better. *U ma ki* ſucceeded him. He preſerv'd Order pretty well for ſome, but it was by being at a great deal of pains Night and Day. Afterwards, they both met together, and *U maki* ſaid to *Mi tſe hyen*; when you was at *Tau fu*, you diverted youſelf almoſt the whole Day, and you made you Poſt an Amuſement; yet when you went away I found every Thing in very good order. As for me, I have been at a great deal of Pains, but all I can gain is to do no Harm. Whence, I beg of you, does this difference proceed? Becauſe, anſwerd *Mi tſe hyen* ſmiling, I uſed my own Powers very ſparingly, and made the Powers of others act; but you act all by your own. In effect, the Country People comparing the one with the other, ſaid, that *Mi tſe hyen* was an able Man, but that *U ma ki* did not come near him.

Tſe kong being nominated the Magiſtrate of *Sin yang*, before he ſet out for his Government, came to take Leave of his Maſter *Confuçius*, who told him with a pretty grave Air: Take care while you are in Poſt, that you be guilty neither of Violence, Oppreſſion, Cruelty nor Theft. Who I? Said *Tſe kong* in a Surprize; I, who have from my Childhood had you for my Maſter; can I be capable of ſuch Enormities? Is it then poſſible that you can have ſo poor an Opinion of me? You don't comprehend my Meaning, anſwered *Confuçius* with a franker Air. There are ſeveral Kinds of Violence and Oppreſſion, Cruelty and Theft. Give the Poſts that depend upon you, to Perſons of Abilities and Virtues; But to ſet them aſide by placing, or even permitting the Wicked and the Weak to fill them, is Violence. To ſuffer Men who have ſome Abilities, or even Virtues, if they get the upperhand, to oppreſs thoſe who want them, or to act in that Manner yourſelf, is Oppreſſion. Not to be exact and careful in inſtructing and directing your Inferiors, and yet to be ſubject to Paſſion and prompt to puniſh, is Cruelty. To aſcribe the Good another does to yourſelf, and to deprive him of the Glory he has by it, is Theft. And this is a Theft, not ſo very rare among many who paſs for Men of Honour. Do you believe that to be guilty of Theft, you muſt ſteal your Neighbour's Cloaths or Money? Think rightly upon what is ſaid; " A good Magiſtrate reſpects the Laws, and ought to be the Guardian of them for the Peoples " Advantage; but a bad one make them ſerve to oppreſs that very People." Nothing is more true. Thence proceeds Murmurs and Imprecations. Equity and Diſintereſtedneſs are two eſſential Points, and they are both the Duty and Saftey of a Magiſtrate. To ſtifle the Good another does, or to conceal it, is wrong. But to diſcover or blaze abroad their Failings, is worſe. Never did one loſe, and he commonly gains, by enhancing the Value of the Good another does. On the contrary, nothing is gained; and generally every thing is loſt, by publiſhing the Faults of another. Therefore the wiſe Man never ſpeaks but with a great deal of Caution. Remark this, and be convinced, that a Man never gains any thing for himſelf by hurting his Neighbour.

Yang chu being one Day with the King of *Lyang*, was expatiating upon the Government of States, which he advanced and maintained to be a very eaſy Matter. Maſter, ſaid the King to him, you have only a Wife and a Concubine, and I know you can't govern them. Yet, if we may believe you, the Government of a State would be a meer Trifle to you. Sir, anſwered *Yang chu*, that is all true, and is no way inconſiſtent. A ſingle Shepherd with his Crook in his Hand guides 100 Sheep with Succeſs: But if two (||) Shepherds ſhould undertake to manage one, they would find Difficulty in it. But don't you know the common Proverb; *Great Inſtruments of Muſic are of no Value to Strollers: Great fiſhes are produced in great Waters.* A Man who fails of Succeſs in ſmall Affairs, may ſucceed in great ones.

When kong one Day aſked his Miniſter *Quan chong*, what was moſt to be feared in a State? *Quan chong* anſwered: Sir, in my Opinion, nothing is to be more feared than what is called *a Rat in a Statue*. *When kong* not underſtanding the Allegory, *Quan chong* explained it to him. You know that in a good many Places, they erect Statues to the Genius of the Place. Theſe Statues are of Wood; hollow within and coloured over without. If a Rat gets into one of theſe, it is driven out of it with great Difficulty. They dare not uſe Fire for fear of conſuming the Wood, and Water would waſh off the Colours. Thus the Reſpect they have for the Statue, protects the Rat. Men without Merit and Virtue, who have the Princes Favour, are very much like

(*) An Inſtrument of Muſic.

(||) He hints as if his Wife wanted to govern his Concubine in the ſame manner.

like this Rat. They ſpoil every thing. People ſee and bewail it, but no body knows how to help it.

Ki tſe, in one of his Travels, paſſed thro' the Kingdom of *Tſin*, and had ſcarce put his Foot aſhore, when he cryed out with a Sigh; How great is the Oppreſſion of this Kingdom! When he entered into its Capital, he cried out in the ſame Tone; How much is this Kingdom drained! Then ſeeing the King and his Court, he ſaid; Alas! Rebellion and Trouble are not far from this Kingdom: His Attendants hearing theſe Exclamations, ſaid to him; You are but juſt come into the Kingdom of *Tſin*, how then can you pronounce upon all this in ſo deciſive a Manner? I will tell you how, anſwered *Ki tſe*. When I entered the Kingdom, I ſaw a great deal of Ground lying idle, and the reſt of it very ill cultivated; and at the ſame time I obſerved, that the Inhabitants, in many Places, were employ'd in very uſeleſs Works. Thence I concluded that the People were oppreſt with Averages. When I entered the Capital, I remarked that all the new Buildings were tottering, but the old ones were very firm. On this Account, I ſaid, that the Kingdom was drained. When I came to Court, I obſerved that the Prince ſeemed to have got Eyes only to ſtare about him on all Sides; nor did he ever open his Mouth to aſk the leaſt Queſtion. At the ſame time, I obſerved a great deal of Haughtineſs and Pride among his great Officers, while they were dumb with Regard to every thing that concerned the common Good; and not one of them attempted to give the King any Advice. This makes me conclude, that Rebellion and Trouble is not far off.

In this Compilation of *Tang king chwen*, after the Head of Government, there is a Title upon Queens; under which Denomination are comprehended the Wives and Concubines of Emperors and Kings. While he is running over their Hiſtory, he attempts to prove that the Women have had a great Share in the Ruin of all the Dynaſties. *Tang king chwen* employs full thirty Pages upon this Article. But the Paſſages of Hiſtory are only cited, for which Reaſon they are not tranſlated.

Towards the End, he ſays, that *Tay tſong*, the ſecond Emperor of the *Tang* Dynaſty, partly to ſave Expences, partly from Compaſſion, after having made Choice of ſome Women in his Palace, diſmiſſed the others, and ſuffered them to marry. He proportionally diminiſhed the Number of the Eunuchs of the Palace, ſo that at one time, upwards of 3000 Perſons left the Palace.

Tang king chwen cites *Chang pong ki*, who having enquired at what Time little Shoes and ſmall Feet, ſuch as the *Chineſe* Women have, began, pretends that this Uſage is not of the firſt Antiquity. He draws his chief Proof from the Silence of ſome Verſes and Songs made in the Times of the firſt ſix Dynaſties, about Womens little Feet, and little turn'd up Shoes; tho' in that Detail, we find an Account of all that is thought to make the Fair more graceful.

Of the Daughters *of* Emperors.

TAY TSONG, the ſecond Emperor of the *Tang* Dynaſty, beſtowed one of his Daughters in Marriage upon *Wang quey*, who was then Preſident of the Court of Rites. When *Wang quey* received that Princeſs at his Houſe, he ſaid to her; The Rites preſcribe to a Daughter in Law, the Manner in which ſhe is to preſent herſelf, before her Father and Mother in Law. 'Tis true, that in later Times wherein moſt of the beſt Uſages have inſenſibly decayed, Princeſſes when they have been married, have not been obliged to obſerve this Uſage; but we have now a very underſtanding Emperor, who knows of what Importance it is that the Rites ſhould be obſerved, and whoſe Pleaſure it is that they be not neglected. Therefore, Madam, I hope you will not take it amiſs if we receive you as a Daughter in Law ought to be received, it not being out of any Pride or private Vanity that we receive you in this Manner, but from our Zeal for the Obſervance of the Rites, upon which depends the Good of Families and States. He and his Wife then immediately took the upper Part of the Hall, and when they were both ſeated, the Royal Daughter in Law, with a Napkin over her Arm, firſt ſerved them with Water wherein they might waſh, then with Victuals to eat, and then they retired. This being told to *Tay tſong*, he very much approved of it, and ordered that for the future, all Princeſſes, when they were married, ſhould do the ſame.

Hyau vû, an Emperor of the *Song* Dynaſty, knowing that Princeſſes rendered themſelves inſupportable in the Families into which they married, ſought the Means of curing this, and fell amongſt others, upon one pretty extraordinary Method. Being reſolved that one of his Daughters ſhould marry *Kyang min*, the Son of *Kyong ſhin*, whoſe Virtues and Services had raiſed him to the higheſt Dignities, he ſecretly ordered a ſtrong Repreſentation to be drawn up in the Name of *Kyang min*, containing a full and particular Account of the Conduct of theſe Princeſſes; and in the Concluſion, he begged Leave to be excuſed from taking a Woman, ſuch as he had drawn the Picture of, for his Wife. The Writing being actually drawn up, was preſented to the Emperor, and is as follows, according to the Account we have of it from *Tang king chwen*.

Sir; your Majeſty has been ſo good as to (*) appoint the Princes *Ling hay* to be my Wife. This is an extraordinary Favour which I had little Reaſon to hope for. Yet I cannot but own, that I received that Order with as much Trouble and Uneaſineſs, as Reſpect and Gratitude. My own Unworthineſs, and yet more, the Meanneſs of my Birth, remov'd me far from ſo high an Alliance. An ordinary Woman, and not a Princeſs, is a proper match for me. Men like me, tho' we are not very rich, ſcarce aſſumed the Bonnet when we are married, we come off with ſome trifling Preſents; and there are none ſo poor as to have any Difficulty in engaging in

(*) The *Chineſe* has it; *Has ordered, that the Princeſs* Ling hay *ſhould humble herſelf ſo far, as to become my Wife.*

an honeſt ſuitable Match, with whom they can live happy and contented. On the contrary, I reflect that they who marry Princeſſes, live, for the moſt Part, in Uneaſineſs and Vexation. For which Reaſon, tho' I have a due Senſe of the Honour your Majeſty deſigns to do me, I am ſo far from being ſatisfied with it, that if I can't avoid it, I believe the Thoughts of it will be my Death. Pardon, Great Sir, my Openneſs and Simplicity. I am authoriſed in thinking and talking in this Manner, by many Examples which Hiſtory furniſhes. Under the *Tſin*, *Wang tun*, *When wen* and *Chin chang*, each eſpouſed a Princeſs, and they were all of them Men deſcended of very ancient Families, equally noble and powerful; and beſides that, they were Men of very fine Parts and approved Merit. But what were the Effects of their Alliances? *Wang tun* and *When wen*, who before were the braveſt and the moſt eſteemed young Men about the Court, degenerated under the Shade of that Favour which this Marriage procured them, living in an Indolence miſ-becoming their Quality, and dying deſpiſed. As for *Ching chang*, the Yoke appeared ſo weighty to him, that he counterfeited Madneſs, in order to be delivered from it. Since that Time, *Tſe king* was ſeen to burn his Feet, that he might ſhun ſuch a Match. *Wang yen*, notwithſtanding his Delicacy, threw himſelf a-croſs the Snow, that he might ſhun the Woman with whom he was coupled. *Ho li*, who was equal to *Long kong* in Beauty, threw himſelf in Deſpair into a Well. *Lye chwang* anointed his Eyes deſignedly, till he almoſt became blind. *In chong* expoſed himſelf to, and with Difficulty eſcaped, the ſevereſt Puniſhments. Not that they wanted Senſe and Reſolution: But they were oppreſſed by the Quality and Authority of their Princeſſes: They could not carry their Complaints before the Emperor; the Door being there ſhut againſt them: They then were left to feed upon the moſt cruel Vexation; and their Condition was a great deal worſe than that of the meaneſt Slave.

A lively Picture of a fine Lady.

Coming and going, the paying and receiving Viſits to and from Friends, are Liberties common to every honeſt Man. But does he marry a Princeſs? Madam comes and goes as ſhe pleaſes, and there is no Time appointed for her Return: Nor any Regularity in the Family. The Huſband muſt give up all Acquaintance with his Friends, and almoſt all Correſpondence with his Relations. Sometimes a Princeſs a little better natured, ſhall take it in her Head not to treat him quite ſo ill: Then, firſt an old Nurſe knits her Brows, and then a Bonzeſs; and both repreſent to Madam, that ſhe does not know how to keep her Rank, and that ſhe will ſpoil all: Beſides, ſhe has a Parcel of vile Eunuchs for her Attendants, who have neither Wit, Dexterity, nor Politeneſs; who do every thing at Random, who blunder backwards and forwards without minding what they ſay. Such is the Lady's Privy Counſel. The Nurſe pretends that her Age gives her a Right, mortally to hate every one that encroaches upon the Credit ſhe has. The Bonzeſs acts the wiſe Woman, and tells ſo many future Events, that it is impoſſible but ſome of them ſhould happen by Chance. To theſe two conſtant Companions, there is commonly added ſome old Female Fortune-teller, eſpecially towards the End of a Meal, who rivets all that the others have ſaid. The poor Huſband muſt all this Time have Patience, and think himſelf happy if he does not ſuffer worſe.

One of his great Difficulties is, how to contrive, ſo as to ſee Madam either frequently or ſeldom. He does not know how to behave, ſo as to ſatisfy the Whims of his Princeſs. Does he frequently come to her? He is refuſed Admittance: Is he admitted? He cannot leave her when he pleaſes. Does he leave Madam without her Leave? She believes herſelf deſpiſed, and ſhe becomes furious. Does he take Leave of her after he has ſeen her? *He is gone*, ſays ſhe, *to ſee ſome other Woman.* As for Madam, ſhe goes and comes when ſhe pleaſes; ſometimes early in the Night; ſometimes at Day-break; ſometimes ſhe ſpends the Night in playing upon Inſtruments; ſometimes ſhe ſits the whole Day with her Arms a-croſs, poring upon a Book: Her Life, properly ſpeaking, is but one continued Chain of Whims. Our Rites do not forbid us to have ſome Concubines; and this is not conſtructed to be any Injury to the Wife. But if this Wife be a Princeſs, we muſt not think of ſuch a thing; for then ſhe will believe herſelf to be injured, and will not be able to bear it. At the leaſt Rumour, at the leaſt Appearance, at the leaſt Suſpicion, ſome brazen-faced Slave comes out of Madam's Apartment, to be a Spy upon her Huſband. If he receives a Viſit, or if the Converſation continues for a little time, ſome old Eves-drop carry all to Madam. Theſe are ſtrange Suſpicions.

Laſtly, that which renders theſe Princeſſes who are married more unſupportable is, that they pay a great many Viſits. The Converſation in theſe Viſits always falls upon the Huſbands. His Extraction, his Manners, his Conduct, and every thing is brought above-board there. They then read Lectures of Haughtineſs and Jealouſy to one another: And tho' ſome of them at firſt, may have better Senſe and more good Nature than others, yet ſhe ſoon becomes as bad as the reſt. Therefore, they who hitherto have eſpouſed Princeſſes, are very fond of geting rid of them. And they who could not ſhun it, always have been very unfortunate. The poor *Wang tſau* was a melancholy Inſtance of this. Tho' this great Man was equally learned and brave, yet he was baſely given up to the Tribunals, and ſuffered a ſhameful Death for a Trifle. *Ton nwan* died in the Flower of his Age of meer Vexation; and ſo many others have met with the ſame Fate, that it would be endleſs to recount them.

Beſides, when we take a Wife, our principal Deſign is to have Children. Nothing is more obſtructive to this End, than an outrageous Jealouſy: And it has been ſeen by Experience, that he who marries a Princeſs, beſides a great deal of other Vexation, commonly has the additional one of dying without Poſterity. And what am I, that I ſhould flatter myſelf with ſhunning theſe Misfortunes? I will therefore take care not to expoſe my Perſon and my Family; for al-

moſt

moſt all who have ſuffered this Yoke, have ſunk under it. If ſome of them have ſilently ſubmitted to it, and patiently ſuffered it, it was becauſe by Reaſon of the Diſpoſitions of the Court, they neither could, nor durſt, excuſe themſelves at firſt, nor complain afterwards. As for me, I have the Happineſs to live under an underſtanding, juſt, and gentle Prince, who has no other Rule for his Actions than pure upright Reaſon, and who is poſſeſſed by no Prejudices, therefore I unload my Breaſt to him.

By your Majeſty's Favours, my Family is ſufficiently raiſed; therefore my principal Care ought to be to preſerve it in that Situation, and to prevent its Ruin. This is what I preſume to hope I ſhall be able to do in ſo auſpicious a Reign. But, if following the Stream of Cuſtom, I aſpire to greater Poſts, and higher Dignities, I ſhall attempt to attain to them only by my Diſintereſtedneſs, my Capacity, my Application, and my Services: I own to you freely, Great Sir, that it would be by noMeans to myTaſte, to owe them to the Alliance with which you deſign to honour me. Beſides, my View, in laying before you my Perplexity, was, not only to diſcover to you my real Sentiments, and to provide for my own Safety, but likewiſe to let you the better underſtand the Misfortunes which ſuch Alliances occaſion in other Families: I beg of your Majeſty to examine my Reaſons, but above all things, to excuſe me. Leave, I beſeech you, leave the ſmaller Birds gaily to flutter about with their Equals. Leave the Worms peaceably to multiply their Species; and honourable as this Alliance is for me, be pleaſed to deign to revoke it. But if your Majeſty refuſes to hear my humble Requeſt, I will rather cut of my Hairs; I will rather mangle myſelf, and then fly beyond Seas.

The Emperor having read this Writing which was drawn up to him by his own Order, publickly made Uſe of it to reprimand the Princeſſes, and privately to divert himſelf.

Of Eunuchs *and others, who abuſe the Authority which the Favour of the Prince gives them.*

A Diſcourſe *of* Ngew yang ſyew, *a celebrated Author under the* Song *Dynaſty.*

IN all Ages, Eunuchs who have had Power, have been look'd upon as the Peſts of a State. They are ſtill more to be feared than Women; and that is ſaying a great deal. They are inſinuating, artful, and patient; they know how to give certain Proofs of their Virtue very dexterouſly in Matters that don't coſt them much, that they may court the Eſteem of the Prince. They make Advantage of certain ſeaſonable Occaſions, which of themſelves are of no Conſequence, to make a ſhew to their Maſter of their Attachment and Loyalty, that they may gain his Confidence. Do they gain it? They take care to pay themſelves for their Trouble: They manage the Prince as they pleaſe, either by raiſing up empty Phantoms to fright him, or by ſuggeſting deluſive Hopes to ſooth him. The Prince may well have at his Court Men of Capacity, Virtue and Zeal, but he looks upon them as Strangers in Compariſon of the Eunuchs, who are always near his Perſon in the Heart of the Palace; he places his whole Confidence in them, and they well know how to uſe it, ſo as to encreaſe their own Power: The Officers without Doors are of no greater Value, than the Eunuchs have a Mind to put upon them. Then Men of Merit either retire or grow cold, and the poor Prince remains alone in the Hands of his Eunuchs, to whom he has abandoned himſelf. Theſe Wretches frighten him every Moment, and rendering themſelves neceſſary, they more and more ſtrengthen their Authority, or rather, their Tyranny. Character of Eunuchs.

But if the Prince at laſt opens his Eyes, and ſeeks the Support of his Officers without Doors, theſe laſt know not how then to behave. To temporize and to uſe Precautions, is letting the Evil encreaſe. To ſhow a Spirit, to apply a ſpeedy and a vigorous Cure, is hazarding, or rather ruining, all, the Prince himſelf being no better than a Hoſtage. When Things come to this paſs, the moſt clear ſighted cannot ſee very far: NoView preſents to them, but what appears dangerous, and as it were impracticable: If, at all Hazards, they attempt ſome Enterprize, they commonly miſcarry, and ruin the Prince, the State, and themſelves. The leaſt Evil that happens, is, that they themſelves periſh, and by their Death, give occaſion to ſome ambitious Perſon to take Advantage of that Juncture, for laying the Foundations of his own Power, involving the Sovereign in the Cauſe of the Eunuchs, gaining the Hearts of the People, and extirpating theſe Scoundrels: A Prince's Paſſion for Women is very dangerous for a State, which muſt infallibly be deſtroyed if the Paſſion is not cured. But if the Prince repents of it, the Evil is not without Remedy. On the contrary, if by an extraordinary Confidence he imprudently abandons himſelf to his Eunuchs, in vain would he retract, for he no longer can do that without periſhing. The Hiſtory of the *Tang* proves this effectually. For which Reaſon, I ſaid at firſt, that powerful Eunuchs are yet more to be feared than Women. Can a Prince be too much upon his Guard?

Tang king chwen afterwards mentions five or ſix other Diſcourſes upon this Subject: But they repeat almoſt the ſame thing. The Concluſion of one of theſe Diſcourſes, is, that the Eunuchs

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are neceſſary in a Palace; that they have had a Place there in the earlieſt Times, and that they cannot be diſpenſed with: But that they ought to be kept ſhort by the Head, their Faults punctually puniſhed, and the Government of them entruſted to ſome Officer of Weight; that a Prince above all, ought to take care to give them no Share in the Government of the State, far leſs to put them in Poſts; and this Piece of Conduct the reigning Emperor exactly obſerves.

Diſcourſe *of* Sû chê, *who lived under the* Song *Dynaſty.*

Of wicked Favorites and Miniſters.

TO know to ſet a Prince right without diſturbing the Peace of the State, is the Maſter-Piece of a Loyal wiſe Man; there have been unhappy Times, wherein a weak Prince has taken up with worthleſs Favorites, and made them the Truſtees of all his Authority. Then all the Officers of Virtue and Loyalty in the State, ſeeing that every thing was diſordered by theſe Villains, from a Zeal to their Prince and their Country, wanted to rid themſelves as ſoon as they could of theſe Peſts. But they, whoſe Deſtruction they wiſhed for, were careful to take proper Precautions againſt them: The Prince was on their Side, and they were ſafe by the Danger of attacking them. They who are bold enough to do this, either miſcarry, or are infallibly ruined: Or elſe they ſucceed, and by their Succeſs diſpleaſe their Sovereign, and throw the State into Troubles, which are frequently the Preludes of its Deſtruction. Therefore in the *Chun tſyu* ſuch Perſons are treated as Rebels, who, without the Knowledge of the Prince, cauſed Men, tho' otherways deſerving Death, to be put to Death.

In effect, a wiſe Man, however great his Grief may be to ſee the Authority of the Prince uſurped by worthleſs wicked Subjects who have ſurprized him, and however warm his Zeal may be to remedy the Evil which draws along with it ſo many others, ought to reſtrain himſelf: And before he undertakes any thing, to lay down his Meaſures ſo well, that both his Prince and Country may thank them: What Succeſs can attend, or how can I promiſe myſelf any, by rooting out thoſe whom the Prince loves, and whom he thinks are ſo far from being guilty, that he owes them a great deal? Is not this veſting myſelf with the Prerogative of my Sovereign? Muſt I not be odious to him? Can I appear before him? Will he receive my Homages? Will he hear my Excuſes? That indeed would be a Prodigy without an Example.

Theſe worthleſs Favorites are in an Empire almoſt the ſame, as what certain noxious Tumours are in Human Bodies, which reach as far ſometimes as the Throat. Theſe Tumours, tho' very troubleſome, are too near the Windpipe to admit of being cut off. And if any, thro' Impatience, ſhall cauſe them to be cut off, Death unavoidably follows. An Impatience ſuch as this, occaſioned the Ruin of the *Han* and the *Tang*. From the Time of the Emperor *When ling* to that of the Emperor *Hyen ti*, the Empire was governed, or rather miſ-governed by the Eunuchs. None filled the Poſts in the State but mean Souls, or their Creatures. Men of Merit and Virtue were happy, if, by retiring, they could be ſheltered from the Storms of Perſecution which then poured upon them from all Quarters. All the Empire groaned with Grief, and trembled with Indignation. At laſt, ſome Perſons deliberating upon the Means of remedying theſe Evils, concluded, that the Eunuchs being the Authors of them, there was a Neceſſity of deſtroying them, and that then all would be well. *Tew vû* and *Ho tſin* undertook to do this, but without Succeſs; and they loſt their Lives. *Ywen chau* next attempted it, and ſucceeded. But this threw the Empire into Convulſions, and occaſioned it to change its Maſter; and thereby ended the *Han* Dynaſty.

The ſame thing happened under the *Tang*. The laſt Emperors of that Dynaſty gave themſelves up to the Eunuchs, who turned the State upſide down; and every Man who had the leaſt Spark of Loyalty, was ſenſibly affected with this. But *Li ſhun*, *Ching chin*, and ſome others, had the greateſt Share of Impatience and Boldneſs. They entered into a Conſpiracy to extirpate the Eunuchs, in which they failed and periſhed. At another Juncture, *Tſwi cheng* laid his Meaſures better down, and ſucceeded: But his Succeſs ruined the *Tang*, and was fatal to the State. Theſe were malignant Swellings in a Part which had too near a Connexion with the Vitals, to be cut off without Danger. However they were cut off, and Death enſued: or to ſpeak without a Figure, the Sovereign Authority was violated by extirpating theſe Favorites againſt the Prince's Will; and all that the Conquerors gained, was to periſh with that State which they hoped to have ſaved. Subjects, who are really zealous and loyal, ought never to carry Things this Length. *Tew vû* and *Ho tſin*, having miſcarried and loſt their Lives, their Misfortunes was bewailed. For my Share, I judge otherways; they were happy in not ſucceeding; for if they had ſucceeded, their Fate had been as certain, and the Empire muſt have ſuffered a great deal more. Have I not then Reaſon to ſay, that to know how to correct a Prince without endangering the Peace of a State, is the Maſter-piece of a loyal wiſe Man.

Another (A) Diſcourſe *of the ſame Author*

ACCORDING to what I have already laid down, when bad Men are poſſeſſed of the Prince's Favour, and ſhare in his Authority, he who undertakes to deſtroy them, is ſure to periſh, if his Deſign ſhall miſ-give; or if he ſucceeds, he thereby occaſions the Ruin of the Prince, and the Confuſion of the State. At this Rate, ſome People may ſay, the Confuſion however great, is abſolutely incurable. Muſt we for that Reaſon, ſuffer theſe Villains peaceably to enjoy the

(A) This Diſcourſe is a Conſequence, or rather a Continuation of the Preceeding.

the Fruits of their Wickedneſs, never think of baniſhing or deſtroying them, and coldly ſee the Deſtruction of the Prince and State approaching, for fear of diſobliging the one, or diſturbing the other. But this is not my Meaning, therefore I muſt explain it. It is commonly ſaid that a Man when hard beſet, is a quite different Man from what he was formerly. It is a Maxim of War, that an Army ought not to be cooped up in ſuch a Manner as to have no Means of eſcaping, and that regular Troops have no occaſion to put themſelves in Danger by running after Robbers. This is founded upon a reaſonable Fear, leaſt Men in Deſpair ſhould make their utmoſt Effort, and thereby either gain their Point, or make their Loſs equal. (*) *U* and *Yué*, when in a Bark together and expoſed to be Ship-wreck'd, will mutually help one another to ride out the Tempeſt, as if they were good Friends. Theſe worthleſs and wicked Subjects who abuſe their Credit and Favour, know very well that they are hated and deteſted. They likewiſe know, that if the Prince could be informed of the Abuſe they make of the Authority with which he entruſts them, he would never be prevailed upon to pardon them. This renders them inceſſantly careful to prevent a Blow that would be ſo fatal to their Intereſt. On the other Hand, Men of Merit mortally hating theſe worthleſs Favorites, under whom they are however obliged to ſubmit, form a Conſpiracy, and ſecretly animate and encourage one another, till it is upon the Point of breaking out. So that we may truly ſay, that, as many Troubles in a State proceed originally from the former, ſo the latter, by the Meaſures they take, are the moſt immediate Cauſes of them. Theſe are within Doors and about the Prince's Perſon; thoſe are without, and never come near him. They may therefore be compared, the one to a Landlord, the other to a Stranger. The Stranger ought to follow, and not to anticipate the Steps of the Perſon with whom he lodges. But this is the Failing of zealous Perſons. The former have this Advantage, that acting in the Prince's Name, when they ordain any thing, they ſpeak in clear and conſiſtent Terms, and the People naturally reſpect the Will of the Prince. On the contrary, the Zeal of the latter has a certain Air of Rebellion, and it is not eaſy for them to gain Obedience. For which Reaſon, we have ſeen at different Times, many, who having unſeaſonably declared themſelves, were immediately deſerted by their Party, and miſerably periſhed.

They who have an equal Share of Wiſdom and Zeal, follow a better Method. If their Merit and Rank give them the leaſt Acceſs to their Prince's Perſon, they dexterouſly take Advantage of it to inſinuate themſelves into his Favour, but without Noiſe or Buſtle. At the ſame time, that they court the Prince's good Graces, they take great care to do nothing that may give Umbrage to his Favorites. They wink at their Faults, they occaſionally expreſs Complaiſance for them, and approve of the Deſigns which they know will be agreeable to them, and which are indifferent in themſelves. In ſhort, they manage ſo, as never to be ſuſpected by them, and ſhun being the Objects of their Artifices and Reſentment. They continue upon this Footing, till theſe Wretches, being blinded by their Fortune, or intoxicated by ſome Paſſion, reel to the very Brink of the Precipice, into which the leaſt Puſh infallibly plunges them: Wiſe Men are then as watchful in improving, as they were patient in waiting for this Opportunity. They ſeize it without the leaſt Diſaſter happening; and they owe their happy Succeſs to the Moderation of their Zeal, in knowing how to reſerve themſelves for a favourable Juncture.

It is uſually ſaid, that the calm diſpaſſionate wiſe Man, knows how to execute what he undertakes for the Good of his Country; and in effect, it is thus he ought to behave. For when the Wicked are attacked and but ſlightly puſhed, they unite for their mutual Self-defence; but if they are let alone, they diſunite. Each of them acts for himſelf, and either betray themſelves mutually, or claſh with one another. Then it is eaſy to lend the Prince a helping Hand to extricate himſelf; to purſue other Meaſures is quite miſtaking the Point.

Parallel *between the two ſhort Dynaſties of* Tſin *and* Swi.

THE illuſtrious Dynaſty of the *Chew* having fallen into Decay, theſe unhappy and curſed Times, that are called *the Times of War*, ſucceeded. They ended only with *Tſin ſhi whang*, who having ſubdued the other Princes, aſſumed the Title of Emperor, and founded the *Tſin* Dynaſty. In the ſame Manner, tho' the *Tſin* Dynaſty was extinguiſhed a long time after, yet it contained as it were two Empires; the one towards the South, the other towards the North: And theſe remained till the Times of *Swi ven ti*, who reunited them both, and then begun the *Swi* Dynaſty. *Tſin ſhi whang* and *Swi ven ti* were Princes, who had more than ordinary Abilities, Bravery, Capacity and Spirit. Their firſt ſetting out, has ſomewhat in it more dazling than any that have been ſince ſeen. If one reads their military Expeditions, he will ſee with what Care they fix'd their Court in an advantagious Place, and erected ſtrong Fortifications for their Defence. He will likewiſe ſee, that after they became Maſters of the Empire, they took not the leaſt care to perpetuate the Government in their Families, who loſt it in the ſecond Generation. Whence proceeded this? Becauſe they deviated from all the Rules of Antiquity. Firſt, inſtead of confining themſelves to a general Inſpection, which alone is worthy of a Sovereign, they wanted to govern every thing immediately by themſelves. In the ſecond Place, they founded their Government upon Severity and Puniſhments, and not upon the Laws and Virtue. In the third Place, they deprived themſelves of what might have been their moſt firm Support. Laſtly, they entruſted the Education of their Heir to Men very unfit for that Office, and with-

(*) Two People always at Variance. The Senſe of the Proverb is, that in Times of common Danger, even Enemies aid one another.

out any Attachment either to their Perſons or their Families: It is but too ordinary for (*) Sovereigns to devolve upon another, all the thorny Part of Government, to want Application, and to abandon themſelves to their Pleaſures. When the Prince at the Head of a State is of this Character, the whole Body feels it: And it is thereby that great Empires are commonly ruined.

The two Princes of whom I ſpeak here, are an Exception in this Kind, for they begun their own Ruin in a quite different Manner. Being always afraid leaſt ſome body after their Example, ſhould make themſelves Maſter; in order to avoid this Misfortune, they wanted to regulate every thing, even the meaneſt Trifle, by themſelves. Their Miniſters and their other Officers had no part in the Government: They made out ſome Diſpatches, and that was all their Employment. Being always treated haughtily, if they happened to diſpleaſe their Prince, they were immediately puniſhed in a ſevere and ſhameful Manner. For this Reaſon, they were at very little Pains about any thing, beſides their own Safety. They touched their Penſions, and managed in the beſt Manner they could, that they might avoid diſobliging the Prince, and thereby keep him in Ignorance of the moſt important Affairs.

Our ancient Way of Governing was founded on Virtue; even ſuch among them as opened their Way to the Throne by their Swords, when they were ſeated there, governed according to the Laws and Juſtice, with Gentleneſs and Moderation. This charming Way of Governing, ſo much gained them the Hearts of the People, that they were always found tractable, and ſuſceptible of Inſtruction. Thence proceed Peace, Unanimity, Loyalty, and Reformation of Manners. It was this Manner of Governing, which preſerved the Empire ſo long in our three firſt Dynaſties.

The two Princes, of whom I ſpeak, left this Path: Being always reſtleſs, from an extravagant Fear of loſing that which coſt them ſo dear, they altered the Law according to their own Notions: There was nothing then but Suſpicions, Searches and Rigors. *Shi whang*, eſpecially, was ſo cruel, that he rendered himſelf deteſtable; ſo that at the firſt Signal given by certain *Chin*, the Rebellion grew general, and an End was ſoon put to the *Tſin* Dynaſty.

Swi ven ti, tho' he was not ſo cruel, yet he trod in the Steps of *Shi whang*, and forfeited all in the ſame Manner. Had theſe Princes, when they became Sovereigns, each in his reſpective time, governed with Juſtice and Gentleneſs, according to the ancient Methods, they had endeared their Subjects to them; ſo that if their Deſcendants had met with ſome ſmall Oppoſition, yet they would have been ſupported with greater Numbers, and could not have been ſo ſuddenly ruined. We find in Antiquity, that the Head of a Family, as ſoon as he is ſeated in the Throne, divides, as it were, the Empire with his Relations. He aſſigns them Territories, of which he makes them (†) the *Vang* or the *Hew*. And theſe ſerve as ſo many Ramparts to fortify the reigning Family. This was the Reaſon why the *Shang* and the *Chew* Dynaſties continued ſo long upon the Throne. *Shi whang* obſerved a quite different Method. The *Chew* Dynaſty being upon its Decline, and the fine Government of the firſt Emperors being no longer in Force, the Tributary Princes, without Regard to the Emperor, were naturally often at War with one another, and this gave the finiſhing Stroke to the Ruin of that Dynaſty. *Shi whang* becoming abſolute Maſter, minded nothing but their Diviſions; and for fear of falling into the like Inconveniency, made neither a *Vang* nor a *Hew*; his neareſt Relations remaining private Men: So that when Rebellions happened, he found none whoſe Intereſt it was to ſupport him. For which Reaſon, this Dynaſty, which began with ſo much Luſtre, was ruined in a very few Years. *Swi ven ti* acted in his Time, in the ſame Manner as *Shi whang* did, and therefore his Houſe met with the ſame Fate.

Laſtly, as it is a main Point, that there ſhould be a right Choice of thoſe to whom the Heir of the Crown is entruſted, there cannot too great Care be taken in making Choice of worthy Perſons for that Office. *Vû vang* choſe *Chew kong* for his Son *Ching vang*. *Vû ti* choſe *Ho quang* for *Chau ti*; this Choice was wiſe and ſucceſsful. But it happened otherways with *Shi whang*. His eldeſt Son *Fû ſû*, having one Day taken the Liberty to make a Remonſtrance to him, tho' it was in very reſpectful juſt Terms, yet it put *Shi whang* into ſuch a Paſſion, that he baniſhed the Prince a great way to the North. *Shi whang* being ſoon after attacked on all Hands, he recalled his Son, when he was almoſt over-powered; but he did ill in entruſting him to *Chau kau*. This faithleſs Subject had no View but private Intereſt, and plotted with *Li ſe*. *Fû ſû* did not ſucceed his Father, the Crown going to *Eul ſhi* who compleated the Ruin of all. *Yong*, the eldeſt Son of *Swi ven ti* met with the ſame Fate. His Father, upon ſome Reports that were made to him, kept him a long time in Priſon. When he was dying he ſet him free, and truſted to the Traytor *Quang*, who kept, to outward Appearances, better Meaſures with *Yong* than he had done with *Fû ſû*; but in the main likewiſe betrayed him to the oppoſite Party. There were upwards of 1000 Years betwixt the *Tſin* and the *Swi*, but making Allowance for the Diſtance of Time, they were alike in every thing elſe. The *Han* Dynaſty ſucceeded that of the *Tſin*, and had more than twenty Emperors, who, in all, reigned upwards of 400 Years. The Dynaſty of the *Tang* followed that of the *Swi*, and counted twenty Emperors of its own, who reigned upwards of two hundred and eighty nine Years. So that we may in ſome meaſure, ſay with Juſtice, that the *Tſin* and the *Swi* were the Forerunners of the *Han* and the *Tang*; theſe laſt having continued ſo long, and the firſt periſhed ſo ſoon.

(*) He reſumes theſe four Points, and enlarges a little upon them. (†) Names of Dignities.

Preſent

Preſent Proſperity or Adverſity, have their Cauſes in preceeding Times. When I read the Hiſtory of *Tſi*, and ſee the flouriſhing Condition of that State, while *Quan chong* was Miniſter under *When tſong*, I am far from attributing all the Glory to *Quan chong*; for I aſcribe it in a good Meaſure to (*) *Pau ſhû* who had been for ſome time dead. When ſoon after, I find the ſame State ruined by *Sha tau*, *I yu* and *Kay fang*, I attribute the Misfortune not ſo much to theſe three Miniſters, as to their Predeceſſor *Quan chong*. How happened this? In the following Manner. When *Shun* managed the Empire under *Yau*, he cauſed the four bad Men who wanted to make a Figure, to be baniſhed. *Confuçius*, when he was Miniſter in the Kingdom of *Lû*, gave the Kingdom a ſpeedy Riddance of *Chau ching* a very dangerous Man. If *Quan chong*, had herein imitated (†) *Shun* and *Confuçius*, *When kong* would never have employed theſe three Men, and they never then would have been capable to have done any Harm. Behold one Reaſon for attributing in a great Meaſure the Diſorders, which they occaſioned, to *Quan chong*. But there are ſtill other Reaſons; for I find in Hiſtory, that when *Quan chong* was ſick, his Prince aſked him whom he thought was moſt proper to ſucceed him in Caſe he died? When I firſt read that Paſſage of Hiſtory, I expected that *Quan chong* would have pointed out the Man of the greateſt Capacity and Virtue in the Kingdom, but he did no ſuch thing. *Quan chong* indeed told the Prince, that *Kay fang*, *I yu* and *Shi tau*, were Men very incapable of ſuch an Employment, and even unworthy to approach his Perſon. But alas! Ought not *Quan chong*, who had lived ſo many Years with *When kong*, to have thoroughly known him? Did not he know his Propenſity to Pleaſures? Did not he know that theſe three Men were he Miniſters of his Debauches? Did he not know that they would long before that Time have been in the higheſt Poſts, had not he himſelf for a long time, been reſolute in keeping them out? Ought he not to have forſeen what was to happen after his Death, if greater Obſtacles were not thrown in the Way? Yes, I am not afraid to ſay, that *Quan chong* ruined *Tſi*; and if it was not from his failing to imitate *Confuçius* and *Shun* during his Life, it was at leaſt for having failed to name a faithful Miniſter to ſucceed him after his Death.

In effect, the greateſt Misfortune of *Tſi*, was not its having theſe very three wicked Men, but its no longer having a *Quan chong*. While he lived, they had no Authority, notwithſtanding the Favour they poſſeſt. *Quan chong*, when he was dying, told his Prince, that he ought never to put them in Poſts; but this was not the main Point. For we ſhall ſuppoſe, that *When kong*, out of the Regard he had to this Advice, had actually left them without any Poſts; were they the only bad Men in the World? Could not *When kong* have made another bad Choice? The important Matter was, that *Quan chong* ought to have laid hold on the Occaſion which the Prince furniſhed him, to promote ſome able Man: If he had left another like himſelf, to the State, he had acted to Purpoſe: And in that Caſe he might very well have been ſilent, as to what he ſaid in vain about theſe three Men.

Of five (‡) *Pa* famous in Hiſtory, the two moſt powerful without Contradiction, were *When kong* Prince of *Tſi*, and *Wen kong* Prince of *Tſin*. This laſt had nothing ſuperior to the firſt; and the Miniſters he choſe undoubtedly were inferior to *Quan chong*. *Tſi*, tis true, had the Misfortune to have *Ling kong*, a cruel Prince. But *Wen kong* was ſucceeded by *Hyau kong* a Prince exceſſively good, and whoſe extreme Indulgence was at leaſt as fatal as the Cruelty of *Lin kong*. And yet, after the Death of *Wen kong*, none of the Tributary Princes durſt ſtir. *Tſin* kept them within the Bounds of Reſpect and Submiſſion for near 100 Years longer. *Tſi*, on the contrary, was ruined immediately after the Death of *When kong*. What occaſioned the Difference? Becauſe *Tſin*, after the Death of *When kong*, had ſtill wiſe Miniſters; who, notwithſtanding the Degeneracy of the Princes, kept Things on a good Footing: *Tſi*, on the contrary, had not one. Was this then, becauſe after the Death of *Quan chong*, there was not a Man in the Empire capable to govern. Who can believe that? The Reaſon was, that ſuch a Man was not obliged to appear. *Se tſyû*, not being able during his Life, to get *Mi tſe twan* baniſhed, nor *Kyu pê yû* promoted; when dying, found Means that it ſhould be brought about after his Death. *Syau ho*, when upon his Death-bed, recommended *Tſau tſû* to be his Succeſſor, tho' they were Enemies. Theſe may well be called, faithful, zealous Miniſters. They knew that the Happineſs or Unhappineſs of a State, depends upon the Man who is at the Head of it. They would have been unwilling to have died, if the State was thereby to ſuffer. Their Care, at their lateſt Breath, was to provide in it a good Miniſter. Did *Quan chong* die thus?

DISCOURSE *of* Sû chê

WHEN a Perſon is either to beſtow, or to receive a Favour, the wiſe Man has more Conſiderations than one. In the firſt Caſe, he does not ſatisfy himſelf with ſaying, I can do ſuch a Man a Piece of Service, therefore I will do it. He examines if the thing befits the Perſon who is to receive it, and if it does not, he goes no further, notwithſtanding all the Honour he might reap from it. I can procure ſuch an Employment for ſuch a Perſon, ſays a wiſe Man, and he is a very capable Perſon, therefore let me do it. I can do ſuch and ſuch a thing for ſuch a Man, but that Man would do wrong to accept of it, therefore I will think no more of it. If the wiſe Man is to receive a Favour, he reaſons in the ſame Manner. Such an Advantage, ſays

Conſiderations of a wiſe and a good Man, in beſtowing, and receiving a Favour.

(*) He had made *Quan chong* to appear, and to be put into Poſt.

(†) That is to ſay, Had he engaged the Prince to have rid himſelf of theſe three bad Men.

(‡) This Title has been given to certain Princes, who without being Emperors, cauſed certain Forms of Reſpect and Submiſſion to be paid them, by their Power, not by their Virtue.

ſays he, will accrue from it, and I do not think myſelf entirely unworthy; for my Share, I ſee nothing that ſhould *hinder me* from accepting of it: But I ſee otherways clearly, that he who procures it to me, is in the Wrong in procuring it, therefore I refuſe to accept of it. To act in another Manner, is in ſome Meaſure to co-opporate with another Man's Faults: At leaſt, it is very little minding the Ill which others do: To aim, if I may ſo ſpeak, to be the only wiſe Man in the World, is, in effect, ceaſing to be wiſe at all. It is eaſy upon theſe Maxims, to decide which of the two are in the Right of it, and whither *Lyew ki* or *Ting hong* were the wiſeſt. At the Time that the Emperors of the *Han* Dynaſty kept their Court in the Eaſt, *Lyew ki*, the Tributary Prince, gave up his Eſtate to his younger Brother *Lyew king*. The Ceſſion was publiſhed, accepted, and ratified; *Lyew ki* always perſiſting in his Deſign, notwithſtanding all the Repreſentations that were made him upon the Weakneſs of his Brother *Lyew king*.

Ting hong, another Prince of the ſame Rank, formed likewiſe a Deſign of making ſuch an Abdication; and that he might meet with no Obſtacle, he feigned himſelf to be an Ideot. But *Pau tſing*, one of his intimate Friends, ſoon perceived his Madneſs not to be real. Upon this, he made ſuch reaſonable Remonſtrances to his Friend, that *Ting kong*, who at firſt thought he had been doing a fine Action, eaſily ſaw that he was doing a very bad one. Upon this he appeared the ſame Man that he had always been, and talked no more of abdicating. His Readineſs and his Courage to retract, are very laudable, and beſides that, are a Proof, that Vanity, was no Motive of what he intended to do: But that he really thought that he was doing right. Thus it was that *Fan*, one of the famous Literati reaſoned, when he concluded in Favour of *Ting*, and preferred him to *Lyew ki*.

Tay pê and *Pê i* are Objections under the Dynaſty *Chew*. They yeilded their Eſtates to their younger Brothers, and by that Abdication they rendered themſelves famous. He anſwers, that *Tay pê* and *Pê i* being the firſt who ſet that fine Example, it is no Wonder that they, in their Age, ſtruck the World very much: That *Tay pê* and *Pê i* being otherways very well known, the Ceſſion which they made, could be attributed only to their Virtue: But we have ſince ſeen Men without Virtue, who with a ſtupid Ambition have become famous like theſe two great Men, by blundering fooliſhly into this Road. Such was *Lyew ki*, adds *Fan:* He got himſelf a Name in his own Time by his Renunciation, but it was at the Expence of the State and his Brother, who could not govern without Confuſion. The Motive of *Ting hong*, on the contrary, when he wanted to abdicate the Crown, ſays the ſame *Fan*, was not the meer Ambition of acquiring a Name, for he thought that he was doing a glorious Action, and at the ſame time, promoting the Happineſs of his Brother and his State. It was proved to him, that his Renunciation was inconſiſtent with the Good of both; and immediately he retracted and fell back into the beaten Path. *Ting hong* doubtleſs is to be preferred; and it is unjuſt to compare him with *Lyew ki*. Such is the Deciſion of *Fan*; and in my Opinion, it is a right one: But as he might have a little illuſtrated the Equity of it, it will not be amiſs if I do it for him.

Miſtaken Selfdenial.

Our ancient Kings, by eſtabliſhing the Cuſtom and making it a Law, that their eldeſt Son ſhould ſucceed them, did not act at Random, or from meer Inclination: Their Deſign was, that the Stock of their Family ſhould be always well diſtinguiſhed, that thereby they might prevent Troubles. Every Emperor, every Tributary Prince, acknowledged a firſt Prince of his Race, from whom he held the Crown. The Emperor durſt not, as he had a Mind, give to this or t'other Man, the Empire he held of his Anceſtors. This is a received Maxim. Doubtleſs *Lyew ki* and *Ting kong* did not make themſelves Princes: They were born in that high Rank, and received from their Anceſtors the Empire which they wanted to abdicate. But to give a State which a Prince has from his Fathers, to thoſe who have no Right to it, is wrong. *Tay pê* and *Pê i*, tis true, did it; but as they did it in very extraordinary Circumſtances, theirs is not an Example to be followed; and *Lyew ki* was wrong in ſeveral Reſpects. He put too little a Value upon a State he had received from his Anceſtors; and that was the Cauſe of his Brothers ſuffering a great deal. In ſhort, he violated the Laws that were received, and wiſely eſtabliſhed, for the Quiet of States.

Therefore to judge rightly, and according to the Rites, the Fault of *Lyew ki* was great. What might mitigate it a little, is, that under the *Han* Dynaſty, when he lived, a good many People took that Method to gain themſelves a Name. The Infection began under the Weſtern *Han*, by *Wey hven chin*, who being made *Hew*, yeilded the Honour to one of his Brothers. The then reigning Emperor looked upon this Action as a Point of eminent Virtue; and all the Empire, in Imitation of the Prince, applauded him. This Notion prevailed ſo much, that no Man, tho' otherways wiſe and virtuous, was eſteemed, if he did not perform ſome Action or other of that Kind. But if this Notion, by being common, a little alleviates the Fault of *Lyew ki*, we ought by ſo much the more to eſteem *Ting hong*, who, without ſuffering himſelf to be carried away by the Torrent, knew how to perſevere in the right Path. For my Share, the more I conſider, the more I admire him.

Whence it a Roſe.

There was, in the Kingdom of *Tſû*, a Man of great Merit, whoſe Name was *Shin min*: That he might acquit himſelf of the Duties of a good Son, he lived ſingle, and was very diligent about his Father. This made him to be ſtill more eſteemed; and the Prince received ſo favourable a Notion of him, that he wanted to make him one of his Miniſters; but *Shin min* declined it, and his Father aſked him why he did ſo. Becauſe, anſwered he, I am afraid I ſhall then ceaſe to be a dutiful Son. But, ſays the Father, do you conſider that when you touch the Sallary of a Miniſter, I ſhall be in better Circumſtances than ever; and you, by fulfilling the Duties of

your

your Poſt, will reflect an honour upon me likewiſe; ſo that it is our mutual Advantage that you ſhould accept of the Poſt, and I deſire that you would. *Shin min* obeyed, and behold him a Miniſter. Within three Years *Pe kong* rebelled, and *Se ma tſe*, who was ſent to oppoſe him, was defeated and killed. *Shin min* run to ſtop the Progreſs of the Enemy; but his Father, to keep him at home, ſaid to him, Why ſhould you thus leave me, to meet with a certain Death? A Man in my Station, anſwers *Shin min*, owes himſelf to his Prince, and owes only his Sallary to his Father and Mother. It was your Pleaſure that I ſhould ſerve the Prince; and I ſacrifiſe my Life for him. After this, he marched at the Head of a Body of Troops, and hemmed in the Enemy. *Pe kong* who knew *Shin min*, ſaid then to one of his Officers named *Shé ki*; We are now in a very bad Situation: *Shin min* is able and brave, and keeps us fairly blocked up here. How ſhall we behave? Behold an Expedient, ſaid *Shé ki*; *Shin min*, you know, is famous for his filial Piety, we muſt make ſure of his Father's Perſon. The Son then to relieve his Father, will give an Ear to the advantageous Propoſals you make him. *Pe kong* immediately ſent off People, who very dexterouſly ſeized the Father, and then ſent this Meſſage to *Shin min*; We will divide *Tſi'i* betwixt us, if you are ſatisfied, it is well; if not, I have your Father in my Hands, and he ſhall be put to Death. *Shin min* anſwered, diſſolving in Tears; At firſt I was a dutiful Son, but now I am a faithful Miniſter: Since at this Juncture, I cannot at once diſcharge two Duties, let me ſerve my Prince; my Loyalty requires that I ſhould do for him all that I can. He then attacked the Rebels, defeated them, killed *Pe kong*, but loſt his Father. The Prince wanted to reward his Miniſter with a Preſent of 100 Pounds of Gold; but *Shin min* refuſed it, ſaying, Not to hazard all in the Service of one's Prince, is failing in the Duty of a good Subject, and much more in that of a faithful Miniſter. But to occaſion the Death of one's Father by ſerving the Prince and the State, is failing in the Duty of a good Son. Since therefore I could not reconcile theſe two Duties together, with what Face can I appear amongſt Men? When he had finiſhed theſe Words, he killed himſelf.

Tang king chwen relates other Hiſtories of theſe Kinds of Heroes, who in this Manner put themſelves to Death, that they might not ſurvive a pretended Diſhonour: And he is ſatisfied with ſaying once for all: In my Opinion, a Man is not to put himſelf to Death if he has nothing to reproach himſelf with. There have been found in all Times, ſays *Song ki*, People who have thought fit to retire. But they may be divided into very different Kinds. I reduce them all to four, namely, three good, and one bad.

The firſt are they who have always lived retired, and poſſeſt a Virtue ſo extraordinary, that nothing can conceal them. Yes! There have been ſeen ſome Men, who tho' buried amidſt Mountains and Deſarts, yet were generally known and reſpected by all the World on account of their Virtue. The Honours which they fly from, purſue them; and the moſt powerful Princes of their Time, endeavour, if we may ſo ſpeak, to give them Marks of their Eſteem.

The ſecond are they, who after having appeared in the World, and even filled Poſts, perceiving the Difficulty of ſupporting or promoting themſelves without palliating and a little favouring the Errors and Corruptions of the Age, have diveſted themſelves of their Poſts, and retired from the View of their Prince; but leaving him and all the World in ſo good an Opinion of their Merit and Virtue, that they have been always regretted.

The third Kind are they, who being naturally fearful, and not believing that they have the Capacity requiſite for ſucceeding in Poſts, live retired in their own Country; but behave in ſuch a Manner there, that far from making themſelves deſpiſed by their Retirement, it is look'd on as the Effect of their Wiſdom and Virtue. The firſt of theſe three Orders is much preferable to the other two: And it is upon that alone which *Confuçius* beſtows Encomiums.

Beſides theſe three Orders, of which each has its own Merit, there is a fourth Kind of People, who being equally crafty and intereſted, want to paſs for Men of Virtue by affecting Retirement; tho' they would be very angry, were they indulged in what they affect. Their View is to draw the Eyes of all the World upon the real Capacity they poſſeſs; to make themſelves as it were ſought after, and thereby to ſhorten their Way to Employments. But does their Cunning ſucceed, and are they in Poſt? They ſoon drop the ſpecious Maſk of Diſintereſtedneſs. I have expoſed theſe different Characters that no-body may miſtake them, or value any thing of that kind, but that which is valuable.

A ſhort (*) Diſcourſe *upon* Silence, *compoſed by* Wang yong ming, *who relates it, together with the Occaſion of his delivering it, to* Lyang chong yong.

LYANG CHONG YONG was a Perſon, who joined to an uncommon Capacity noble and generous Inclinations: Scarce was he made (†) *Tſeng tſe*, when he found himſelf ſtimulated by a laudable Ardor of ſignalizing himſelf in ſome important Poſt. One Day, as he was revolving theſe Thoughts in his own Breaſt, reflecting with himſelf all of a ſudden: I am in the Wrong, ſaid he; it is too ſoon for me to pretend to govern others. How can I ſucceed in that, having not yet learned how to govern myſelf? After this Reflection, he ſtudied more than ever to know himſelf. He applied himſelf to find out, as much as he could, if he had any vicious

(*) This and the following Diſcourſe is not taken from the Compilation of *Zang king chwen*, but from the Works of *Wang yang ming*, who lived under the *Ming* Dynaſty.

(†) A Degree of Literature.

Byaſs, and he then begun to correct a Fault which he found in himſelf; namely, that of ſpeaking too much. We meet with a Bonzary of theſe Days; called, *The Bonzary of Silence.*

Chong yong took occaſion to aſk me for ſome Inſtructions as to the Manner of being ſeaſonably ſilent. I anſwered, I myſelf have the Failing of being too great a Talker. I therefore am well enough qualified to give Lectures of Silence to others. I have remarked that this Fault proceeds either from Vanity, Heedleſneſs, or Lightneſs. I here call Vanity, the Paſſion of making a ſhining Figure. I call Heedleſneſs and Lightneſs, too great an Eaſineſs in ſuffering ones Heart to rove from that *Juſt Mean* which it ought to preſerve in every thing. Behold what I have remarked by my own proper Experience. But beſides that, our Ancients have left us fine Maxims upon this Head, which are found diffuſed thorough their Books.

An Abridgment of theſe Principles is as follows.

They begin with finding Fault with four Kinds of Silence, or Taciturnity. To be ſilent, when there are any Doubts of Conſequence, or not to join in the clearing them up; or what is worſe, voluntarily to continue in groſs Ignorance, rather than to inſtruct ones ſelf by Speech, is called Brutallity, and Stupidity. To be ſilent from a wretched Complaiſance, or merely to gain the Favour of the Great, is Intereſt and Flattery. To be ſilent, in order to conceal ones Faults, under the Maſk of being reſerved, is Pride. In ſhort, under a modeſt Silence and a ſimple Air, to conceal a bad Deſign, is Hypocriſy. All this is not Silence, or it is a criminal Silence: But there is likewiſe a laudable Silence, which may proceed from good Motives, and has good Effects.

The wiſe Man, ſays *Confuçius*, always ſpeaks with Baſhfulneſs and Modeſty, as if he were conſcious of ſome Defect in his Words and Actions. In the moſt remote Antiquity, a Man who had no Reſerve in his Words, paſt for one who had but little in his Actions, and incapable to fill great Poſts. Therefore Baſhfulneſs, Modeſty, and Reſerve, are, as it were, the firſt Leſſons of that which we call Silence, or the Art of holding one's Tongue. The wiſe Man, ſays *Confuçius* again, loves to be ſilent: At leaſt, he does not love to ſpeak a great deal, becauſe he is employed in the Care of doing well; and the Love which he has for Silence, is continually, and as it were naturally, begotten by his conſtant Application to watch over his Actions. If therefore, virtuous Men commonly ſpeak little, it is not that they make their Virtue to conſiſt in the Fewneſs of their Words, nor that they are ſilent merely for the ſake of Silence: They have a much more ſublime End: They look upon Silence as an excellent Way of acquiring and preſerving Virtue. To meditate ſeriouſly, ſays *Confuçius*, upon ſome important Truth, is the Way to acquire Knowledge. The leaſt Advantage we reap by it, is, that we ſhun the groſs Faults, into which the Generality of Mankind fall at every ſtep they make. In order to ſucceed in any Enterprize, quietly to think a long time upon it, is juſtly termed Wiſdom and Prudence. But above all, in order to diſcover our vicious Inclinations, and the Artifices of Self-love, there is no better Secret, than to examine ourſelves in Secrecy and Retirement. *Yen tſe* made ſuch a Progreſs in this Method, that tho' he ſcarce ſpoke to any body, yet he attracted the Eſteem and Confidence of all the World by his Virtue. Behold therefore to what a Pitch a Man may attain by practiſing this Virtue, of which we have a Pattern in *Tyen*. *Tyen* never ſpeaks a Word, nor has he occaſion to ſpeak. The four Seaſons regularly ſucceed one another; the Vegitables grow at their ſtated Seaſons, wherefore then ſhould he ſpeak? His Silence is Eloquence itſelf, therefore among Men, the Sages of the firſt rate alone, are able to imitate this beautiful Pattern.

Lyang chong yong very well underſtood and profited by this Diſcourſe.

Another Diſcourſe *of the ſame Author, upon the Death of* Whang hyang fu, *Father of one of his Diſciples.*

IN the Territory of (*) *Chau*, there lived one of the Literati, an honeſt Man; the Name of his Family was *Whang*, his own Name *Ong pau*; and he lived in the Lordſhip of *Hyen ſi.* He had a Son named *Mong ſing*. This Son came ſeveral hundred Leagues, that he might become my Diſciple. At the End of ſome Months, in which he had ſtudied very hard, he took Leave of me for a little time, that he might go and ſee his Father; and after two or three Months Abſence, I ſaw him return full of new Ardour. When ſome other Months were over, he wanted to go and ſee his Father again; and he did ſo, and returned ſeveral times in the Space of a few Years.

Mong ſing was a young Man who had very good Qualifications. To a Heart full of Uprightneſs and Probity, he joined the moſt engaging and polite Manners. Above all, he was a dutiful Son; but he was of a very delicate Complexion, and incapable to ſupport great Fatigues. For which Reaſon, the leſs he feared theſe Comings and Goings, the more I was afraid for him.

I therefore one Day took him aſide, and ſaid to him, My dear Scholar, you ſurely are very ſenſible, that it is too fatiguing for you to make ſuch frequent and long Journeys. You may ſpare yourſelf the Trouble; for the Duty you owe to your Father, is a lawful Reaſon why you ſhould continue at Home: Take my Advice, and remain here; and as Occaſion preſents, put in Practice what you learn at my School.

Mong ſing immediately falling upon his Knees, anſwered me in theſe Terms. Maſter, ſaid he, you know not my Father; tho' he was educated upon the Sea-coaſt, in a pretty Savage Country, yet,

(*) In the Works of *Wang yong ming*, this Diſcourſe is found under the Title *Hyo wen*, or a Compoſition for the Ceremony *Tſi*. This is a kind of a Funeral Sermon.

yet, from his Childhood, he has had a great Eſteem for the Doctrine of our ancient Sages. He has for ſome time, diligently ſought one who might be a Guide to him in this Study, but he never could have the Happineſs to meet with what he ſought after. Sometime ago, by Means of *Syu*, *Yong*, and ſome others, who had been your Diſciples, my Father was made acquainted with, and received ſome Tincture of, your Doctrine. I cannot expreſs to you the Eſteem he had of it; but you may in ſome meaſure judge of it, by what I am going to tell you.

My Father no ſooner knew of your Doctrine, than exhorting me to purſue it, My Son, ſays he, you ſee I am old: I do not recommend to you the acquiring of Riches, or thruſting yourſelf into Poſts; what I exhort you to, is to advance in Virtue, and to profit under ſo good a Maſter, like theſe Sages who have already left his School. I don't pretend to be an Obſtacle to your Advancement: Nor, that on account of my old Age, you ſhould give up ſo great an Advantage. Tho' your Abſence ſhould reduce me to eat only Rice-gruel, and to drink Water; tho' it ſhould even expoſe me to lie unburied when I am dead, yet ſhould I be ſatisfied to live and to die in this Manner, that I may procure to you the Means of acquiring true Wiſdom. It was in Purſuance of theſe Inſtructions of my Father, that I firſt came to be of the Number of your Diſciples; and for that Effect, I travelled ſome hundred Leagues. Always when I returned to ſee my Father, in vain did I entreat him to ſuffer me to continue with him at leaſt three Months; for he would never agree to that. He would not even ſuffer me to continue for one Month; he always took care at the End of ſome Days, to have every thing ready for my Journey, preſſing his Domeſtics for that purpoſe, and exhorting myſelf to ſet out: When filial Affection drew Tears into my Eyes, and when in this Condition I preſented myſelf before him, to conjure him to ſuffer me to ſerve him ſome time longer: He anſwered, my Tears, by beginning his Exhortations anew, and ſometimes reproaching me that I had the Heart of a Girl. Yet I ſee, added he, beginning himſelf to be affected, that your Intention is good, and that you want to prove to me that you are a good Son, but you go the wrong Way to work. Do that which I would have you do, notwithſtanding my Tenderneſs; and do not aggravate my Grief. This, in Truth, is the Way in which my Father treated me: And I own frankly to you, that notwithſtanding my Deſire to profit by your Inſtructions, it was not my Fault, but that I had ſtayed longer with him: And if every Time I returned ſo ſoon, it was in Obedience to my Father's Commands: For how could I diſobey him?

At this Diſcourſe I could not hinder myſelf from crying out, How wiſe is *Whang hyen fû!* He indeed is a good Father: How affectionate, and how obedient is *Mong ſing!* He verily is a good Son: Take Courage then, cried I, my dear Diſciple, and endeavour perfectly to anſwer the Zeal of ſo wiſe a Father. Alas! Towards the Beginning of the fourth Moon of this Year, an Expreſs has brought us the melancholy News of the Death of *Whang hyen fû*. How great is this Loſs! True Wiſdom has been long neglected. Nothing is more rare, than Men who truely eſteem or ſeriouſly practiſe it: They who make the Study of Wiſdom all their Buſineſs, are ſo ſeldom found, that among the Generality of Mankind, they are look'd upon as ſo many Prodigies. The Name of a wiſe Man is yet in Vogue, and the World is full of Perſons who affect it: But the Name is all they deſire: Their Ambition, their Cares, their Actions, and even their Inſtructions to their Children, proceed all from Vanity and Intereſt: And if they talk of Wiſdom, it is not becauſe they aſpire to it, but from mere Show and Oſtentation. Among ten who talk of it; nine let it go no farther than their Lips. Above all, at preſent, it is a very rare thing to find Fathers ſo wiſe, as to prefer the Care of their Children's advancing in the Way of true Wiſdom, to all the Motives of Intereſt and natural Affection. *Whang hyen fû*, whoſe Death I have heard of, knew how to do this, notwithſtanding the Torrent. Alas! What a Loſs is he to the World: Since the Diſtance of Place hinders me from weeping over his Bier, and teſtifying how much his Death afflicts me, I deſire in ſome meaſure to make up for that by this Writing. Moreover, by publiſhing the Zeal of *Whang hyen fû* for the Advancement of his Son in the Paths of Wiſdom; my View is, not only to teſtify to the World the Eſteem which his Zeal has given me for his Perſon, and the Grief I have for his Death, but likewiſe to propoſe him to all the Empire as a beautiful Pattern of a truely paternal Love, and to animate his Son, my Diſciple, worthily to anſwer the Intentions of ſo wiſe a Father.

The ſame Author anſwers a Queſtion made him by his Friend *Wang yong ming*, who wrote to him once in theſe Terms. I ſee People who reaſon a great deal upon what *Confuçius* and *Yen tſe* underſtood by the Expreſſion (*) *Lo:* May I preſume to beg that you would write me your Thoughts upon this Head? Is this Pleaſure, this Joy, mentioned by *Confuçius* and *Yen tſe*, the ſame thing with that Emotion of Heart, which is look'd upon as one of the ſeven Affections, of which it is capable, and which commonly is called Joy: If *Confuçius* meant nothing but that, it would ſeem to me, that this Joy is not peculiar to the wiſe Man alone, ſince the moſt ordinary People are equally ſuſceptible of it. If he means a quite different Joy, much more pure and ſolid, and ſuch as the wiſe Man is ſaid to preſerve amidſt the moſt melancholy and terrible Events, another Difficulty ſtarts; for *Confuçius*, and many others after him, ſays likewiſe, that the wiſe Man ought to be inceſſantly upon his Guard, and under a continual Dread and Concern: And it would ſeem to me, as if this were much fitter to occaſion Sadneſs than Pleaſure.

The Anſwer of *Wang yong ming*, was as follows:

The Joy, of which *Confuçius* ſpeaks, is the Senſation of the Heart, in enjoying the Pleaſure of poſſeſſing itſelf. Therefore tho' the Pleaſure, mentioned by *Confuçius*, is likewiſe comprehended

* *Lo*, ſignifies *Joy, Satisfaction, Pleaſure.*

hended under that kind of Joy, which is reckoned to be one of the Seven Affections, yet it ought not to be confounded with any other Species of Pleaſure, ranged under the ſame Denomination. This Anſwer likewiſe obviates your ſecond Difficulty; for tho' in ſome Senſe it is true, that this Joy, in a certain Meaſure, is common to all Mankind, yet we may properly ſay, that it is more peculiar to the Wiſe.

'Tis true, all Men have a Heart. But the Wiſe alone are Maſters of that Heart. This Pleaſure of a Heart, of which one is Maſter, is known to them alone: The reſt are all capable of this Knowledge, but they neither poſſeſs nor taſte it: They run eagerly after what is inconſiſtent with it; being blind, and involving themſelves more and more in their Difficulties. Not, but that all Mankind may aſpire to this Joy. But they muſt ſhut their Eyes to every thing elſe: They muſt turn them inwards: They muſt take care to recall their own Hearts to its natural Uprightneſs, and then will they ſhare in that ſolid pure Joy. This is all the Anſwer which at preſent I have to give you; but give me leave to tell you, that I am a little ſurprized that you ſhould aſk further Queſtions of me upon this Head, ſince, during the Converſations which we have had together, you might long ſince have had all the neceſſary Information: To amuſe yourſelf ſtill in making Enquiries about this, is juſt like the Man, who when riding upon an (*) Aſs, was ſearching for him on all Sides.

Kau ſhen ſû having come from *Whang chew*, a City of (†) *Hû quang*, to make himſelf a Diſciple of *Wang yong ming*; as he was about to return at the End of a Year, he took *Wang yong ming* aſide, and ſaid to him; Maſter, I have had the good Fortune to hear your important Doctrine, upon what is called *Firm Reſolution*. I believe, that I thoroughly underſtand it, and am able to direct my Conduct accordingly. But as I am now ready to go far from you, I beg that you would give me a Word of Inſtruction, of which I may preſerve the Remembrance Day and Night. *Wang yong ming* made him this Anſwer.

In the Study of Wiſdom, the Practice of the Huſbandmen muſt be imitated. They indeed begin by carefully chuſing the Seed, and committing it to the Ground in due Seaſon; but they do not end here; They then carefully labour the Ground; they kill the Inſects; they pluck up the noxious Herbs; they water it where it has need; they labour all Day in the Cultivation of their Field; and frequently in the Night-time, their Mind is employed in theſe Thoughts. Not, that by their Cares and Fatigues, they hope that their little Crop, tho' the Seed was well choſen and ſeaſonably ſown, ſhould be of any great Conſequence in the Autumn. You ought now to underſtand my Meaning; but if you want that I ſhould make it plainer, I muſt tell you that this *firm Reſolution* of which you ſo much ſpeak, and which you flatter yourſelf with poſſeſſing, is as the Seed of the Huſbandman. Study, Thinking, Reaſoning, and putting all in Practice, are Things as neceſſary in Point of Philoſophy, as plowing, dunging, and harrowing are in the Affair of Agriculture. A Heart in whom this Reſolution is wanting, is a Field in which nothing good is ſown, and in which, conſequently nothing but Weeds can grow. A Heart who has this Reſolution, and who ſtops there, is a well ſown Field, the Culture of which is afterwards neglected: The good Seed that has been there ſown, has been choak'd by the Weeds. I cannot ſo far diſſemble with you, as not to tell you, you are in a Situation ſomething like this.

An Anſwer *of* Wang yong ming *to two of his Scholars.*

QUEN KI is a Man of a great deal of Knowledge, in whom I always have found a great Thirſt for true Wiſdom. I am charmed to underſtand that you frequently converſe with him; this muſt turn out to your Advantage. My Anſwer to what you propoſe to me, with Regard to him, is as follows. Doubtleſs, a Man may ſeek ſome Poſt or Penſion, eſpecially when otherways he has no Eſtate; and if without them he cannot provide for his aged Parents, conſequently, it is lawful for a Man to take his Degrees, to appear in the World, and to make his Capacity known. For it is abſurd, for a Man who aſpires to Poſts, to depend entirely upon *Tyen*, without his uſing any of the human obvious Meaſures for attaining to it. But he muſt take care; firſt, never to deviate from the high Road of Reaſon, neither in the Deſigns he has in View, or in the Method of purſuing theſe Deſigns. In the ſecond Place, a Man muſt never ſuffer himſelf to be affected with good, or diſconcerted with bad Fortune. He who is ſteady in theſe two Points, may conſiſtently, with the Character of a wiſe Man, procure and fill Poſts. But if he wants theſe, eſpecially the former, in vain does he renounce Degrees, Poſts, and all that: In vain, does he talk of Virtue from Sun to Sun; all is Vanity. Therefore our Ancients have made it paſs into a Proverb: *It is not a great Evil to quit the Trade of Philoſophy: The Point is, not to quit the Love of true Wiſdom, and the Reſolution of ſtill preſſing towards it:* Upon which we muſt remark, that by its being ſaid, that we never ought to quit this Reſolution, it is ſuppoſed that we already poſſeſs it. Upon this Head it is, that every Man ought to examine himſelf. The more I perceive the good Qualities which you have, the more I perceive myſelf inclinable to preſs you not to render them uſeleſs.

My dear Diſciple, you are to remember, that by how much the more rare it is to have ſo happy natural Diſpoſitions as you enjoy, the more eaſy it is for you to corrupt and abuſe them. It is no ſmall Advantage to find a ſound Director in the Paths of Wiſdom; but know that by how much

(*) The *Chineſe* ſays in four ſhort Words, *Ki lyu mi lin*, that is to ſay; *To ride an Aſs, to ſeek an Aſs.* This is literally the *French* Proverb, which, notwithſtanding its Meanneſs, forms the Concluſion of a very refined Character of Morality.

(†) One of the Provinces of *China*.

much the more Difficulty it is to meet with a Man who can inſtruct us in them, ſo much the more eaſy and common it is for us to ſtray from them, even after they are known to us: Every Man who has a Mind, cannot arrive at that ripe and vigorous Age in which at preſent you are: But as this does not depend on Man, know likewiſe, that it is no more in his Power to hinder theſe fine Years from paſſing rapidly away. In ſhort, it is as eaſy for one to ſuffer himſelf to be carried away by the Torrent of the Age, as it is difficult to reſiſt it. Weigh all this, my dear Diſciples, and let theſe Conſiderations animate you to make new Efforts.

The ſame Author exhorts his Diſciples, to hold frequent Conferences in his Abſence.

THE Plants that are moſt eaſy to rear, do not fail to die if they have ten Days of nipping Cold, for one of a mild Sun. When I come hither, you endeavour as much as you can to aſſemble yourſelves; not one of you fails to be preſent at the Conferences that are held; and at theſe Conferences each of you ſhews the keeneſt Deſire for Improvement. This gives me a real Pleaſure. But I now come hither but very ſeldom; when I come, I ſtay but a few Days; and all that I can do is to aſſemble you three or four times. As ſoon as I leave you, the Conferences are broken up. Each of you then keeps at home, and the Interval paſſes without your ſeeing one another; this is upwards of ten Days of Cold for one of Warmth: How then can Wiſdom, which is a Plant ſo difficult to rear, flouriſh among you?

I therefore exhort you not to confine your Aſſemblies thus, to the Time in which I am amongſt you. Every five Days, if it is poſſible, at leaſt every eight Days, you ought, ſetting aſide all other Buſineſs, to aſſemble yourſelves once to diſcourſe upon Virtue, and to animate yourſelves to the Practice of it. This is an excellent Method for entirely diſengaging yourſelves from all the Enticements of the Age, and for making a great Progreſs in a ſhort time, in the true Doctrine, which, at the Bottom, is nothing elſe but Charity and Juſtice.

It is a common and a true Saying, that if a Man would make a cheap and a ready Bargain, he muſt go to Market. Is he to rear a large Building or ſome other conſiderable Work? his beſt Way for ſucceeding, is to hold a general Conſultation beforehand. Aſſemble yourſelves therefore frequently, but carry into theſe Aſſemblies neither Paſſion nor Prejudice. Shew a Friendſhip and Reſpect for one another, and know that, in a Commerce ſuch as yours is, he who yeilds moſt to others, gains moſt for himſelf. If it ſometimes happens that you diſagree upon any Point, it is then, that without any Heat, or without giving Way to that unhappy Deſire which each has of over-bearing his Neighbour, you ought to recollect yourſelves more carefully, and to ſeek out the ſimple Truth. But if any one, either from Vanity or Jealouſy, ſhall be obſtinate in having the upperhand; theſe frequent Conferences, which of themſelves are ſo advantagious, thereby become quite uſeleſs. Reflect ſeriouſly on this.

One Day as *Wang yong ming* (*) was paſſing through the Piazzas with ſome of his Diſciples, two Porters, for ſome Reaſon I am ignorant of, fell a quarrelling. You have neither Reaſon nor Conſcience, ſaid the one. Nay, you have neither of them, anſwers the other. You are a Rogue, ſaid the firſt: Your Heart is full of Craft, replies the ſecond. You, ſays the other, have baniſhed from yours, all manner of Honeſty and Probity. *Wang yong ming* then addreſſing himſelf to his Diſciples, Do you hear theſe Porters, ſaid he; they are talking Philoſophy? What Philoſophy, anſwered one of his Diſciples? I hear them only ſcolding and bawling. What, don't you underſtand, ſaid *Wang yong ming*, that what they are every Moment repeating, are the Words, Reaſon, Conſcience, Heart, Uprightneſs? If this is not Philoſophy, what then is Philoſophy? Then let it be Philoſophy, ſaid the Diſciple; but while they are philoſophizing, why ſhould they bawl and ſcold one another ſo? Do you aſk why, anſwers *Wang yong ming?* It is becauſe each of theſe two Men ſees the Defects of his Neighbour, but never reflects upon his own. How many People are like them?

The great Diſeaſe of Mankind, ſays *Wang yong ming*, is Pride. Is a Son proud? He fails in his Reſpect to his Parents. Is a Subject proud? He is no longer Loyal to his Prince. Has a Father this Failing? He forgets the Paternal Affections. Is a Friend tainted with this Vice? His Friendſhip is no longer faithful and conſtant. The principal Failing of *Syang* the Brother of *Shun*, and of *Tan chu* the Son of *Yau*, whom Hiſtory repreſents as being ſo vicious, was Pride. The other Failings which they had, were the Fruits of that evil Tree. Ye who would aſpire to be wiſe, if ye want to be really ſo, muſt never depart one Moment from that Celeſtial Reaſon which is natural to, and forms, as it were, the Eſſence of, your Soul. This Reaſon is moſt pure and moſt refined in itſelf. Ye muſt ſuffer nothing to alter its Purity. But what muſt be done for this Effect? No *Self*, and that is all. I ſay none, even in the moſt retired Corner of the Heart, for if it ſhall lurk there, it will again quicken, and ſhoot forth into Pride. How did our wiſe Ancients recommend themſelves ſo much by their Virtue? It was by deſtroying *Self*; for when *Self* is deſtroyed, humility becomes habitual. But Humility is the Foundation of all Virtues; as Pride, on the contrary, is the Root of all Vices.

In another Paſſage, the ſame Author treating of this Subject, and repeating the ſame Things with ſome Variation, ſays; The moſt univerſal and dangerous Evil at preſent, is Pride. This is as the poiſoned Source from which all Diſorders proceed. A Man is the Slave of Pride, and for that Reaſon, thinks himſelf the Lord of others. He approves of what he himſelf does, and will yeild to no body. If a Man is abandoned to that dangerous Vice, he can neither be a dutiful Son, an affectionate Brother, nor a loyal Subject. The inflexible Severity of *Syang*, towards

(*) In the *French* it is ſome time written *Ouang yang min.*

his Brother *Shun*, and the incorrigible Licentiouſneſs of *Tan chu* the Son of *Yau*, were all ſo many Slips of this vicious Stock. If you would enter into the Ways of Wiſdom, begin by plucking up from your Heart the ſmalleſt Root of ſo dangerous a Vice. Otherways you can never make any Progreſs. Moreover, it is with Pride as with other Diſeaſes; it is never cured but by its Oppoſite, which is Humility: But don't deceive yourſelves, the Humility which I preſcribe againſt Pride, conſiſts not in merely aſſuming an Air, outwardly humble and reſerved; It ought to be in the Heart, and it conſiſts in being inwardly full of Attention, Moderation, Reſerve, and Reſignation to others: In putting no great Value upon one's own Capacity, but willingly making the beſt of anothers: In ſhort, in a Man's being diveſted of *Self*. Whoever is humble in this manner, cannot fail to be a good Son, Brother, and Subject. This Virtue made *Yau* and *Shun* ſo perfect; they poſſeſſing it in its utmoſt Purity and Extent. In all Encomiums upon theſe Princes, it is always this Virtue that is praiſed under different Denominations. Therefore ye who aſpire to be Sages, labour to acquire it. But do not deceive yourſelves, for it is no eaſy Matter. It will coſt you great Struggles; and above all things, you muſt have a ſtrict Watch over yourſelves.

Wang yong ming being at *Long chang*, a great Number of Literati became his Diſciples. That he might ſatisfy the Deſire which they had to profit under his Direction, he gave them the four following Leſſons. Each of you, ſaid he, ought to have, firſt, a ſincere Reſolution to aſpire to true Wiſdom: Secondly, a continual Care, in Reality and in Practice, to take the true Means of acquiring it: Thirdly, an ardent and a courageous Zeal againſt your own Failings: Fourthly, a wiſe and moderate Zeal in favour of your Neighbours. I ſay, that above all things, a ſincere Reſolution is required: In effect, if, without ſuch a Reſolution, no Man can ſucceed in any thing, even the moſt mechanical Arts, can he ever hope to ſucceed in the Study of Wiſdom? Why are ſo many People ſeen, who, notwithſtanding their Profeſſion of aſpiring to true Wiſdom, ſpend whole Years, and almoſt all their Lives, without making any Progreſs in it? There can be no other Cauſe than this; That they never form a ſincere Reſolution on this Head. For it is a certain Truth, that he who has an earneſt Deſire to become wiſe, ſucceeds in it by little and little: And if a Man is firmly reſolved to labour conſtantly in it, he may attain even to the higheſt Degree of Perfection. On the contrary, as a Ship without a Rudder, toſſed by the Winds and carried by the Tide; as a high mettled Horſe left to himſelf, and galloping uncheck'd from Place to Place, ſuch is the Man who is void of the Reſolution I require. Some have ſaid very well: If the Purſuit of Virtue ſhould expoſe a Man to the Indignation of his Father and Mother, to the Reproaches of his Brethren and Relations, to the Hatred and Contempt of his Neighbours, then they who want Reſolution for this extremely difficult Attempt, might plead ſome Excuſe. But on the contrary, if, embracing what is right, is an infallible Way for deſerving and ſecuring the Tenderneſs of a Father and Mother, the Confidence of Relations, with the Eſteem and Good-will of Neighbours, what Excuſe can they have, who are afraid to venture no this Reſolution? If, by deſerting Virtue, and enliſting in the Cauſe of Vice, a Man ſhould become dear to his Father and Mother, agreeable to his Relations, and reſpected by his Neighbours, it would be more excuſable, ſhould he ſeem to incline to the Side of Vice. But if the contrary is true, as it certainly is, Why ſhould we buy the Unhappineſs of being wicked at ſuch a Price, and labour ſo earneſtly to prefer Vice to Virtue? Weigh what I have now told you, and you will not only comprehend, that when a Man aſpires to Wiſdom, he muſt above all things ſeek a ſincere Reſolution; but you will likewiſe ſee, that this Reſolution is not ſo difficult to take, as People imagine: And that nothing is more reaſonable.

In the Second Place, I demand a continual Attention in Point of Practice, becauſe, that in effect, without this, a Man muſt ſoon be inconſiſtent with himſelf: And the Reſolution he puts on, tho' perhaps it may be ſincere, yet never can be firm and conſtant. Therefore, in the Judgment which I form of my Followers, I do not give the Preference to thoſe who have the moſt Wit and Penetration, but to thoſe, whom a continual Watch over themſelves have rendered more reſerved and more humble. There are ſome, who being void of Wiſdom and Virtue, puff themſelves up, that they may appear to be filled with both: And who, not perceiving in themſelves a Reſolution ſufficient for being ſolidly virtuous, harbour a ſecret Envy againſt thoſe who really are ſo: Who are as full of Pride as they are deſtitute of Virtue: Who inwardly prefer themſelves to others, and who, by vain Diſcourſes, impoſe upon the World, and endeavour to procure Eſteem for themſelves. If any one amongſt you is found to be of this Character, tho', in other Reſpects he ſhould be Maſter of a very extraordinary Underſtanding, yet for all that, would he not be the Object of your Indignation and Contempt? On the contrary, there are ſome Perſons, who being full of Modeſty and a Praiſe-worthy Reſerve, for fear of acting inconſiſtently with themſelves, keep up to their firſt Reſolution, by a conſtant Practice of Virtue, by great Care, and an equal Application to be inſtructed: Who ſincerely acknowledge their own Faults, readily do Juſtice to their Neighbour's Virtues, and endeavour to correct themſelves by the good Patterns that are ſet before them: Inwardly, they are full of Regard and Submiſſion towards their Superiors, together with Benevolence and Uprightneſs towards their Equals: Outwardly, their Behaviour is eaſy, and at the ſame time, never deviates from a modeſt Gravity. If any one amongſt you poſſeſſes theſe Qualifications, tho' perhaps he has no great Share of natural Underſtanding, which of you can refuſe him your Eſteem and Friendſhip? Doubtleſs, each will more willingly prize him, the more ſincerely he is ſeen to humble himſelf. Weigh what I have now told you, and it will be ſufficient to let you underſtand the Neceſſity and Practice of that Attention which I require.

In

In the third Place, I ſay, that a Man muſt have an ardent and couragious Zeal againſt his own Failings. To be guilty of Faults both of Omiſſion and Commiſſion, is, what the wiſeſt are not exempted from. But as they know how to correct them, they, on that Account, don't forfeit the Character of being wiſe. Every Man ought to examine, if there is any thing in his Conductcontrary to Temperance or Modeſty. If he renders to his Superiors and his Equals all their Due: If, for inſtance, he fulfils all the Duties of a dutiful Son and a faithful Friend: If nothing eſcapes him that favours the Corruption of the Age, which, at preſent, promotes over all, univerſal Deceit and Unjuſtice: For altho' you are not Men who will plunge yourſelf with Pleaſure into theſe Diſorders, yet it may happen, that ſome of you being deſtitute of the Advantages reapt from the Converſation of a good Maſter, and a virtuous Friend, may heedleſsly fall into Faults of this Nature. Examine yourſelves upon this Point with the utmoſt Exactneſs, and revolving every one of you your own Actions, if you find any ſuch thing, you muſt ſpeedily retract it by a ſincere Repentance; but without, ſuffering yourſelves to be caſt down or to cool: Have you till this Period of Time been a wicked Man? Have you for a long time practiſed the ſhameful Trade of a Robber? Yet you may from this Day forward wipe out the old Stains, and become wiſe and virtuous. But if a Man, in whom ſuch a Change is wrought, ſhall make this Reflection; "Having lived as I hitherto have done, ſhould I henceforward live well, my Converſion will be look'd upon as a Trick, and my Virtue as Hypocriſy: The World, far from entertaining a better Opinion of me, will thereby harbour the ſtrongeſt Suſpicions againſt me, and I ſhall draw upon my ſelf freſh Reproach. If this Man, after ſuch a Reflection, ſhould bravely ſay to himſelf: "Let the World make what Judgment it pleaſes of my Change, it is ſincere, and it ſhall be conſtant: And I am ſincerely ſatisfied to live and to die in Humiliation. O how much would I eſteem ſuch a Courage!

I ſay, in the fourth Place, that a Man ought to have a wiſe and moderate Zeal with Regard to his Neighbour's Failings. By this I do not at all pretend to prevent you, from aſſiſting your Neighbour to become virtuous. Tho' we owe our firſt Cares to our own private Perfection, yet we cannot neglect taking ſome Concern in that of our Friends, without failing in one of the moſt eſſential Duties of true Friendſhip. But if we are to reprove others, there is a Way to do it with Advantage to them. The Advice you give, muſt not only always proceed from a ſincere Friendſhip, but it muſt be delivered in mild civil Terms, ſo as to ſweeten all the diſagreeable Part of the Rebuke. In this we muſt exert all the Tenderneſs with which Friendſhip can inſpire us, and ſeaſonably draw different Pictures of the Virtues, ſetting them in the moſt amiable Light: And painting Vice ſo, as that its Deformity may ſtrike with Horror; yet all this in ſuch a Manner, as to touch the Heart, without ruffling the Paſſions. If we act otherways, if we apply too rough a Hand to a ſenſible Part, without allowing a Man time to guard againſt the Confuſion ariſing from the Surprize, in vain ſhall we afterwards endeavour to recompoſe this exaſperated Mind, which ſtarts too far aſide at firſt, and is ever after in Danger of remaining incorrigible.

For which Reaſon, in my Opinion, when we go about to correct a Fault in any one, the moſt effectual and the ſureſt Way, is not that of Words: And tho' we may take that Method amongſt ourſelves, yet I would lay no great Streſs upon it with Regard to others. I look upon every Man who attacks my Failings, as my Maſter: With this View, I receive with Pleaſure and Thanks, the Advice that is given me. I am ſenſible how little Progreſs I have made in the Paths of true Wiſdom. Alas! I have already loſt a great many of my Teeth, and I am half deaf. That I may anſwer the Ardour which I ſee in you, I paſs whole Nights in meditating. Notwithſtanding my Age and Application, I am by no means exempt from Vice: Why ſhould I be ſurprized, if I am not found to be faultleſs? It is ſaid, that it is the Duty of a Scholar to conceal the Faults of his Maſter: But, if by this it is meant, that it is not lawful for a Diſciple to correct his Maſter, this Maxim is not true: Or at leaſt, all the Truth that is in it, is, that the Diſciple ought not, in correcting his Maſter, to uſe either too much Freedom, or too abject a Diſſimulation: Do you all aſſiſt me in bringing the Good I have about me to Perfection, and in entirely rooting out whatever is faulty, that thus we may mutually help one another in our Progreſs: Let us begin with exerciſing, with Regard to one another, the Zeal which we ought to have for the Perfection of our Neighbour.

Letter of Exhortation from the ſame Wang yong ming, *to his Diſciples.*

MY dear Diſciples, in all the Letters that I have received from you, which have been a good many, ye all expreſs a great deal of Repentance for what is paſt, and a great deal of Reſolution for what is to come. This gives me an unexpreſſible Joy and Comfort, but I would feel a great deal more, if I were ſure that theſe are not empty Diſcourſes, and that they are your real Sentiments. What I wiſh above all things, is, that each of you may ſee the moſt ſecret Intricacies of his own Heart, as plainly as he ſees the moſt ſenſible Objects at Noon-Day. This is of the utmoſt Importance. For how can a Man correct his own Faults and Failings, if he does not ſee them. On the contrary, a Man who is always watchful over his own Faults, that he may inſtantly correct them, ſoon becomes Maſter of his own Heart. Where is the Man who is blameleſs? I dare affirm, there is none. And he who knows how to correct his Faults aright, is the Man who is the moſt perfect. *Kyu pe yû*, in his Time, was lookt upon as a wiſe Man, and yet it happened that all his Application was directed to commit but a few Faults; nor could

he

he ſucceed, even in this. *Ching tang* and *Confuçius* very juſtly were look'd upon as Sages of the firſt Order, yet their principal Maxim was, inceſſantly to labour to correct themſelves; and they judged this Care to be neceſſary to prevent their falling into conſiderable Faults. I hear it pretty frequently ſaid, *How can one be faultleſs, unleſs he were a* Yau *or a* Shun? But tho' this Saying is become proverbial, yet I do not think it is exactly true. Theſe Words do not give us an Idea of *Yau* and *Shun*, ſuch as indeed they were, and as they knew themſelves to be. If theſe two wiſe Kings had given themſelves out as Men exempted from every Failing, they thereby would have leſs deſerved the Epithet of Wiſe. But they were far from this Way of thinking. And this is eaſy to be proved from a Maxim of theirs, handed down to us in the *Shu king*. *On the one Hand, the Heart of Man is full of Weakneſs and a Propenſity to Evil. On the other Hand, true Good, which forms as it were the Center of Reaſon, conſiſts in an almoſt indiviſable Point. A pure ſimple Intention is neceſſary to preſerve us always in the* Juſt Mean.

We ſee, by this Paſſage of the *Shu king*, what Opinion theſe great Men entertained of themſelves. They doubtleſs looked upon themſelves to be Men; which made them pronounce in general, that the Heart of Man is full of Weakneſs: That it is difficult to keep it in the *Juſt Mean*: And that we muſt make ſtrong Endeavours to preſerve ourſelves in the requiſite Purity and Simplicity. In ſhort, we ſee that all the wiſe Men of Antiquity, far from thinking themſelves free from Faults, have look'd upon the Care of correcting themſelves as one of their principal Duties. If ſome by this way, have made ſuch Progreſs as to commit none, it was not becauſe their Hearts were formed in another Manner than thoſe of other Men, and not ſubject to the ſame Weakneſſes; but becauſe, by curbing themſelves, by watching with inceſſant Care over their moſt ſecret Motions, and eſpecially by looking upon themſelves as being full of Faults, they at laſt attained to be faultleſs. I ſee it clearly, my dear Diſciple, that this is the Path in which we ought to tread. But I ſee it too late, my ancient Habits have left the ſame Weakneſs in my Heart, as an inveterate Diſeaſe occaſions in the Human Body.

For this Reaſon, I earneſtly exhort you, inceſſantly to be upon your Guard, and not to expoſe yourſelves to the ſame Difficulties as I have done, by letting your Failings grow into Habits. If, while you are yet young, while your Spirits are active, and your Imagination warm; if before the Inconveniencies of Age, and the Cares of a Family have engroſſed your Heart; you labour earneſtly; your Progreſs will be great, and your Difficulties but ſmall: But if you ſhall delay it, beſides the daily Encreaſe of the Cares of this Life, old Age muſt damp your Underſtanding, and impair your Vigor. If there are Inſtances of ſome Perſons who have thus delayed it, and yet have afterwards attained to true Wiſdom, this could not have done without very extraordinary Efforts, eſpecially, if it happened after they were forty or fifty Years of Age. After this Period of Life, the Deſires of Reformation that we form, are commonly as unſucceſsful as thoſe of a Man who would ſtop the Sun upon our Horizon, when he ſees it ſetting, and conveying its Light from our Eyes. This therefore was underſtood by *Confuçius*, when he ſaid, that at forty or fifty Years of Age, a Man no longer keeps his Underſtanding. Theſe Words are remarkable, and ſeem to imply an Exaggeration, yet they contain a very ſenſible Truth, and a Truth which the ſame *Confuçius* elſewhere expreſſes in more ſimple Terms. It is not, ſays he, but after many Struggles that we arrive at true Wiſdom: If we do not labour early, how can we ſupport them in old Age, whoſe inſeperable Attendant is Weakneſs? Alas! I who tell you this, and who begun this Purſuit too late, have but too great Experience of the Truth of theſe Words. This induces me to preſs you to make the beſt of your Time, that you may not be expoſed to a uſeleſs Repentance.

The ſame *Wang yong ming* being at home in the Province of the *Chê kyang*, one Year in a very dry Summer, the (*) *Chi fû* of the Place wrote to him, to aſk him if there was any Secret to procure the Rain to fall, or if he knew any Man who had ſuch a Secret. *Wang yong ming* returned him a verbal Anſwer to his firſt Letter. Next Day, the *Chi fû* wrote another more preſſing.

To this ſecond Letter, *Wang yong ming* made the following Anſwer.

Yeſterday, two of your Officers, *Yang* and *Li*, preſented to me a (†) Letter, which you did me the Honour to write me. I found that it demanded of me a Secret for making the Rain to fall. Never was there a Man more ſurprized and confounded, than I was at this. My Surprize and Confuſion encreaſed a great deal, when this Morning I received by the Hands of *Shin tſyé*, your ſecond Letter, which is ſtill more preſſing than your firſt. The Ways of *Tyen* are dark; our Underſtanding traces them in vain; and who am I, that I ſhould value myſelf upon penetrating into them, and ſeeing them diſtinctly? Yet, you diſcover ſo much Compaſſion for the People, that I cannot reaſonably forbear telling you my Thoughts upon that Point. *I have prayed for a long time*, anſwered *Confuçius*, upon an Occaſion which you know of. In effect, the Prayer of a wiſe Man does not preciſely conſiſt in reciting ſome Forms of Prayer in Time of Need, but in a regular Conduct which he takes care to obſerve. It is ſome Years ſince you was born in the Country of (‡) *Ywê:* Have you not taken care before hand to pray, that as far as you can you may prevent or ſoften the Miſeries of the People, and render them happy and content? Have you delayed it till this time? Doubtleſs not. Yet the Rain does not fall according to your Wiſhes. that is true; but what better Way is there for obtaining it?

(*) Or, Governor.

(†) The *Chineſe* literally has it, Your honourable Inſtructions.

(‡) The ancient Name of a Country, now the Province of *Chê kyang*.

Anciently,

Anciently, in great Droughts, the Princes abridged their Tables and their Diverſions, (*) enlarged their Priſoners, diminiſhed their Impoſts, carefully regulated the Ceremonies a-new, and relieved by their Charity, thoſe whom Sickneſs and Poverty oppreſſed with Sorrow. Then they cauſed the Aſſiſtance of *Shan*, *Chwen* and (†) *She tſi*, to be implored by all; and they themſelves implored it in Favour of the People. I find recorded in the ancient Books, the Ceremony *Tſi*, in honour of *Tyen*, to beg for Rain. I find that the Princes making a ſevere Scrutiny into their own Conduct, attributed to themſelves all the public Calamities. I find that theſe very Princes in acknowledging their Faults, begged for time to correct them. The (‡) *Li ki*, the *Chun tſyû*, and the Annals named *Se ki*, have great Numbers of Examples in this kind. This is what I am taught by Antiquity. I do not find that it was then believed, that a few whimſical Characters, and ſome imprecating Ejaculations upon the Water, could obtain Rain. If in following Ages, there were found ſome (||) *Tau tſë*, who we are aſſured could create Rain whenever there was Occaſion: We are to believe that they were Men of a pure blameleſs Life, and a ſolid conſtant Virtue: That tho' they did not exactly conform to the true Practice of the Empire, yet for all that, they were very notable, and very extraordinary Men: And that thereby they might command Rain.

But where is the Evidence upon which the Credibility of Things of this kind reſts? Upon romantic Hiſtories and Tales. Our *King* and other Cannonical Books mention no ſuch thing; and all Men of Senſe, look upon what is ſaid on this head, as amuſing Stories. Far leſs ought we to attribute any ſuch Virtue to the preſent *Tau tſë*. They are a Parcel of vile Scoundrels, as deſpicable as the Mountebanks at Fairs, who diſperſe all kind of Impertinences from their Stages. Can People of this kind, have Thunder, Lightning, Winds, Rain, and other Changes of the Air, at their diſpoſal? How incredible is that?

My Advice to you is, that ſetting aſide all Affairs that may obſtruct it another time, you examine yourſelf a-part, deny yourſelf and every one about you, in all Expences and Luxuries; exactly repair the Wrongs that you may have done; and then with pure upright Intentions, with ſincere Sentiments of Penitence and Grief, invoke *Shan*, *Chwen*, *She*, in Name, and in Favours of the People of your eight (§) *Hyen*. As for the Prayers and pretended Secrets of the *Tau tſë*, if the People of their own accord employ them, be you ſatisfied with letting them alone, and not prohibiting them: But lay no Streſs on them yourſelf, and never diſcover any Value for them.

What you may depend upon is, that if in your ordinary Conduct, you have nothing wherewith you can accuſe yourſelf before (*) *Shin ning*; if on the preſent Occaſions, you redouble your Watch over yourſelf, and at the Head of your Colleagues and Subalterns, pray with an upright and a pure Intention; tho' the Drought were equally fatal to me, let Share of Virtue be ever ſo ſmall, I don't make any Difference betwixt my Intereſts, and thoſe of the People. If I really had any Secret for procuring the deſired Rain, could I be ſo hard-hearted as to ſee them afflicted without relieving them? Would I have put you to the Trouble of ſending two Meſſages to me on this Head? Had I done this, I muſt have been a Brute. Laſtly, I promiſe you, that in a Day or two, I will go to the Suburbs of the South, to ſecond, by my Prayers, your Compaſſion for the People. If you take my Advice, you will confine yourſelf to hearty ſincere Prayers, without giving into theſe Errors, and without having it in your View to gain a (†) Name to yourſelf. *Tyen*, raiſed as he is above us, is never inſenſible to a ſincere and perfect Virtue.

The Perſon who has printed this Book, adds by Way of Note. In public Calamities, in Inundations, or Droughts, this is the Way in which we are to act. We, in this Manner, are to do all that depends on us. To lay Streſs upon the pretended Secrets of the *Tau tſe*, or to diſcover any Value for them, is great Blindneſs.

(*) *Song* enlarged the Innocent, and thoſe who were leſs guilty.

(†) Literally it is; Mountains, Rivers, Territories, and Dominions of each Prince: That is to ſay, the Tutelary Spirits of the Country. This is an ordinary Figure among the *Chineſe*.

(‡) Theſe two Books mention the Ceremony *Yu*, in order to obtain Rain. The *Li ki* ſays, that it was addreſt to *Ti*. The ancient Books ſometimes mention *Shang ti*; ſometimes only *Ti*. As we indifferently ſay, *Offer to the Lord*, or *Offer to the moſt high Lord*.

(||) Miniſters of the Sect of *Tau*.

(§) The City of the firſt Order, of which this Mandarin was the firſt Officer, had in its Juriſdiction, eight Cities of the third Order.

(*) *Shin* ſignifies Spirit, ſpiritual, excellent, impenetrable: *Ming*; Intelligence, Knowledge, clear Penetration, *&c.* I leave the Reader to determine the Senſe of this Expreſſion, by what goes before, and what follows.

(†) That is to ſay, To gain the Reputation of being a compaſſionate Man, and tender of the People's Sufferings.

L Y E (*) N Y U, *or*, *the* Illuſtirous Women.

MONG KO being of an Age fit for Study, was ſent by his Mother to School. One Day, as he returned from it, ſhe aſked him, dividing her Thread, how far he had advanced in his Studies, and what he had learned? The Child ingenuouſly anſwering, that he had yet learned nothing, ſhe immediately took a Knife and cut a Piece of Work which ſhe had in the Loom. The Boy trembling, aſked why ſhe had done that. My Son, ſaid ſhe, you, by learning nothing, have done the ſame thing, and worſe. When a Man would become wiſe, and render himſelf illuſtrious, he muſt apply in good earneſt, and profit by what he hears. This is the only Means of living peaceably at home, and of entring into public Poſts, without hazarding any thing. If you neglect Study, as you do, you will be only a Wretch, expoſed to all the Miſeries of the meaneſt Conditions of Life. If you undervalue Wiſdom, and thus loſe the Time appointed for acquiring it, it were better for you to betake yourſelf to the Trade of a Porter, or any other Buſineſs that can make you live. If a Woman can do nothing, and a Man has learned in his Youth to do nothing, they muſt either ſteal, or become Slaves. This is commonly ſaid, and nothing is more true.

Mong ko was ſtruck with the Action and Words of his Mother. He took *Tſe ſe* for his Maſter, and improved ſo well under him, that he became a great Philoſopher, and the moſt eminent Man of his Age. One Day, entering into an inner Chamber wherein his Wife was, he found her not very decently dreſt. Upon this he was ſtartled, retired haſtily, and it was ſome time before he ſaw her. His Wife went to her Mother in Law, and as it were taking Leave of her; it is a common Saying, ſaid ſhe to her, that when a Wife is retired in her Chamber, the Huſband ſeldom or never intrudes thither, during the Day-time. When I laſt was in my Chamber, my Huſband ſurprized me a little negligently dreſt, and ſeemed to be much diſobliged at it. I ſee that he looks upon me as a Stranger. A Woman cannot decently live any time in a ſtrange Houſe. I am therefore come to bid you farewell, that I may return to my Mother's Houſe.

An example of Conjugal Chaſtity.

The Mother of *Mong ko* immediately called him, and ſaid to him: Son, when a Man enters into a Houſe, he ought to inform himſelf if any body is within, he ſhould give Notice of his being there, by a Servant, or leaſt he ſhould raiſe his Voice, that he may be heard before he enters. You know that this is uſual: And indeed it is the Way to find the Hall in Order after you enter it. As for all other Apartments, when the Door is opened to a Man, he ought to have his Eyes on the Ground. You have been deficient in this, my Son, and thereby diſcovered an Ignorance of the Rites. After this, how will it become you to be rigid towards others. (†) *Mong ko* received this Reprimand humbly and thankfully, and then was reconciled with his Wife.

A long time after, *Mong tſe* being at the Court of *Tſi*, he appeared a little melancholy. When his Mother aſked him the Reaſon, he declined giving her a poſitive Anſwer. Another Day as he was wrapt up in Thought, he handled his Staff, and fell a ſighing: His Mother perceived it, and ſaid to him: My Son, you lately appeared melancholy to me, and diſſembled the Cauſe. To Day you ſigh, when you are handling your Staff. What is the Matter? Mother, anſwered *Mong tſe*, I have heard that a wiſe Man ought not to aſpire to Poſts and Rewards, but by honeſt Means. And that when Princes will not hear us, we ought not to laviſh our Advices upon them: And that if they hear us without profiting by us, we ought not to frequent their Court. I ſee that the true Doctrine is neglected here. I want to retire, but I ſee you are now aged. This gives me a great deal of Trouble, and is the Subject of my Uneaſineſs and Grief.

The Duty of a Wife, anſwers the Mother, is to provide Victuals, to ſew, and to take care of the Inſide of the Houſe. The Outſide is not her Province. When we are Girls, we are ſubjected to a Father and Mother. When we are married, we depend upon our Huſbands, and we ought to follow them whither they pleaſe to carry us. Laſtly, when we are Widows, and when our Sons are advanced in Years, we ought to follow them as we once did our Huſbands. This is what the Rites preſcribe with Regard to our Sex. I am aged, it is true, but no matter for that. Do your Duty, my Son; I ſhall be no Obſtacle to you: I know how to do mine too.

King kyang a young Lady of Quality was married to *Mû pê*, who held the Rank of *Ta fû* at the Court of *Lû*: She had a Son whoſe Name was *Wen pê*. When *Mû pê* died, *King kyang* finding herſelf charged with the Education of her Son, took care to make him ſtudy a good deal; when his Studies were over, and he returned Home, ſhe had a watchful Eye over his Conduct, and obſerved more than once, that they who came to ſee *Wen pê* treated him with a great deal of Ceremony. From whence ſhe concluded that her Son keeping Company only with thoſe who were his Inferiors, both in Age and other Reſpects, he would look upon himſelf as ſtanding no longer in need of Inſtruction.

(*) *Lyè*, Illuſtrious; *Nyu*, Women. Perhaps it may be thought, that what is contained in this Collection, does not anſwer ſo pompous a Title. We are to conclude one of theſe two things; Either, that the *Chineſe* are not very ſcrupulous whether the Title of a Book is juſt or not, or that certain Things are a great deal more raiſed in their Ideas, than they are in ours; which is indeed true enough.

(*) *Mong* was the Name of the Family. *Ko* was his Surname, or, as the *Chineſe* calls it, his little Name. *Tſe* is an honourable Manner of naming any one.

One

One Day, when the Company was retired, ſhe called him to her, to give him a Reprimand. Formerly, ſaid ſhe to him, when (*) *Vû vang* was going out of the Hall of Audience, one of his Garters unlooſed, and his Stocking fell down. While he was looking about him, he could not ſee one Perſon whom he thought he had (†) a Right to deſire to tye his Stocking up. Upon which he ſtooped and did it himſelf. *When kong* always had three good Friends at his Side. He maintained five Officers for obſerving his Faults, and for reprehending him; and not a Day paſſed over his Head, without hearing thirty Perſons telling him of his Failings. *Chew kong*, at an Entertainment, three times preſented the moſt exquiſite Meats to the old Men. He dreſt their Hair himſelf; and when the Duties of his Function obliged him to make Viſits, he viſited upwards of ſeventy poor old Men, who lived in the moſt obſcure Streets. The three great Men I have mentioned were Princes, and yet you ſee how humble they were: But it was with Regard to People more aged than themſelves, for they commonly admitted no other into their Preſence. Thereby it was, in a Manner, more eaſy for them to forget the Pre-eminence which their Rank and Dignity gave them, and every Day to make a ſenſible Progreſs in Virtue. But you, my Son, take a quite contrary Way, you who are young, and without a Poſt. Yes, I ſee all your Acquaintances yeild to you in every thing, and look upon you as their Superior: They are doubtleſs young Perſons, and as backward in the World as you: What Advantage then can you reap from theſe Acquaintances?

Wen pê received this Reprimand with Thankfulneſs, owned himſelf to have been in the Wrong, and amended his conduct: He contracted an Intimacy with grave Perſons, whom he look'd upon as his Maſters. He was commonly ſeen in Company with venerable old Men; he ſerved them as their Guide and Support as they walked along, and even waited on them at Table. *King kyang* upon this felt a real Joy. Behold now, ſaid ſhe, my Son forms himſelf, and is become a Man.

When *Wen pê* began to enter into the Government, *King kyang* made him a ſhort Diſcourſe; in which by Similies, all drawn from the Art of making Stuffs, in which ſhe employed herſelf, ſhe laid before him the Qualifications of ſuch as ought to fill the principal Poſts in a Kingdom. Sometime after, *When pê* returning to the Palace, went to ſalute his Mother, and he found her parcelling out her Thread. *Wen pê* teſtified ſome Concern, leaſt that Trade ſhould do ſome Diſhonour to his Family, and it might be ſuſpected, as if he did not treat her very well. *King kyang* ſending forth a great Sigh, theſe, cried ſhe, are the falſe Notions, by which this, once ſo flouriſhing, Kingdom is now ruin'd. What! my Son, can you, who have ſtudied ſo much, and who are now cloathed with Authority, be ignorant? I have many things to acquaint you with; hear them attentively. The wiſe Kings of Antiquity, induſtriouſly ſought for the pooreſt Grounds, whereon they might ſettle their Subjects. One of their greateſt Secrets in the Art of Governing, was, to employ the People in laborious, and even fatiguing, Works; and they were certainly in the right. Fatigue and Labour renders a Man careful and virtuous, but Idleneſs and Luxury beget and cheriſh Vice. The Inhabitants of fat fertile Soils, are commonly very lazy and voluptuous; but they whoſe Ground are poor, are Men of Induſtry and Virtue.

Induſtry of the Antient *Chineſe*.

Beſides, you are not to imagine, that in wiſe Antiquity, Labour and Induſtry were appointed only for the People. How much did our Emperors themſelves work? They regulated their Finances, examined their Magiſtrates, and the Reports made to them by the ſeveral Magiſtrates. They had the Neceſſities of the People to watch over; and they provided for them as good Maſters and Paſtors. They regulated the Puniſhments, and the laſt appeal always lay to them, with Regard to the Chaſtiſements of Criminals. They had the public Ceremonies to perform at ſtated Times, and to prepare them for ſeveral Days beforehand. Even an Emperor was not ſuffered to repoſe or to divert himſelf, unleſs every thing was in order. The very ſame Rule was obſerved with Regard to the Tributary Princes. They paſſed the Morning in acquitting themſelves of the Duty and Service they owed to the Emperor, according to the Orders they had received. They employed the Middle of the Day, in what regarded the Government of their private State, and the Evening, in examining Criminal Affairs. In the Night-time, they regulated their Workmen and daily Labourers. The great Men of the Empire, then ſpent the Morning in the Affairs that belonged to their own Sphere. Towards Noon, they conſulted in common about what concerned the Government of the State. In the Evening, they drew up a Memorial of the Things which they were to regulate next Day. And the Night-time was employed in the Cares of their own private Affairs. It was the ſame in Proportion with all Conditions, above that of the meaneſt People.

Extended to all Ranks.

To go from Men to Women; Are you ignorant that the Queens wrought with their own Hands, theſe violet-coloured Ornaments which hung at our Emperor's Cap? That theſe red Borders, which diſtinguiſhed the Princes and the Dukes, were wrought by their Wives: That the large fine Belts worn by the great Men, and their Habits of Ceremony, were wrought by the Wives of the very Perſons who wore them? There was a much ſtronger Reaſon, why the Women of an inferior Condition wrought their own Huſbands Cloaths with their own Hands. Their Labour was not confined to this. Theſe Kinds of Stuffs and Works were offered to Princes, either out of Duty, when they who offered them were their Subjects; or in Preſents, when they were not. In ſhort, it was a Crime both for Women and Men to lead a lazy Life. Such were the Cuſtoms of our Anceſtors: and the Maxims of our ancient Kings, which have been tranſmitted to us, and according to which, great Men ought to labour, both with their Hands and

(*) He was Emperor.

(†) Becauſe he had no-body with him but Men, whom he reſpected for their great Age and Merit.

and their Head, were then inviolably practiſed. We are not to forget theſe wiſe Maxims and theſe laudable Cuſtoms.

Reflect, my Son, that I am a Widow, and that you are but lately put into Poſt. Are then Lazineſs and Pride becoming in you? For my Share, I endeavour to have nothing to reproach myſelf with on this Head; and you ſeem to take that amiſs. What can a Prince hope from a Man that has ſuch Diſpoſitions? I am much afraid, leaſt my Huſband has in you, left me a Son unworthy of ſuch a Father, and leaſt his Poſterity ſhould end in your Perſon. In effect, *Wen pê*, a little time after, died without Children. *King kyang*, during her time of Mourning, bewailed her Huſband in the Morning, and her Son at Night.

Ki kang, the Brother of *Mu pê*, an Uncle of *Wen pê*, was the Head of his Family, and therefore *King kyang*, according to the Cuſtom, was to go to his Houſe. He therefore went to invite her thither, and talked to her with a great deal of Reſpect. *King kyang* followed him with Silence. When ſhe came to the Houſe of *Ki kang*, without ſpeaking a Word, ſhe entered into the Apartment that was appointed for her. Afterwards, tho' *Ki kang* treated her always as a Mother, yet ſhe ſpoke very ſeldom to him, and always in her Apartment, and at a good Diſtance. *Confuçius*, to whom this Conduct was related, praiſed *King kyang* very much, for her exact Obſervance of the Rites.

Heroic Spirit in a Mother.

When *Tſû* and *Tſin* were at War with one another, the King of *Tſû* raiſed an Army, the Command of which he gave to *Tſe fa*. The General falling ſhort in Proviſions, diſpatched a Courier to inform the King of this. He at the ſame time took that Opportunity of being remembered to his Mother. The Courier repairing to her, How is all with the Army, ſaid ſhe; are the poor Soldiers well? Madam, anſwered the Meſſenger, Proviſions are fallen ſcarce among them. Every Soldier, it is true, has hitherto had his Proportion of Peaſe, but it has been Scanty, and by Tale. And how does your General live, replied ſhe? Madam, ſaid the Meſſenger, he feels the Famine likewiſe; every Morning and Night, he has only ſome Herbs and ſome very ſorry Food, together with a little black Rice. The Converſation went no further; but ſome time after, when *Tſe fa* returned victorious, his Mother ſhut the Gate of her Houſe againſt him.

Tſe fa being much ſurprized with this bad Reception, begged ſome Perſons of his Acquaintance, to aſk the Reaſon of it of his Mother. Is my Son, anſwered ſhe, ignorant of what the King of *Ywê* formerly did in a War againſt *Û*? Does he not know, that when that Prince on his March received a Preſent of Wine, he gave it to his Soldiers to drink? That he did the ſame with a Bag of dry roaſted Rice which he received on another Occaſion, and that he reſerved none either of the Wine or the Rice to himſelf. How could my Son be ſo hard hearted as to eat Morning and Night, what was dreſt for him, without ſharing it with the Soldiers, who were reduced to a few Peaſe a Day? *Tſe fa*, victorious as he is, is, in my Eyes, a deſpicable General; and I don't look upon him as my Son. All this was reported to *Tſe fa*, who acknowledged his Fault, aſked Pardon of his Mother, thanked her for her Inſtruction; and the Gate was then opened.

Scrupulous exactneſs in a Widow.

A Widow of the Kingdom of *Lû*, having prepared every thing at home for the Feaſt of the New Year, and the laſt Day of the Old, called her nine Sons to her, and ſpoke to them in this Manner. My Sons, I know that a Widow ought to keep within the Houſe of her deceaſed Huſband, according to the Rites. But when I reflect, that in my Father's Family there is no Perſon come to the Age of Diſcretion, doubtleſs at this ſolemn Time, the Ceremonies will be neglected, or but very ill performed; I hope you will not take it amiſs, if I go thither this Day. Whatever you pleaſe, Mother, ſaid the nine Sons upon their Knees. You ought to know, anſwered ſhe, that we Women are not Miſtreſſes of ourſelves. In our Youth, we are under the Authority of our Father and our Mother. In our riper Age, we are in the Power of our Huſbands, in our old Age and Widow-hood, we ought to follow our Children, and in many Reſpects, to be dependant upon them. My Sons are very well pleaſed, that this Day I ſhall repair to my Father's Houſe: This is a little Liberty which I take, and not ſtrictly agreeable to the Rigor of the Rites. But I do it to put Things in Order, in a Place, where probably there would be no Order otherways. This Day, redouble your Vigilance, keep the Door well ſhut, for I ſhall not return till it is dark.

Immediately ſhe ſet out, being accompanied with an old Domeſtic who had been ſent to invite her. When ſhe came thither, ſhe made all the haſte ſhe could to put every thing in good Order; and the Day beginning to lower, ſhe thought that it was late. Upon this, ſhe ſet out on her Return homewards: But before ſhe got thither, the Sky clearing up, ſhe found ſhe had been deceived by the Darkneſs of the Day, and that it was not ſo late as ſhe imagined. She therefore reſolved to wait in a retired Place near her Houſe, in to which ſhe entered when it was Night. A Noble-man, who had ſeen her from a Terraſs, found ſomething in this Way of doing, that was extraordinary: He had the Curioſity to cauſe her to be followed; and he found ſome Pretence to examine what had paſt in her Houſe. Thoſe to whom he had entruſted this Commiſſion, informed him that it was an honourable Family, and that every thing was in Order, and even according to the Obſervation of their Rites.

This Noble-man calling for the Widow, ſaid to her; Such a Day, coming from the Northwards, you ſtopt a conſiderable Time in ſuch a Place without the Walls, and did not enter into your Houſe till Night fell: I thought this a pretty extraordinary Thing, and am curious to know what could induce you to act in this Manner. Sir, anſwers the Widow, it is long ſince I loſt my Huſband, who left me with five Sons. Towards the End of the Year, having put every thing in Order

Order for the New Year, with the Conſent of my Sons, I paid a Viſit to my Father's Houſe. When I left them, I ſaid to my Sons and to my Daughters in Law, that I would not come back till Night fell. Partly from Miſtake, and partly leaſt I ſhould meet with ſome rude Companion, as you know there are many ſuch at a Time like this: I left my Father's Houſe too ſoon. I found this when I was upon the Road; and not being willing to arrive before the Time which I had fix'd for my Return, (*) I waited in that remote Place, till the Hour ſhould come in which I promiſed to return. This Noble-man praiſed her very much, and honoured her with the Title of (†) *Mû*.

Mang lû, a Subject of the Kingdom of *Whey*, married the Daughter of *Mong yang* his Country Man, in a ſecond Marriage. He had five Sons by his firſt Wife, and three by his ſecond. The five Sons of the firſt Marriage, could not endure their Step-mother. And tho' ſhe treated them very well, and ſhewed them all the Tenderneſs imaginable, yet ſhe could not win them over. Being afraid, leaſt it might be the Fault of her own Sons, ſhe ſeperated them entirely; ſo that they had nothing in common, either with Regard to their Lodging, their Cloaths, or their Victuals: Yet all was to no Purpoſe; the five Sons of the firſt Bed, continued to expreſs a great deal of Averſion for their Step-mother. It happened, that the third of theſe five Brothers was made Priſoner, for having neglected his Prince's Orders; and was capitally convicted. The Mother appeared inconſolable, and omitted nothing that could ſoften the Rigors of his Priſon; and beſides that, ſhe did every thing to prevent his being condemned. A great many People ſeemed ſurprized, that ſhe ſhould give herſelf ſo much Uneaſineſs about a young Man, who had expreſt ſo much Averſion for her. An Inſtance of Generoſity in a Step mother;

No Matter, ſaid ſhe to them, I look upon him as my own Son, and will do to the laſt, all for him that lies in my Power. Where is the Merit and Virtue of loving one's own Children? Or where is the Mother who does not love them? But I cannot confine myſelf to that. The Father of theſe young Men, ſeeing them deprived of their Mother, eſpouſed me, that I might ſupply her Place to them. Wherefore I ought to look upon myſelf as their Mother. And can one be a Mother without Affection? If the Affection I have for my own Children, ſhould make me neglect theſe, I ſhould be unjuſt. What has a Woman, void of Juſtice and Affection, to do with Life? Tho' he entertained the greateſt Averſion for me, yet his Hatred and diſobliging Manners, could not free me from the Duty I owe him. The Anſwers of this Woman became public, and the King being informed of them, pardoned her Son, from the Regard he had for ſuch a Mother. Ever after that time, not only this rebellious Son, but his Brothers were as full of Reſpect and Submiſſion for their Step-mother, as her own Sons were; and ſhe inſtructed them ſo well, that they honourably filled the firſt Poſts of the Kingdom.

Tyen tſi tſe, the Miniſter of the Kingdom of *Tſi*, raiſed a pretty moderate Sum from his Dependants, and came to put it in his Mother's Hands. Son, ſaid ſhe, you have been but three Years in Poſt, and I know how much both your Sallary, and the Expences you muſt lay out, amount to. How then have you raiſed the Sum which you have now brought to me? Mother, anſwered *Tſi tſe*, I own to you freely, that I have received it from the Subaltern Officers. Son, replies the Mother immediately, a good Miniſter ought to ſerve his Prince affectionately and diſintereſtedly; at leaſt, he ought to keep his Hands clean, and to uſe no dirty Ways of enriching himſelf. If any ſuch thing comes into his Head, he ought immediately to reject it. In ſhort, he ought to avoid even the Suſpicion of being eaſy in taking Money which does not come by honeſt Means: To be really as diſintereſted as he would wiſh to appear to be in the Eyes of the World, and thereby to give Authority to his Words. The Prince has done you the Honour to put you in Poſt; your Sallary is conſiderable, and you ought to anſwer his Favours by a blameleſs Conduct. Know, my Son, that the Duties of a Subject, and more eſpecially of a Prince's Miniſter, are not leſs inviolable than thoſe of a Son to a Father. He owes to the Prince his Maſter, a ſincere Affection, an ardent Zeal, and an unſhaken Loyalty. He ought to give Proofs of all theſe Virtues, even at the Hazard of his Life, if there is Occaſion. And as theſe dangerous Occaſions don't often preſent, he at leaſt ought to diſtinguiſh himſelf by a conſtant Uprightneſs and a perfect Diſintereſtedneſs. Beſides the other Advantages of this Conduct, it is the only Way to be ſheltered from the Storms of State. By taking another Road, you become a bad Miniſter, and how then can you be a dutiful Son. Hence, fly from my Preſence; I diſown you as a Son; you may do what you have a Mind with that Money, but what is ill purchaſed, ſhall never enter into my Houſe. Of ſtrict honeſty in a Mother;

Tyen tſi tſe retired full of Confuſion and Repentance. He returned the Money to thoſe from whom he had taken it; went and accuſed himſelf before the Throne of his Prince, begging for the Chaſtiſement he deſerved. *Swen vang*, who was then King of *Tſi*, was charmed with the Virtue of this Woman. He cauſed a large Sum to be given her out of his Treaſury, pardoned *Tyen tſi tſe*, and kept him in his Poſt.

Kyang, the Daughter of the King of *Tſi*, was married unto *Swen vang*, one of the Emperors of the *Chew* Dynaſty. This Princeſs was equally witty and virtuous; never was there found any thing blameable in her Words and Actions: But ſhe was grieved to ſee the Prince plunged in And of virtuous Prudence in a Wife.

(*) They might have ſuſpected, that ſhe deſigned to have impoſed upon them, and to have ſurprized them; and this might have diminiſhed their Confidence in, and Affection for her.

(†) *Mû* ſignifies Mother, and likewiſe Maſter or Miſtreſs, ſo that according to the *Chineſe* Idiom, it may ſignify Mother; Miſtreſs, or Miſtreſs of Mother. The firſt is the moſt natural.

in an Indolence and a Lazineſs, unworthy of himſelf. He went to Bed pretty early every Night, and ſlept very late next Morning. Behold the Expedient ſhe took to reclaim him.

One Day ſhe laid aſide her Earings, Bodkins, and other Ornaments of her Head; and placing herſelf a-part upon an Alcove in the Poſture of a Criminal, ſhe talked to the Prince in theſe Terms by the Mouth of a Servant; Sir, I had the Honour to be your Servant; and I have known for a long time, that I have no Merit in any Reſpect: But there is one thing that I have not remarked till now, and that is, that to all Appearance I am a Rake. It is doubtleſs on my Account, that contrary to the Rites, your Majeſty appears every Day ſo late, and that you are look'd upon as a Prince who prefers your Pleaſure to your Duty. This Character does you ſo much the more harm, as Pleaſure in all Ages, has been look'd upon as the Source of great Numbers of Diſorders. This Evil, whatever it is, doubtleſs proceeds from me. Put a Stop to it, I beg of you immediately, and vindicate your own Character, by puniſhing the Guilty.

Swen vang then reflecting with himſelf, Riſe, ſaid he to his Wife, reſume your Ornaments and your Dignity. It is true, that my Virtue comes far ſhort of my Character: But the Fault is entirely mine, and no way yours. From that time forward, *Swen vang* applied himſelf ſeriouſly to the Affairs of his State. He gave Audiences early in the Morning, even to the Evening, and gained the Character of being a great Prince.

An Example of Heroic Reſolution in a Lady.

Shin ſeng, the eldeſt Son of *Hyen kong*, the King of *Tſin*, was traduced to his Father by the Concubine *Li ki*; and not being able to bear ſo black a Calumny, he put himſelf to Death. *Chong eul*, the Brother of *Shin ſeng*, and like him, the Son of a King, was afraid of having the ſame Villany practiſed upon him: So he immediately left the Kingdom with a Band of well choſen Men, the Principal of whom was *Kyew fan*. They all retired to the Kingdom of *Tſi*, where *When kong*, who was Prince of that Country, received *Chong eul* very willingly: He gave him an Equipage of twenty Chariots, an honourable Treatment, and *Tſi kyang*, a Princeſs of the Blood, for his Wife. *Chong eul* being very well ſatisfied with his Fate, laid his Account with ſpending the Remainder of his Life in this Manner, and willingly renounced all his Pretenſions to the Crown of *Tſin*. *Kyew fan* could not reliſh this Indifference of his Prince, to a Kingdom to which he was the rightful Heir, and ſo much the leſs becauſe, ſince his Baniſhment, and the Death of his Father *Hyen kong*, which happened ſoon after, that Kingdom had changed ſeveral Maſters, and was then in Confuſion. One Day, as *Kyew fan*, and others of the Retinue of *Chong eul*, were diſcourſing a-part on this Head, they concluded, that the Prince muſt abſolutely quit his Retreat, and return to take Poſſeſſion of his Kingdom. A young Female Slave overheard the Converſation, and related it all to *Tſi kyang*, who immediately cauſed this Slave to be put to Death, and went to her Huſband *Chong eul*. Prince, ſays ſhe to him, all they who are of your Party take it much a miſs, that you ſhould confine yourſelf to live here. They are all of Opinion, that you ought to quit *Tſi*, that you may aſſert your undoubted Right to the Crown of *Tſin*. Yeſterday, as they were deliberating upon the Means of engaging you to take this generous Reſolution, a young Slave overheard them, and came and told me all. Being afraid, leaſt ſhe ſhould ſpeak of it to ſome body elſe, and thereby create an Obſtacle to the Deſign, I have taken care that ſhe ſhall live no longer. The Secret is now ſafe, and you may ſet out without any Noiſe. This is the Advice of your faithful Servants, follow it immediately; and return into *Tſin*, which ſince you left it, has never enjoyed a Moment of Peace. That Kingdom belongs to you; put yourſelf in a Way to recover it, and doubtleſs you will have the Aſſiſtance of (*) *Shang ti*.

No! anſwered the Prince, I will not leave this Place; I deſign to live and to die here. The Princeſs redoubled her Inſtances, and endeavoured by ſeveral Examples to inſpire her Huſband with a Paſſion for Rule, and the Hopes of recovering his Kingdom. But ſeeing all was in vain, ſhe talked over the Affair with *Kyew fan*; and they both agreed that they ſhould ſuddle the Prince, and that while he was drunk, his Attendants ſhould carry him away on the Road to *Tſin*. The thing was executed accordingly. *Chong eul* awaking from his Drunkenneſs, in the firſt Emotions of his Anger, ſnatched a Lance, with which he would have pierced *Kyew fan*, who put aſide the Blow. Then *Chong eul* ſeeing himſelf engaged, and beſides having a Kindneſs for *Kyew fan*, ſaid to him, If this Enterprize ſucceed, it is well, I will pardon you; but if it does not ſucceed, I will (†) hate you mortally. They ſet out, they advanced, and they arrived at *Tſin*. *Mû kong* furniſh'd the Prince *Chong eul* with Troops: He entered the Territories of *Tſin*; and as ſoon as his Arrival was heard of, they killed *Whay kong*, who had been made King, and beſtowed the Crown upon the Prince, who took the Name of *When kong*. *Tſi kyang* at the ſame time was declared Queen, and an Embaſſy was ſent for her to the States of *Tſi*, with all the Honours due to her Dignity.

Uncommon Virtue.

Ta tſe, the Miniſter of the Kingdom of *Tau*, was a great deal more anxious about his own, than about his Prince's Intereſt, or gaining a right Character. His Wife made many Remonſtrances to him upon this Head, but he laugh'd at them all. He continued in Poſt for five Years, at the End of which, being well fatned with the Blood of the People, he diveſted himſelf of his Poſt, that he might go and peaceably enjoy his Riches. They were ſo great when he went away, that he had in his Train 100 Chariots: While he was yet in Poſt, every one of his Family killed a prodigious Number of Oxen, that they might compliment him. His Wife, in the midſt of theſe Rejoycings, always wept, tenderly embracing her Son. The Mother of *Ta tſe* was enraged at her Daughter in Law's Way of acting: How ridiculous are you, ſaid ſhe; why will you diſturb the Feaſt thus? What an ill-omen'd Bird are you.

I

(*) *Shang*, ſignifies, *Supream: Ti, Emperor, Emperor, Lord.*

(†) Literally it is: *I could have the Heart to eat your Fleſh.*

I have Reaſon to weep, anſwered the Daughter in Law: So much Grandeur, ſo many Riches, without Merit and without Virtue, threaten this poor Infant with many great Misfortunes. *Tſi wen*, formerly Miniſter of the Kingdom of *Tſû*, enriched the State, and neglected to enrich himſelf. While alive, he was honoured by the Prince, and adored by the People: When dead, his Poſterity was loaded with Honours and Wealth, and his Reputation was always the ſame. Alas! How little does my Huſband reſemble him! The Luſtre of preſent Greatneſs, and the Paſſion of heaping up Riches, wholly employ him; nor does the Future in the leaſt trouble him. It is ſaid, that in the Mountains of the South there is a Leopard, who, notwithſtanding his Voraciouſneſs, in a rainy Seaſon, will live ſeven Days without any Food, rather than by going abroad ſpoil the Luſtre of his Skin. The more fat Dogs and Swine are, the nearer their Days are to an End. The Miſeries of the State are yet greater than my Huſband's Riches. He wanted the Art, while he was plundering the People, to win their Love. To me, he ſeems to be near great Misfortunes. Would to God, I and my dear Babe were well rid of them.

This Diſcourſe put the Mother of *Ta tſé* into ſuch a Paſſion, that ſhe drove away her Daughter in Law, who retired with her Child to her own Mother. That very Year in which *Ta tſé* had laid down his Poſt, he and his Servants were unhappily aſſaſſinated by a Company of Robbers, who carried away all his Riches. They killed every one about the Houſe, except the Mother of *Ta tſé*. Her Daughter in Law immediately returned to her, that ſhe might ſerve her in her old Age. Every one praiſed the Foreſight of the Daughter in Law, and the Wiſdom ſhe had diſcovered in preferring Virtue to Riches. People were raviſhed to ſee, that after ſhe had ſaved her own Life, and that of her Son, by her Reſolution and her Foreſight, that ſhe ſhould repair by her Aſſiduity in ſerving her Mother in Law, all that was blamable in her Manner of retiring.

Yen tſé, the firſt Miniſter of *Tſi*, was a Man of a very ſhort Stature, but he had amongſt his Domeſtics, a Giant eight Foot high. The Wife of this Domeſtic, who likewiſe ſerved *Yen tſé*, was curious to ſee the Equipage, one Day, as that Miniſter went abroad in Ceremony. She remarked, that her Huſband made his Horſe curvett, reared himſelf in the Stirrups; in ſhort, aſſumed great Airs, and ſeemed to be very proud of his vaſt Height. When the Cavalcade was returned, the Wife of this Giant taking him a-part, ſchool'd him in this Manner. You are, it is true, a poor Man, but you deſerve to be poor all your Life long. The Huſband being ſurprized at this unexpected Compliment, aſked her what ſhe meant. Behold, ſaid ſhe, your Maſter: He is ſcarce three Foot high, and yet he fills the higheſt Poſt in the Kingdom, and acquits himſelf of it in ſuch a Manner, as to procure his Prince a great deal of Glory, without adding one Inch to his own Stature: I looked at him this Morning with all his Retinue, I admired his humble, modeſt, thoughtful, and almoſt fearful Air. On the contrary, I obſerved that you, who tho' you are about eight Foot high, are at beſt, but a Slave, gave yourſelf Airs of Importance, and was quite full of yourſelf. I bluſh'd for you, and I immediately retired. This Man received her Reprimand very well, expreſt a Reſolution to amend, and aſked his Wife in what Manner he ſhould behave. Imitate, anſwered ſhe, imitate your Maſter *Yen tſé*: Happy, if you can contain as much Wiſdom and Virtue in your Stature of eight Foot, as he does in that little Body: Serve him as he ſerves his Prince: If you love to diſtinguiſh yourſelf, it ought to be in that Manner. It is a common and a true Saying, that Virtue can crown the meaneſt with Glory: And this Glory is a great deal more ſolid than that of thoſe, whom ſome accidental Advantages render haughty and proud.

The Huſband profited ſo well by this Lecture, that he was quite a new Man. No body could be more humble, more modeſt, more diligent in his Service, more zealous for his Maſter, or more exact in fulfilling his Duties, than he was. *Yen tſé* was ſtruck with this Change, and aſked how it came about. The Servant anſwered, that it was by means of his Wife, and told him the Method ſhe had taken. *Yen tſé* praiſed the Wiſdom of the Wife, and the Docility of the Huſband. He valued a Man who was capable of making a conſtant firm Reſolution ſo readily; and gave him a Poſt, of which he acquitted himſelf ſo well, that he was promoted, and at laſt became a great Officer.

Tſye yu was a Native of the Kingdom of *Tſû*, and lived by the Labour of his Hands, but under a mean Appearance, concealed a profound Wiſdom. The King, who valued Virtue, and knew how much this Subject poſſeſs'd, wanted to employ him; and ſent him two Meſſengers for that Purpoſe, together with two Chariots loaded with Preſents, and an Order to tell him, that the King deſired that he would accept of theſe Preſents; with the Government, and general Intendancy of that Part of his State that lies to the South of the River *Whay*. *Tſye yu* ſmiled at this Compliment, but without ſpeaking a Word, and the Meſſenger was obliged to return with the Preſents, not being able to get any other Anſwer. Example of a Wife's love of Retirement.

The Wife of *Tſye yu* was then from home, and when ſhe returned to her Houſe, ſhe obſerved the Tracts of Chariots, which could not be far from the Gate. How! my Huſband, ſays ſhe entering into the Houſe, have you forgot that Virtue and Diſintereſtedneſs, which hitherto was all your Pleaſure? Chariots have come to our Door, and they have paſs'd no further. Doubtleſs they were loaded, for the Tracts of them are very deep: How came all this, I pray you? The King, anſwered *Tſye yu*, not knowing my Character, and thinking that I was of ſome Value, wanted to give me the Government of a Part of his Kingdom. He ſent a Man on purpoſe with two Chariots loaded with Preſents, to invite me to accept of this Poſt. You ought to refuſe both the Preſents and the Poſt, anſwered the Wife.

Tſye yu

Tſye yu wanting to know if his Wife ſpoke ſincerely, ſaid to her; We all act under the Influence of a natural Inclination for Honours and Riches. Why ſhould we not accept of them when they come in our Way? And why ſhould you blame me for not being inſenſible of the King's Favours? Alas! anſwered the Wife in Tears, Juſtice, Honeſty, Innocence, and to ſay all in one Word, Virtue is much ſafer in a retired Life and a decent Poverty, than amidſt the Hurry of Buſineſs and the Enticements of Riches. Was it wiſe in you to make ſo dangerous an Enchange? We have now long lived together; your Labour has furniſhed us with Food, and mine with Rayment; and thus we have ſuffered neither Hunger nor Cold. What can be more charming than a Life thus equally innocent and peaceful? Ought you not to have perſevered in it? Perhaps you have not conſidered the Dependance and Slavery that is inſeperable from theſe Preſents and Poſts: With Reſpect to Virtue, they deprive a Man of Part of his Liberty; in other Reſpects, they are often incompatible with perfect Honeſty and exact Equity.

Tſye yu then being ſatisfy'd with his Wife; You may be eaſy, reply'd he, I have neither accepted of Poſt nor Preſent; I congratulate you upon it, anſwer'd the Wife; but ſomewhat is ſtill left undone, for it is not quite right to be a Member of a State, and to refuſe to ſerve the Prince, when he deſires our Services: Let us retire and live elſewhere. They then pack'd up their little Furniture, chang'd their Names on the Road, that they might not be known, and removed into another Country. They who were afterwards acquainted with what *Tſye yu* did, praiſed his Diſintereſtedneſs: But above all, they beſtow'd vaſt Encomiums on his Wife; who without yeilding to her Huſband in any thing, diſcover'd a greater Foreſight, and more elevated Sentiments.

Another. *Lay tſe*, having early retired from all the Trouble of the World, led a peaceable Life with his Wife, in a ſolitary Retreat. The Walls of his Houſe were compoſed of Reeds, and the Roof of Thatch; a Bed of plain Boards, and a Matt of Straw, were all the Furniture of his Chamber; and a coarſe Stuff ſerved to cloath both his Wife and him. Their ordinary Food was Peaſe, which they ſowed and reaped with their own Hands. It happened, that at the Court of *Tſi*, as they were talking of the antient Sages, ſome one mentioned *Lay tſe* as being equal to any one of them in Virtue: Upon this, the King was deſirous to have him at his Court; and to ſend him Preſents to invite him thither, but his Majeſty being given to underſtand, that probably *Lay tſe* would not come, he reſolved to go in Perſon, and to find him out. When he came to his Hutt, he found him making Baſkets for carrying Earth. I am, ſaid the King humbly to him, a Man without Underſtanding, and without Wiſdom. Yet I am charged with the Weight of a State, which I have received from my Anceſtors; help me to ſupport it, I have come hither to invite you. No, Sir, anſwered *Lay tſe*, I am a Huſbandman, and a Clown entirely unworthy of the Honour, and ſtill more uncapable of the Employment, which your Majeſty is pleaſed to offer me; I am young, and almoſt helpleſs, ſaid the King, renewing his Inſtances; you can form me to Virtue: I ſincerely want to improve by your Underſtanding and your Example: *Lay tſe* appeared to be ſatisfied, and the King retired.

The Wife of *Lay tſe* being return'd from gather'd ſome Wood for Fewel: What did this Man want, ſaid ſhe, what is the Meaning of theſe Chariots whoſe Tracts I ſee? It is the King himſelf in Perſon, anſwered *Lay tſe*, who is come to preſs me to take the Government of the State under him. And have you conſented to this, replies the Wife? How could I refuſe it, anſwers the Huſband? As for my ſhare, anſwers the Wife, I know the Proverb which ſays, *he who eats another Man's Bread, ſubmits himſelf to ſuffer his Blows.* This may be well applied to thoſe who are about a Prince's Perſon: To day, they are in Credit and Opulence, to morrow, diſgraced and puniſhed: And all this according to the Whims of their Maſters. You are then going to put yourſelf in the Power of another? I wiſh that you never have much cauſe to repent this, tho' I much fear you ſhall. As for me, I declare that I never will expoſe my ſelf to theſe Dangers: My Liberty is too dear to me, that I ſhould thus part with it, ſuffer me to leave you; upon this, ſhe went out and proceeded on the Road. Her Huſband cried out to her to return, and told her, that he had not yet determined himſelf; She would not deign ſo much as to look back: But going at one ſtretch towards the South of the River *Kyang*, there ſhe ſtopp'd. Then finding ſome Uneaſineſs within her with regard to the Manner in which ſhe was to live, ſhe anſwered herſelf in theſe Terms. The Birds and other Animals, every Year let fall more Feathers and Hairs, than will be ſufficient to ſerve me for Cloaths; and there is more Corn and Fruit left in the Fields, than will be ſufficient to nouriſh me.

Lay tſe, being touched with the Diſcourſe and Example of his Wife, followed her, notwithſtanding his Engagement, to the South of *Kyang*, a great many People followed them, and tranſported their Families thither: In leſs than a Year he formed a new Village, which in three Years grew to be a large Town.

Another. The King of *Tſi*, having heard the Wiſdom and Virtue of *Yu leng tſe chong* much praiſed; wanted to make him his Miniſter, and ſent off a Man to him from his Court, to make him this propoſal. *Yu leng tſe chong* having heard him, begged the Meſſenger to wait for a Moment, and that he would then come and give him an Anſwer. He then went into the Inner-part of his Houſe and addreſſing himſelf to his Wife: The King, ſays he to her, wants to make me one of of his Miniſters; what is your Opinion of this Propoſal? If I conſent, to morrow we ſhall be attended with a numerous Retinue, and we ſhall have a pompous Equipage: Our Tables ſhall be well ſerved, and every other thing in Proportion: I ſay again, what is your Opinion? For many

Years,

Years, anſwered the Wife, we have gained our Livelihood by a little Trade that we have carried on, and we have wanted for none of the Neceſſaries of Life. Yet you have had leiſure enough for Reading, and from time to time to enjoy this fine Air: Even when you work, you are never without your Books on one ſide of you; your *Kin* on the other, and a placid Joy in the Middle. The Equipage of which you ſpeak, to me is but an empty Pomp; as to the Table, it may be ſet out with exquiſite Dainties, which at preſent you want: But is that worth your charging yourſelf with ſo many Cares? If you accept what is offered you, you muſt at the ſame time renounce that calm Joy which you taſte at preſent; and you will be happy, if in the preſent Situation of Things, you eſcape a fatal Death.

Tſe chong then came out and told the Meſſenger, that he could not accept of the Honour he did him, and that he begged the King would pitch upon ſome body elſe to fill that Dignity; he then packed up his Furniture, that he might retire elſewhere with his Wife; and in order to be more concealed, he changed his firſt Trade into that of a Gardener.

Chong eul, the ſecond Son of *Hyen kong* the King of *Tſin*, left the Kingdom, that he might avoid the Artifices of the Concubine *Li ki*, who had already by her Calumnies ruined his elder Brother *Shin ſeng*. When he was retiring to the Kingdom of *Tſi*, he paſſed through the State of *Tſau*. The King of that Country, far from doing honour to *Chong eul*, kept himſelf at a Diſtance in a retired Place, from whence, thro' a tranſparent Curtain, he could diſtinctly ſee *Chong eul* and his Retinue, as they paſſed along. The Prince was not ſingular in his Curioſity, for the Ladies of the Place had the ſame. One of them, the Wife of *Hi fû ki*, a great Man in the Kingdom, having ſeen *Chong eul* paſs by, and conſidered the Aſpect of thoſe who attended him, called for her Huſband with ſome Earneſtneſs, and ſaid to him; This fugitive Prince is ſo young, that no Judgment can yet be formed of his Character. But his Retinue is compoſed of a choſen Band. Above all, there are three who ſeem to me of diſtinguiſhed Merit, and they probably are Noblemen of that Kingdom: I am much deceived, if theſe People don't find the means of eſtabliſhing the Prince in his Throne, to which when he ſhall arrive, he doubtleſs will reſent the good or bad Treatment of the States, thro, which he paſſes, in this his Retreat. Our Prince, who uſes him ſo haughtily, will be the firſt that feels his Reſentment; and in that Caſe, you muſt be involved in his Misfortune. One of our vulgar Proverbs ſays; *If you want to know how the Son will turn out, look upon the Father or the Tutor.* Another Proverb ſays; *One may know a great Man by ſeeing his Attendants, tho' he does not ſee himſelf.* By theſe Rules we may judge, that this fugitive Prince will one Day be a great King, and in a Condition to revenge the Affronts he now receives. Take my Advice, and pay your Court to him.

Fû ki believed his Wife; and having no time to prepare any thing elſe, made the Prince a Preſent of excellent Wine: And to enhance the Preſent, he placed a Diamond of vaſt Value upon the Veſſel. *Chong eul* received the Wine, and returned to him the Diamond. When he was reſtored to his Father's Throne, the firſt Enterprize he undertook, was to ravage *Tſau*, that he might revenge the Neglect which the Prince of that Country had ſhewn to his Perſon. But he took care to give a Protection to *Fû ki*; prohibiting any one not only from doing him any Inſult, but from even paſſing the Bounds of his Encloſure. Every one endeavoured to carry what they held deareſt, to his Houſe; ſome their Fathers, ſome their Mothers; and all who fled thither were ſafe. The Orders of the King of *Tſin*, in this, were ſo punctually obey'd, that there was a public Market at the Gate, where Goods were quietly bought and ſold, as in Time of Peace. *Fû ki* gave his Wife the Honour of the wiſe Courſe he had taken, and ſhe received great Encomiums.

Shû ngau, while an Infant, one Day, as he was walking, met a two headed Serpent, which he killed and buried. When he returned home, he went a crying to his Mother. What makes you cry Child, ſaid the Mother? Becauſe, anſwered the Boy, I have heard it ſaid, that whoever ſees a Serpent with two Heads, dies. I happened on one to Day, as I was walking abroad. What became of the Serpent, ſaid the Mother? I killed it, replied the Child; and leaſt any one ſhould be ſo misfortunate after me, as to ſee the ſame Object, I buried it. Don't cry Child, anſwer'd ſhe, the Sight of that Serpent will never kill you: The Motive which made you bury it, defeats all the malignant Qualities that were in it. There is no Misfortune but what Charity can avert. *Tyen*, tho' raiſed far above us, hears and ſees all that paſſes here below. Does not the *Shu king* ſay? "*Whang tyen* protects Virtue wherever it is, without Acceptation of Perſons." Do not cry, my Child, you may be eaſy; you will live and arrive at a high Rank. In effect, *Shu ngau* became afterwards one of the firſt Officers of his Country *Tſû*. This Prediction which was verify'd in the Event, did great honour to his Mother; and ſhe was looked upon, as one very well verſed in the Ways of *Tyen*.

Pé tſong, by his Wit, arrived early at the higheſt Poſts in the Court of *Tſin:* But he carried about him a Failing which is dangerous every where, and ſtill more dangerous at a Court, than elſewhere. From an Exceſs of Honeſty, he refuſed every thing that was advanced, if he ſaw the leaſt Glimpſe of Falſhood in it: And he did this with ſo little Caution, that he frequently covered People with Confuſion. His Wife, who knew his Failing, was inceſſantly exhorting him to correct it. Huſband, ſaid ſhe to him, it is commonly ſaid, that People have a natural Inclination for their Prince, even before he does them any good. But it is likewiſe ſaid, that a Robber has a natural Averſion for the Perſon he robs, even tho' that Perſon has done him no harm. This proceeds from the People always expecting Good at the Hand of their Prince, and

Character of indiſcreet honeſty in a Huſband;

And of virtuous Prudence in a Wife.

the Robber is always expecting Harm from the Perſon whom he robs. I conjure you to apply this Reflection to yourſelf, and be perſuaded if there are ſome who love Honeſty wherever it is found, there are many more who hate it, becauſe they fear it. Your Honeſty is feared at leaſt by every Man, who is not equally honeſt himſelf. You know there are a great Number of theſe: And they are ſo many Enemies which you have, who will make you ſooner or later feel the Effects of their Hatred: You ought to take a little more care of your Behaviour towards them.

Notwithſtanding the wiſe Advices of his Wife, *Pê tſong* marched on at his ordinary Pace. One Day as he returned from the Palace, he appeared more gay than uſual. I think, ſaid his Wife to him, that I ſee in your Face, a Joy and Satisfaction which I have not before obſerved. May I know the Cauſe? To Day, replied *Pê tſong* hugging himſelf, I was at Court with a great many Officers of my Rank. The Converſation, in which I had a good Share, laſted for a long time, and all of them unanimouſly did me the honour to compare me to the Philoſopher *Yang tſe*.

For my Share, anſwered his Wife, I have ſometimes heard Perſons who ſpeak little, and who do every thing in a ſimple Maner, compar'd to certain Trees who have but little Beauty, but whoſe Fruits are excellent. I ſhould love a Compariſon of that Kind much better for you, than the one you are ſo vain of. For as they compare you to *Yang tſe*, *Yang tſe* himſelf may be compared to a fair Tree without any Fruit. *Yang tſe*, it is ſaid, ſpeaks a great deal, without taking much care about what he ſays. And this proves very troubleſome to him in its Conſequences. In this Reſpect, the Compariſon holds juſt enough, but I don't ſee any Reaſon why you ſhould be vain of it.

Is not this, anſwered *Pê tſong*, the ſame Tune always thrumm'd over and over again? You adapt every thing to your own Notions. I want to reclaim you in good earneſt; and the Method I deſign to purſue, is this. I will give an Entertainment here to my Collegues, and before the Entertainment, we will enter into a Converſation. You ſhall, from your inner Apartment, hear all that paſſes, and you ſhall own yourſelf to be in the wrong. With all my Heart, ſaid the Wife, I am ſatisfied. The Day was then fixed, and they had a long Converſation, which was followed by a much longer Entertainment. *Pê tſong* being, as uſual, full of his Succeſs, after he had ſeen his Company go away, went to his Wife, that he might have her Opinion of the Matter. The Wife ſaw the Humour her Huſband was in, and knew that it would be in vain to endeavour at that time to diſabuſe him. She therefore reſolved to diſſemble and ſeemingly to agree with him; I own indeed, ſays ſhe, that your Companions eſteem you, and give you the Preference with Pleaſure However, being very firmly perſuaded, that her Huſband had every thing to fear from the Enemies he had made, ſhe took another Way, without his perceiving it, to withdraw him from their Vengeance: And for this Purpoſe, took Advantage of the good Humour in which ſhe had put her Huſband, by ſeeming to be of his way of thinking.

After all, adds ſhe, theſe Praiſes which they beſtow upon you, however ſincere they may be, ought never to render you blind to the preſent State of Affairs. The Kingdom is threatened with great Confuſion. Do you take your Meaſures ſo as not to be ruined in it? You know very well that the Royal Family is divided, and that the Diviſion encreaſes every Day. In ſuch Junctures as theſe, the ſafeſt Way is to retire elſewhere without any Noiſe: But this can never be done ſo long as you are in Poſt. Therefore let the Storm which threatens us, be never ſo dreadful, we ought to wait for it with Courage, but without being (*) lulled aſleep ourſelves. The Diviſion amongſt the Princes is ſo great, that the worſt Part we can act, is that of joining with no Party. *Chew li* is a Prince of great Merit; and he either will get the better, or at leaſt he will find ſome Reſourſe. For my Share, if my Advice is taken, you will join yourſelf with theſe who are at the Head of his Party, and engage yourſelf with him.

Pê tſong having muſed upon this for ſome time; you are in the Right of it, ſaid he to his Wife. In Conſequence of this Advice, he united himſelf ſtrictly with *Pi yang*, the Head of the Party of *Chew li*, at the very time that the Enemies of *Pê tſong* were about to ruin him by a Calumny, which certainly would have coſt him his Head. The Diviſion in the Royal Family broke out ſoon after. *Pi yang* conveyed *Chew li* out of the Kingdom: And *Pê tſong* joining them, ſhunned the Blow which he was about to have received, before he was aware. They who were acquainted with this Conduct, praiſed the Wiſdom and Foreſight of the Wife of *Pê tſong*.

Ling kong, the King of *Wey*, one time diſcourſing with his Queen, pretty early in the Night, they heard a great Noiſe of Horſes and Chariots, which came from the Eaſt: When this Cavalcade drew near the Palace, the Noiſe ceaſed all of a ſudden, and ſometime after began towards the Weſt. Whence can this happen, ſaid the King by way of diſcourſe? Doubtleſs, anſwered the Queen, it is *Ti pe yû*. How do you know that, ſaid the King, ſo as to be poſitive of it? I know, replied the Queen, that the Rite requires every Man to alight before the Gate of the Palace: And they who carry their Reſpect as far as it can be carried, order Matters ſo with their Retinue, as that they make very little or no Noiſe, when they paſs by the Gate. I likewiſe know, that a good Subject with Regard to his Prince, like a good Son with Regard to his Parents, does not ſerve him in Appearance only, but diſcharges his Duty when it is dark, as well as when it is broad Day. But I know none but *Ti pe yû* in your Kingdom, who has this Exactneſs: For which Reaſon, I aſſure you it is he that has paſſed. The King being curious to

(*) She thought that if the Prince left the Kingdom, as he actually did, her Huſband, by following him, would be ſheltered from the Vengeance of his Enemies.

to know the Truth, left the Queen for a Moment, informed himſelf who it was that had paſt by, and found that it was actually *Ti pe yû*.

However, returning to the Room in which the Queen was; Madam, ſaid he ſmiling, I am puzled, but you have not hit upon the Matter. The Queen then filling out a Bumper, and preſenting it to the King, Since I am deceived, ſaid ſhe, you ought to be joyful. Why joyful, ſaid the King? Becauſe, anſwered the Queen, only one *Ti pe yû* hath hitherto appeared in your Kingdom: And you have diſcovered another as punctual as he is. On this Account, I wiſh you Joy. The Knowledge of this is worth all the Pains you have been at: For upon the Virtue of your Officers, depends the Happineſs of your State. This Anſwer at once ſurprized and pleaſed the King. He diſcovered his Satisfaction to the Queen, and told her that there was indeed no other *Ti pe yû*. You gueſſed right, continued he, for it was he who paſſed by. The thing took Air, and did honour to the Queen.

Love of Juſtice in a Queen.

Ling kong, the King of *Tſi*, at firſt married *Shing ki* of the Kingdom of *Lû*. By her he had a Son named *Quang*, whom he deſigned ſhould be his Succeſſor. *Shing ki* being dead, *Ling kong* took two Daughters of the Prince of *Song*; the elder *Chong tſe*, as his Wife; the younger *Yong tſe*, as his Concubine. *Yong tſe* endeavoured to ſet aſide *Quang* from the Succeſſion, and to ſubſtitute in his Room *Tſû*, the Son of Queeen *Chong tſe*, her Siſter. *Yong tſe* actually ſucceeded in perſuading *Ling kong* to agree to this Change, but the Queen *Chong tſe* endeavoured to diſſuade him from it, by repreſenting that it was contrary to Cuſtom, and that theſe Experiments had always fatal Conſequences. *Quang*, ſaid ſhe, is the elder, he is appointed to ſucceed, and why ſhould he be degraded without any Reaſon? This is deliberately ſeeking for Misfortunes. If I repent of it, anſwered the King, that is my Buſineſs. *Chong tſe* in vain oppoſed it after this, and was ridiculed, as oppoſing the Advancement of her own Son. *Ling kong* puſhed on by the intriguing *Yong tſe*, declared *Quang* to be degraded from his Rank, appointed *Yu* to ſucceed him, and gave him *Kau lyew* for his Governor. Some time after, when *Ling kong* fell ſick, and was at the Point of Death, *Kau lyew* made ſome Steps to prepare the Subjects for the advancement of *Yu*, but did not meet with the deſired Succeſs, for the Eyes of *Ling kong* were ſcarcely cloſed, when *Tſoi ſhu* cut the Throat of *Kau lyew*, and placed *Quang* upon the Throne. It was then ſeen, that the Queen *Chong tſe* was in the Right; and every one praiſed her Equity and Wiſdom.

Kong ſhing tſe pi, of the Kingdom of *Lû*, having interr'd his elder Brother, was touched, and even wearied out with the Lamentations of his Siſter in Law. Preſenting himſelf before the Gate of the Widow's Apartment, with a deſign to comfort her, he told her by way of Compliment, that ſhe ought to moderate her Affliction, for he would take care that ſhe ſhould be again happily married. However, he let ſeveral Years paſs without minding his Promiſe. The King of *Sû* having offered to make him one of his Miniſters, he conſulted with his Siſter in Law, if he ſhould accept of it or not. No! anſwered ſhe, you ought not. But why ought I not, replies *Tſe pi*? Do you aſk why, ſaid ſhe? My Huſband was ſcarce buried, when you came and told me by way of Comfort, That you would marry me again. This was ridiculouſly unſeaſonable, and a flagrant Violation of the Rites. My Mourning has been over for ſeveral Years, and you have neither done nor ſaid any thing, in order to know my preſent Diſpoſition. This is not acting like a Man of Senſe. Can a Man who is capable of theſe Kind of Faults, ſuſtain with Honour, the Poſt of a Miniſter,? For my Share, I think he cannot.

If you wanted to be married again, anſwered *Tſe pi*, why did you not tell me ſo yourſelf? A Woman ought never to make theſe Kind of Advances, anſwered the Widow: They upon whom ſhe depends, ought to make them for her. Beſides, what I have ſaid, does not proceed from the Deſire I have to a ſecond Marriage, for it has always been my Averſion. It is only to make you ſenſible, how incapable you are of the Poſt that is offered you. A Man, who pretends to judge of Colours with his Eyes ſhut, muſt be deceived. Is not this true? I tell you Sir, the Caſes are parallel. If a Man like you, who does not underſtand even the moſt common Things of Life, ſhould pretend to be a Miniſter of State, he cannot fail to draw down upon himſelf the Curſes of Men, and the Chaſtiſement of *Tyen*. Beware of this, and take my Advice, not to accept of the Poſt.

Tſe pe did not mind his Siſter in Law, whom he heard only by way of Amuſement. He accepted of the Poſt of Miniſter, and before the Year was expired, he died under the Hands of an Executioner. When he was dying, he did Juſtice to the Zeal and the Wiſdom of his Siſter in Law, whoſe Advice he had looked upon as a Piece of Female Revenge.

A Widow's Zeal for her Prince's Honour.

Ngay vang, King of *Wey*, ſeeing the Hereditary Prince at an Age of having Children, cauſed young Ladies to be ſought out, who might be raiſed to the Rank of his Wives. Amongſt thoſe who were brought to Court, there was one that pleaſed *Ngay vang*, who ſent the others to the Palace of the Hereditary Prince, and cauſed her to enter into his own. *Yu eul*, a Lord of the Court, told this Fact to his Mother. That is impoſſible, ſaid ſhe, it is a ſtrange Diſorder. You ought to oppoſe it ſtrenuouſly. Alas! The Kingdom has powerful Enemies, whoſe Forces are vaſtly ſuperior to hers. A perfect Virtue may ſupply ſome Deficiency in Point of Strength; this has frequently happened: But what muſt become of a State, whoſe Prince is deſtitute both of Strength and Virtue? The poor Prince does not perceive, for want of Underſtanding, he does not perceive the Wrong he does. You, and your Colleagues, ought to make him ſenſible of it. The Intereſt of your Families being joined to the Welfare of the State, you have a double Obligation upon you, to admoniſh him, that you may prevent, as much as lies in your Power, the Conſequences

Conſequences of ſuch an Injuſtice. If others are too cowardly to ſpeak out, you, my Son, ought not to be wanting in your Duty. Speak out, this is a Duty you owe to the Prince, of whom you are a Servant, and to the State of which you are a Member.

Ye eul, animated by his Mother's Words, ſought a favourable Opportunity of diſcourſing with the Prince. But before it preſented, he was ſent to the Court of *Tſi*, upon a preſſing Negotiation. His Mother ſeeing that her Son had left the Court, without being able to ſpeak with the Prince, cauſed herſelf to be carried to the Gate of the Palace. There ſhe lifted aloft a Petition as uſual, the Contents of which were, *The Widow of* Kyo yo *has ſomewhat at Heart, which troubles her. She wants to communicate it to his Majeſty.* The King ordered ſhe ſhould be introduced to his Preſence. As ſoon as ſhe entered, addreſſing herſelf to the King, Sir, ſaid ſhe, your Servant has always heard the exact Obſervance of the Rites, eſpecially of thoſe due from Man to Woman, reckoned among thoſe things that are of the greateſt Importance to the Good of a State. Our Sex has commonly more Softneſs than Reſolution. Doubtleſs on that Account it is, that the Rites ordain, that Maidens ſhould be early married. Fifteen Years of Age is the common Time of betrothing, and twenty, of conſummating the Marriage. But according to theſe ſame Rites, when a Maiden receives the Preſents that are made her, ſhe is looked upon as the Spouſe of him, on whoſe Account ſhe accepts them. There are certain Ceremonies to be obſerved on this Head; and in all Times, our wiſeſt Princes have given the Pattern; Experience, having often ſhewn us that thereon depends the Happineſs and the Unhappineſs of States. As much as *Ton ſhan* contributed to eſtabliſh the *Hya* Dynaſty, ſo much did *Mo hi* promote its Ruin. We may ſay the ſame thing of *Sin* and *Tan ki*, with Regard to the *Shang* Dynaſty: And of *Tay tſe* and *Pau tſe*, with Regard to the *Chew* Dynaſty. Yet you, Sir, contrary to the Rites, take to yourſelf a Wife who was deſtined for your Heir; and without remembering that your Kingdom is ſurrounded with powerful Neighbours, and cannot ſubſiſt if the leaſt Confuſion happen, you yourſelf are introducing a Diſorder.

The King having attentively heard this Remonſtrance: *I am in the Wrong*, ſaid he: And immediately he cauſed the Woman he deſigned to keep for himſelf, to remove to the Apartment where the Wives of the Hereditary Prince were. He gave a conſiderable Preſent to this Widow, who alone had the Courage to admoniſh him. And when *Yu eul* had returned from executing his Commiſſion, he advanced him from the Regard he had to his Mother. Ever after that time, *Ngay vang* applied himſelf a great deal more to, and was more exact in, all his Duties. He eſtabliſhed ſuch Order in his Houſhold and in his Kingdom, that his Neighbours, tho' powerful, and very ill affected towards him, durſt never attack him. This Action did a great deal of honour to the virtuous Mother of *Yu eul*.

A young Woman of *Shin*, was promiſed to a young Man of *Fong*. When they were both marriageable, the young Man and his Relations came to demand the young Lady, but without making the regulated Preſents, or obſerving the Ceremonies; ſo that the betrothed Spouſe refuſed to leave her Father's Houſe. As they were preſſing her to get over theſe Formalities. It is a common Saying, anſwered ſhe, *That a good Beginning is of Importance in all Undertakings; and that a Fault which at firſt appears ſlight, may have fatal Conſequences.* What holds true, continued ſhe, in every thing, can it prove falſe in Marriage? Were not the Duties betwixt Man and Wife, the firſt that ſubſiſted among Mankind? And are they not the moſt important of all the Duties of civil Life? Beſides, the End of Marriage is to ſupport Families, and as much as poſſible, to perpetuate the Honours preſcribed by the Rites to our Anceſtors, by giving them Poſterity. But it is a common and a true Saying, *That the Water, whoſe Spring is muddy, can never have a clear Stream.* Threfore I never ſhall marry againſt the Rites. A Law-ſuit was then commenced, and ſhe ſuffered a great deal, but ſhe continued obſtinate, in ſaying, that ſhe would rather part with her Life, than give her Conſent. So ſhe lived a Maid all her Life.

Pe i, the Daughter of *Swen kong*, King of *Lû*, was promiſed to *Kong quang*, the Prince of *Song*. The time appointed for the Nuptials being come, *Kong quang* did not himſelf come to take away *Pe i*, and was ſatisfied with ſending a Nobleman as his Proxy. But *Pe i* refuſed to go along with him; tho' at laſt, in Obedience to her Father and Mother, ſhe conſented. At the End of three Months, the Prince of *Song* having performed the uſual Ceremonies, of ſeeing his new Spouſe in the Hall of his Anceſtors, he wanted to conſummate the Marriage. But *Pe i* refuſed to allow him, becauſe he had not obſerved the Rites in fetching her away. In order to induce her to conſent, he was obliged to procure a preſſing Order from the King her Father, and the Queen her Mother. Ten Years after, ſhe became a Widow. In this State of Life, as before, ſhe preſerved always an extreme Attachment to the Rites.

One Night her Palace being on Fire; Save yourſelf, Madam, cried one, the Fire gains Ground. According to the Rites, anſwered ſhe, a Woman in my Condition, ought not to appear even in her Hall, without two of her Maids of Honour. I wait for them, and then I will remove: The one came, but the other did not appear. They cried to the Princeſs again, to ſave herſelf, but ſhe would not conſent till the laſt Extremity: All the Princes of that Age, praiſed and admired her Conſtancy.

Conjugal Affection.

A Lady of *Song*, being married to a Native of *Tſay*, the Huſband was ſeized with a dangerous Diſeaſe. The Mother of the Wife, wanted to recal her Daughter home to her. No! anſwer'd the young Lady, I look upon this Accident that has happen'd to my Huſband, as happening to myſelf. Beſides, it is uſual for a Woman to live and die in the ſame Houſe where ſhe

has

has been once placed. I will take care not to remove, for a troubleſome Diſtemper with which my Huſband is unhappily ſeized. When our Relations are ſick, if the Phyſicians preſcribe for them the Herb *Few* and the Herb *I*, we immediately go to gather them; and however noxious the Smell of theſe Herbs are, we fill our Hands with them, and put them into our Boſom if it is needful, in order to extract from them the Juice: Ought I to do leſs for my Huſband? Every one praiſed this young Woman; and her Mother made what ſhe ſaid upon the Herbs *Few* and *I*, the Subject of an Ode which ſhe compoſed in her Praiſes.

Mong i, the Daughter of *Wha*, was promiſed to *Hyau kong*, the Prince of *Tſi*. This Prince frequently endeavoured to get the Bride home without ſo many Ceremonies, but ſhe would never conſent to this. As *Hyau kong* delay'd making the nuptial Preſents, and doing the uſual Ceremonies, he was nick-named *the Chaſte*. This haſtened him to defray the Expences of his Nuptials; and he came according to the Rites, in Perſon, to carry *Mong i* from the Houſe of her Father *Wha*. *Mong i* being informed three times, that *Hyau kong* was come in Perſon, ſuffered herſelf to be conducted to her Spouſe's Houſe. When ſhe came thither, every thing paſſed according to the Rites, and her Delicacy had Reaſon to be ſatisfied.

But ſome Years after, *Hyau kong* going to *Lyang ſye*, wanted *Mong i* to go along with him; the Chariot which carried her over-turned, and broke in Pieces, yet *Mong i* was not wounded. *Hyau kong* immediately ſent off one of the beſt Chariots in his Equipage, to conduct her back to *Tſi*, for fear of ſome other Accident happening to her. But this Chariot not being a Womans, *Mong i* would not go into it; and ſpeaking through the Curtain which ſhe had drawn up, to the Officer, who was ſent to her by the King: A Woman of my Rank, ſaid ſhe, never appears, even in a Hall, without her two Maids of Honour. Does ſhe paſs from one Apartment into another? She muſt let the Noiſe, which ſhe makes on purpoſe with the Ornaments of her Cloaths, to be heard. Tho' ſhe ſeldom goes abroad; yet when ſhe does, the Rites preſcribe what ſhall be her Cloaths, and what her Equipage. All this is wiſely eſtabliſhed, both for preſerving exterior Appearances, as for keeping the Mind and the Heart upright. But this Chariot that is brought me, is not in Order, and I cannot uſe it. To ſtay longer here, is ſtill worſe. Death is the ſpeedieſt Courſe, and I will rather die than do any thing againſt the Rites. The Officer galloped back, to report this Diſcourſe to the King. A ſuitable Chariot was immediately fitted up, in which *Mong i* returned to *Tſi*.

A Queen dies to ſatisfie an obſtinate Obſervance of the Rites.

Chau vang, King of *Tſin*, going abroad in a Voyage of Pleaſure, carried along with him one of his Wives, a Daughter of the King of *Tſi*. One Day, as he left her in a pretty agreeable little Iſland, on the Banks of the great River *Kyang*, he received News, that the Water had riſen very high, all of a ſudden. Upon this, he immediately diſpatched ſome Lords, to bring the Princeſs from the Place ſhe was then in. Theſe Lords rode in Poſt-haſte to the Princeſs, to deſire her to make all the haſte ſhe could out of the Iſland, and to repair to the Place where the King was, and whether they had Orders to conduct her. When the King calls for me, anſwered ſhe, he gives his Seal to them whom he ſends off. Have you the Seal? The Fear, leaſt the Waters ſhould overtake you, anſwered they, made us ſet out in haſte, and neglect that Precaution. Then you muſt return, anſwered ſhe, for I won't follow you without it. As they repreſented to her, that the Riſe of the Water was very ſudden, and in all Appearance would be very great; if they ſhould return for the Seal, it would be impoſſible for them to return in time. I ſee plainly, anſwered ſhe, that by following you, I ſave my Life, and by remaining here, I periſh. But to paſs over a Matter of ſuch Importance, that I may eſcape Death, would be to fail in Fidelity and Courage at the ſame time. It is much better for me to die. They then ſet out in haſte to get the Seal; but notwithſtanding all the Diligence they uſed, the Iſland was laid under Water when they returned, and the Princeſs, with all her Attendants were drowned. The King regretted her mightily, but he yet more praiſed her Fidelity and Conſtancy.

Pe kong, King of *Tſin*, being dead, the King of *U* being informed of the Wiſdom, Virtue, and Beauty of his Widow, ſent off a Nobleman to her with a large Sum, two Diamonds of a vaſt value, and thirty Chariots well equipt, to court her for his Wife. In the Life-time of my Spouſe, ſaid ſhe, while he was acting abroad, I did my beſt to regulate the Inſide of his Houſe; I likewiſe was employed with his other Wives, in the Works that are proper for our Sex. At preſent, having loſt my Huſband, I deſign to paſs the Remainder of the Days that *Tyen* ſhall give me, near his Tomb. I know the Value of the Rank which your Maſter offers me: His Preſents to invite me, are magnificent, but I cannot accept of the Honour he offers me, without rendering myſelf unworthy of it; for it would make me forget my deceaſed Huſband, whom I want to honour in Death as I uſed to do in Life. The Grief of having loſt him, ought to have deprived me of Life; and it is failing in Point of Affection, that I have been able to ſurvive him: I often reproach myſelf for it, but I will take care not to forget myſelf ſo far, as to marry another. Carry back your King's Preſents, and retire yourſelf. The King of *U*, praiſed the Reſolution of this Princeſs, and honoured her with the Name of (*) *Chin ki*.

Ling vang, the King of *Wey*, died without leaving Children by the Queen his Wife, but left a Son by another of his Wives of the ſecond Order, who was immediately declared King. This Promotion made no Alteration in the Mother, who knew how to preſerve her Rank. She honoured and ſerved the Queen Dowager, without in the leaſt relaxing in her Cares. And the young King, after his Mother's Example, did the ſame. At the End of eight Years, the Queen

Race inſtance of Humility in the Wife, and Concubine of a King.

(*) *Chin*, ſignifies Chaſte; *Ki*, a Queen, famous in firſt Antiquity.

taking the Mother of this Prince aſide, ſaid to her: I am charmed, both with the Manner in which you treat me, and the Care with which you inculcate on the Prince your Son, the ſame Sentiments: Perhaps I have been in the Wrong to admit of your Services ſo long, at leaſt, it is now time to return you Thanks. Your Son is on the Throne; and it is not convenient, that the Mother of a King ſhould ſerve in the Quality of a ſecond Wife. I am a Widow without Children. It is enough for me, if I am ſuffered to paſs the Remainder of my Days quietly here. I am poſitively reſolved to quit this Apartment of Honour, to yeild it to you, and never enter into it but at certain times, that I may have the Happineſs to ſee you.

What are you telling me, anſwered the Mother of the young King? Give me Leave to ſay, that you have not thought well of the Affair; the King your Spouſe, and my Maſter, had the Misfortune to die young: A hard Fate for a Prince! He was not ſo happy as to have a Son by his Wife; he had only one by me, who was but his Servant: This was another Matter of Grief to him when he was dying. What! would you give him a third after his Death, by degrading his Wife, to honour his Servant? Do you reflect upon this? It is a common and a true Saying, that the Zeal of a good Subject, and the Piety of a dutiful Son, ought never to relax with the Number of Years. It is as little allowable for me to be weary of the Rank which I hold with Regard to you. It is my Duty to honour and to ſerve you. If there is any Honour in having given a Succeſſor to your Huſband, this Honour cannot free me from what I owe you, as his Wife.

Do not let us talk more, anſwers the Queen, of what you and I were under the late King, my Huſband. His, and your Son, is now upon the Throne: Therefore, notwithſtanding the Frankneſs with which you offer to pay me Honours and Services, I cannot accept of them, without doing a Kind of Injury to the Prince, in the Perſon of his Mother.

The Concubine made no Reply: But going to the King her Son, Sir, ſaid ſhe, I have always heard, that a wiſe Man ought never to ſuffer any thing that is irregular: Regularity, in my Opinion, partly conſiſts, in maintaining the ancient Rites, ſo as that every one may keep their proper Rank. Yet the Queen Conſort of your Father, wants to quit her own Apartment, and preſſes me to take upon me the Rank which ſhe holds at Court. This is preſſing me to act irregularly: But I will rather die than do it: And as I ſee the Queen cannot be moved by my Remonſtrances, I will move her by my Death. When ſhe had ſpoken thus, ſhe put herſelf in a Poſture to give herſelf a mortal Blow, but ſhe was prevented. The King then diſſolving into Tears, endeavoured to appeaſe her, but ſhe would not conſent to live, till the Queen, being informed of her Reſolution, promiſed her, but with regret, to preſerve her own Rank, and to allow her to ſerve and honour her, as formerly. All the World was ſurprized and charmed, to ſee how forward theſe two Women were to pay a mutual Deference, the one to the other. This deſerves the Name of Wiſdom, and of a Virtue worthy the Encomiums of all Ages.

Surprizing Effect of Chaſtity.

A young Lady of ſingular Beauty, and of approved Merit, loſt her Huſband when ſhe was very young. The richeſt Men in the Kingdom courted her very earneſtly, but all in vain. The King himſelf hearing of her Virtue and Beauty, courted her in form, and ſent to her a great Officer, with the ordinary Preſents. Her Anſwer was as follows: My Huſband, tis true, ſoon left me a Widow, but I never will have another. I have wiſhed to have followed him, but he has left me a Son whom I muſt educate. Many have courted me, but all in vain; and when I thought myſelf delivered from their Importunities, the King himſelf renews them. Is it poſſible ſtill to doubt, whether I will forget my deceaſed Huſband, ſo far as to take another, and to ſacrifiſe my Duty to a ſplendid Fortune? I want to prove in good earneſt, that I am not capable of ſo much Meanneſs, and to undeceive every one, who does not know my Sentiments upon this Head.

After ſhe had ſpoken in this Manner, ſhe took a Mirror in one Hand, and a Razor in the other, and cut off her own Noſe. Now, ſays ſhe, I am puniſhed, for having ſuffered ſo many People to doubt of my Reſolution. Carry this Anſwer to the King, That if I do not put myſelf to Death, it is becauſe I have not Courage to leave my Son at ſo tender an Age. What I have done, is ſufficient. It was doubtleſs for my Beauty, that the King courted me. Tell him, that my Face is now only the Figure of Deformity and Uglineſs, and then he will eaſily deſiſt. The Officer related to the King what he had ſeen. The Prince praiſed the Reſolution of the young Widow, gave her the Title of *Kau king*, and decreed her other Honours.

A young Officer of *Chin*, married a Girl of ſixteen Years of Age; but a War ſuddenly breaking out ſoon after, he was obliged to ſerve in the Campaign. Before he left his Wife, he ſaid to her: It is uncertain whether I ſhall live or die. How can I be ſure that I ſhall eſcape the Dangers of this War? I leave you my Mother in Law, who has no other Child but me; in caſe I die, what ſhall become of her? Do you promiſe me, that you will take care of her? Yes, anſwers the Wife, I do promiſe.

A faithful Widow.

The Officer having actually died in the War, the young Widow took very great care of her Mother in Law, working Night and Day with her own Hands, that ſhe might want for nothing. The three Years of Mourning being over, as ſhe was young and childleſs, her Father and Mother wanted to bring her back to their Houſe, that they might marry her a ſecond Time, but ſhe rejected the Propoſal with great Reſolution. Faithfulneſs and Juſtice, ſaid ſhe to them, are our principal Duties; when you married me, you yourſelves recommended nothing to me, ſo much as Affection and Obedience to my Huſband. But you know that that dear Man when he went to the War, where he loſt his Life, expreſs'd to me the Uneaſineſs his Piety gave him, with

Regard

Regard to what ſhould become of his Mother in caſe ſhe loſt him; and aſked me if I would promiſe him to take care of her. This I promiſed; but beſides my promiſe, there is a Duty incumbent on a Daughter in Law, to ſerve her Mother in Law. My Huſband's Death, far from freeing me from this Duty, puts me under freſh Obligations to perform it. Not to diſcharge it would render me guilty of Unfaithfulneſs and Injuſtice, my deareſt Huſband will paſs for an undutiful Son, who had neglected to provide effectually for the Support of his Mother, and who lightly truſted to a faithful Wife. Let me die rather than expoſe my Huſband or my ſelf to ſuch Reproaches.

The Father and the Mother, ſeeing the Daughter reſolute, ſpoke no more of marrying her a ſecond Time. The Mother in Law liv'd 28 Years longer, ſhe ſupplying her Neceſſities, and diligently ſerving her, to her laſt Breath. And after her Death, ſhe paid her the laſt Duties, and omitted nothing with Regard to the appointed Ceremonies. The Conſtancy, Faithfulneſs, and Diligence of this Widow in ſerving her Mother in Law, procured her a great deal of Eſteem. The Magiſtrate of *Whay yang* related them at Court, and the then reigning Emperor, ſent her forty Pounds Weight of Gold, gave her the Title of (*) *Hyau fû*, and decreed her other Honours.

Vû vong King of *Lû*, having gone to pay his Homages to the Emperor *Swen gang*, cauſed his eldeſt Son *Ko*, and his ſecond Son *Hi*, to attend him. *Swen vang* had no great Notion of the elder of theſe two Brothers, but took a great liking for the younger, ſo that he appointed him Succeſſor to the King his Father. In effect, when *Vû kong* died, *Hi* mounted his Throne, and reigned under the Name of *I kong*. He had a Son who was afterwards King, and named *Hyau kong*, but his Name in his infancy was *Ching*. This Child being yet in his Cradle, *Pê yu* the Son of (A) *Ko*, formed a Faction in the Kingdom, kill'd his Uncle *I kong* who was then reigning, cauſed himſelf be proclaimed King by his Party, and broke into the Palace; that he might diſpatch the little *Ching*.

A Loyal Nurſe.

At the firſt Noiſe of this Aſſault, the Governeſs of the young Prince ſtript him of his Cloaths, and put them upon her own Child, whom ſhe laid in the Royal Cradle. The Rebels kill'd this Child, and being perſwaded that it was Prince *Ching*, neglected the Reſt, ſo that the Governeſs eſcaped with the young Prince in her Arms. She ſcarce got out of the Palace when ſhe met one of the great Lords of the Kingdom; who was Uncle by the Mother's ſide to the young Prince. Governeſs, ſaid this Lord to her a-part, is my Nephew *Ching* dead? No! Sir, ſaid ſhe, here he is, I have put my own Son into the Prince's Cradle, and they have Murdered the One inſtead of the Other. This Nobleman then gave the Governeſs an Oppurtunity to eſcape ſafely with the Prince: He remained concealed for eleven Years; at the end of which, all the great Men of *Lu* unanimouſly addreſt the Emperor that *Pê yû* ſhould be put to Death; and the young Prince raiſed to the Throne of his Father. The Emperor's Conſent being obtained *Ching* was acknowleged King of *Lû*. When his Acceſſion to the Throne was celebrated, the Governeſs, who had ſaved his Life at the expence of her own Blood, was not forgotten.

A Modeſt young Lady.

After *Ching vang* King of *Tſû* had mounted the Throne, he placed himſelf upon an Eminence, where he might ſee all the Women who were appointed to Lodge in his Palace paſs by. Every one raiſed their Eyes to him, ſome more, and ſome leſs boldly, that they might look at the Prince as they paſſed. One Woman named *Tſê vû*, always keept her Eyes upon the Ground and modeſtly paſſed by without giving the leaſt ſign of Curioſity or Uneaſineſs. *Ching vang* being ſtruck with this Modeſty, and wanting to amuſe himſelf a little; Young Beauty, who are paſſing by, ſaid he, I beg you would give me one Glance. *Tſe vû* did not ſeem to hear him but went on, her Eyes being ſtill fix'd on the Ground: *Ching vang* would not reſt here; One Glance, ſaid he, and I will make you my Wife; but *Tſê vû* never raiſed her Eyes. The Prince added, that he would give her a certain Sum of Money, and raiſe her Family. His Promiſes never moved her: At laſt *Ching vang* came down from the Eminence, that he might approach and talk more conveniently to her. What, ſaid he, I offer to make you my Wife, together with other Advantages, if you will look at me as you go by, yet you obſtinately refuſe to do it. Do you then put ſo high a Price upon your Looks.

Great Sir, anſwer'd *Tſe vû* gravely, Baſhfulneſs and Modeſty are the Ornaments of our Sex; I thought it was againſt Decency, and againſt my Duty, to raiſe my Eyes to look at you on the Eminence whereon you was placed. This at firſt made me keep my Eyes on the Ground: If I had raiſed them afterwards on the magnificent Promiſes you were pleaſed to make me, I then had acted from Ambition and Intereſt, and ſacrifiſed my Duty to theſe two Paſſions, and thereby render'd myſelf unworthy the Honour you did me. Theſe are my Excuſes, and the Motives of my Conduct. *Ching vang*, being charmed with her Anſwer, took her for his Wife.

Tſi declared War againſt *Lû*. The Army of *Tſi* encamping on the Frontiers of *Lû*, the Centinels ſaw a Woman, who was holding one Child in her Arms, and dragging another after her by the Hand, flying towards the Mountains. Some Soldiers running after her, ſhe quitted the Child ſhe was carrying, took up the other and redoubled her Pace. The Child whom ſhe had quitted, followed at a Diſtance, and cried ſo pitifully that it was enough to melt the Hearts of the Soldiers; the Woman however fled without once looking back. The General of the Army of *Tſi* who was hard by, aſk'd the Child, whom they took up, if the Woman who fled was his Mother. The Child anſwer'd that ſhe was. They then aſk'd, if the Child whom the Mother carry'd away was his elder or younger Brother. The Child reply'd that he was no Brother

(*) *Hyau* filial Piety. *Fû* a Woman who is, or has been Married. (A) It is *Kia* in the *French*.

Brother of his. The General's Curioſity was raiſed; and he ordered two Horſemen to gallop after the Woman full Speed, and to bring her back, which was immediately done.

When ſhe came up; Whoſe is that Child, ſaid the General to her, whom you carry in your Arms; and whoſe is the Child whom you dropt when you fled? The Child I carry, anſwer'd ſhe, is the Child of my elder Brother, and the Child I left behind me is my own Son; finding myſelf cloſely purſued and deſpairing to be able to ſave both, I quitted my own Child. How! ſaid the General, can any thing be dearer to a Mother than her own Child? Did you quit your own, to ſave your Brother's Son. My Lord, anſwer'd the Woman, I thought it was my Duty to ſacrifiſe my Tenderneſs, and my private Intereſt, to the common good of my Family. If by following another Courſe, I had eſcaped from your Soldiers, and ſaved my Son, by quitting my Brother's Child, I muſt have been look'd upon as an intereſted Perſon: And then adieu to my Reputation. Our Prince and all his Subjects have a mortal Hatred of all Self-intereſt.

Upon this Anſwer; the General cauſed the Van of his Army, which was then advancing, to halt: told the Woman that ſhe might return Home with her Son and her Nephew; and immediatly diſpatched an Officer to the Court of *Tſi*, with this Letter to his Prince.

" Your Majeſty has committed to me the Conqueſt of *Lû*: But I take the Liberty, to re-
" preſent to you, before I engage my ſelf farther in that Enterprize: That it is not time to under-
" take it. Even the Country-women of this Kingdom know and obſerve the Maxim of ſacri-
" fiſing all private Intereſt to the publick Good; what kind of Men therefore muſt the great
" Men of the Kingdom, and the Officers of War, be? The Officer whom I ſend with this,
" will relate to your Majeſty an Adventure which proves what I had the Honour to write to
" you."

Upon this Letter and the Recital of the Story, an Order came for the Army to retire. The King of *Lû* being informed of what paſt, made handſome Preſents to this Woman, and gave her the Surname of (*) *Iney*. The *Chineſe* Hiſtorian has here the following Exclamation; Behold the force of perfect Diſintereſtedneſs, it having ſaved, by means of a Country Woman, a whole Kingdom.

A generous Mother.

Under the Reign of *Sweng vang*, as the Horſe Guards were ſcouring the Country, they met with the Body of a Man newly ſlain, and at ſome Paces from the Body, two Brothers, whom they took to be the Authors of the Murder. The Affair coming to be examined into, it was found that the Deceaſed had receiv'd but one Wound; from whence they concluded, that he had not been ſtruck at all by one of the two Brothers. The Queſtion then was, which of them had given him his mortal Wound. This was a difficult Point to clear up; for the elder Brother ſaid, 'Twas I. The younger on the contrary mantained, that his elder Brother was innocent, and that he alone was Guilty. The inferior Tribunals carried the Affair before the Miniſter who made his Report to the Emperor.

To ſet both free, ſaid the Prince, would be to pardon the Murderer and to countenance a Crime. To condemn them both to Death, would be againſt the Law, ſince it appears from the Wound that one of them is innocent: A Thought is come into my head; their Mother muſt know them better than any body elſe. One of them muſt die, but which of them, is the Queſtion. This is the Point, for which we muſt have recourſe to their Mother. The Miniſter having cauſed the Mother to be called; One of your Sons, ſaid he, has killed a Man and his Guilt muſt be expiated by his Death; each of them excuſes his Brother and takes the Crime upon himſelf. The Affair has been brought before the Prince, who has pronounced Sentence of Death againſt one of them, but has referred it to you which of the two ſhall die.

The poor Woman diſſolving into Tears; If there is a Neceſſity, ſays ſhe, that one of them muſt die, let it be the younger. The Miniſter having cauſed her to put her anſwer in Writing, did not fail to teſtify his Surprize how ſhe came to prefer the elder; contrary to the uſual Cuſtom of Women, who generally love their youngeſt Children beſt. He therefore told her that he was curious to know why ſhe behaved in that Manner.

My Lord anſwered ſhe, of theſe two Brothers, the younger only is my Son, the elder being of a former Wife; but I promiſed to my deceaſed Huſband, that I would look upon him as my own Son, and hitherto I have been as good as my Word. But to ſave the younger and not the elder would be to break that Word; and to liſten only to the Dictates of intereſted Tenderneſs. The Choice I have made, tho' I think it is a right one, has coſt me dear. Theſe laſt Words were interrupted with Sighs and Sobs. The Miniſter himſelf could ſcarce refrain from Tears, and went away to make his Report to the King, who, in Conſideration of the Mother, whoſe Virtue and generous Diſintereſtedneſs he highly praiſed, pardoned both the Brothers.

A Murder Prudently prevented by a ſerving Maid.

One of the Country Literati having a Poſt at Court, left his Wife at home. A Neighbour of his laid hold on this Occaſion to enter into a Criminal Correſpondence with her; but knowing that her Huſband was expected every Hour back, he ſeem'd to fear leaſt the Intrigue ſhould be diſcovered at his Return, and he expreſs his Reſentment by ſome fatal Blow. I will take care of that, anſwer'd the Wife, for I deſign to prepare a poiſoned Wine, of which I will make him drink. The Huſband returned in a few Days, and his Wife talked to him thus. You have been much fatigued, and you muſt reſt yourſelf, I have got ſome Wine for you, there is not much of it, but it is excellent in its kind. Bring that Flaggon, continued ſhe to her Maid, and let my Huſband taſte a little of that Wine. The Servant was much puzzled what to do; ſhe

(*) *I*, ſignifies Diſintereſtedneſs, a diſintereſted Perſon; *Ney*, youngeſt Siſter, as if we ſhould ſay, a diſintereſted Siſter, or the generous Siſter.

ſhe knew that the Wine was poiſoned, ſhe had not the Heart to diſpatch her Maſter, nor would ſhe diſcover her Miſtreſs's Crime. At laſt ſhe fell on an Expedient which was, to let the Flaggon fall on purpoſe, and the Wine to run about the Floor. Her Maſter who was naturally paſſionate and ignorant of the Service ſhe had done him, uſed her very ill ſeveral Days after; and her Miſtreſs, fearing leaſt ſhe ſhould diſcover her, found ſeveral Pretexts to beat her cruelly, deſigning to kill her, by her Blows.

While all this was doing, the Huſband being inform'd by one of his Brothers, about his Wife's Conduct, and the Poiſon which ſhe was ſaid to have prepared for him, began to reflect upon what paſs'd in his Houſe, when he returned home, and to look on it as a ſtrong Proof of the Truth of the Information. He cauſed his Wife to be beaten to Death with thoſe very Rods, which ſhe had employ'd to murder her Maid. He then aſk'd the Girl why ſhe had not diſcovered the Truth rather than to ſuffer her ſelf to be uſed ſo ill. I took care not to do that, anſwer'd ſhe, for thereby my Miſtreſs muſt have loſt both her Life and her Character, and I choſe to die my ſelf rather than that ſhould happen. Her Maſter, partly from Eſteem and partly out of Gratitude for having ſaved his Life, wanted to take her for his Wife, but ſhe would not conſent. My Miſtreſs dy'd ſhamefully, ſaid ſhe, and I ought not to ſurvive her; how dare I preſume to take her Place? No! I will rather kill myſelf. He Maſter was then ſatisfied with making her conſiderable Preſents, and endeavouring to marry her agreeably. When the Thing was known in the Neighbourhood, a great Number courted her for Marriage.

A generous Conteſt betwixt a Daughter and a Mother in Law.

A rich Man named *Chu yay* having loſt his Wife, who left him only a Daughter very young, married again. Having ſome very fine Pearls, he gave them to his ſecond Wife, who made them into Bracelets, and ſix Years after *Chu yay* dy'd in a ſtrange Country. His Wife in the Exceſs of her Grief and Lamentation, threw aſide her Bracelets of Pearls, which a young Girl of nine Years of Age, her Daughter by a former Huſband, took up from the Ground, and without any bodies Knowledge put them into a Box, in which her Mother kept her looking Glaſs, and other little Affairs which ſhe did not uſe during the time of her Mourning. When her Brothers and other Friends heard of her Huſband's Death, they viſited the Widow, and then they were all to ſet out in ſearch of the Body of the Deceas'd; that they might carry it to the Burying-place of his Anceſtors. When they were on their Journey, they came to a Cuſtom-Houſe, where it was Death to every Perſon in whoſe Poſſeſſion any Pearls ſhould be found. The Box [which it ſeems the Widow had carried a long with her] being ſearch'd, the Pearl Bracelets were found in it. The Crime is evident, ſaid the Officer of the Cuſtoms, we muſt now know who is the Criminal. (*) *Tſû* being afraid for her Mother in Law to whom the Box belonged, addreſſing her ſelf to the Officer, It is I, ſaid ſhe, who ought to be puniſhed, you need ſeek for no other Criminal. How can that be, ſaid the Officer who was obliged to make a verbal Tryal of it. When my Father dy'd, anſwer'd *Tſû*, my Mother in Law threw the Bracelets away, and I thinking they were of Value, gathered them up and put them into this Box without her Knowledge. The Declaration of *Tſû* was reported to the Mother in Law, who immediately came running to know how Matters ſtood. Yes, my Mother, ſaid the Girl, you threw away theſe Bracelets, and with your Knowledge, I gathered them up and put them into this Box. They are now ſiezed at this Cuſtom-houſe, for which Crime the Law inflicts the Pains of Death, and I ought to ſuffer. *Tſû* was ſo confident in what ſhe aſſerted, that her Mother in Law almoſt believ'd ſhe ſpoke the Truth.

However, thro' Tenderneſs and Compaſſion, ſhe interupted the Officer who had taken the Evidence of *Tſû*. Sir, ſaid ſhe, I beg you would hear me; My Daughter is not guilty, and you are not to regard what ſhe ſays. The Bracelets belong to me, and not to her: When my Huſband died, I put them into this Box: Grief, Cares, and Fatigues, made me forget where they were, ſo that I am guilty, and ought to be puniſhed. No, anſwered the Daughter reſolutely, it was I who locked up the Bracelets: It was I, replied the Mother; my Daughter ſpeaks only thus out of Affection for me, and to ſave me at the Expence of her own Life. My Lord, anſwered the Girl, My Mother, out of Compaſſiion for me, has taken upon herſelf a Crime, of which ſhe is not guilty, and expoſes her own, to ſave my Life. In ſhort, neither being able to vanquiſh the other in this generous Combat, they embraced one another mutually, endeavouring to get the better by their Sighs and Tears. All the Relations were in Tears at this Sight, the moſt indifferent Spectators could not forbear weeping, and even the Commiſſary of the Cuſtom-Houſe, let the Papers drop from his Hands.

The Preſident of this Tribunal himſelf ſaid weeping, Behold, an amiable Generoſity of a Mother and a Daughter. Their Diſpute is which ſhall die. As for me, I will ſuffer Death myſelf, if there is Occaſion, rather than condemn either the one or the other. He then threw the Pearls on the Ground, ſent off the whole Company, and ranked this Crime among thoſe whoſe Authors are unknown. The Company held on in their Journey; and ſome time after it was known, that the Girl of nine Years of Age had locked up the Pearls, without any one's Knowledge. Thereby the generous Affection of the *Tſû*, and her Mother in Law, was the more valued.

The above Examples are tranſlated from an ancient Collection, whoſe Author lived 2000 Years ago.

(*) This was the Name of the young Girl, who was then thirteen Years of Age.

If we were to peruſe the particular Hiſtories of their Cities, we might find many more; for, as I have mentioned elſewhere, the Cuſtom in *China*, is for each City to print the Hiſtory and Annals of its own Diſtrict.

Theſe Hiſtories are divided into different Chapters, according to their different Contents. The firſt exhibits a Map of the Place, with its Situation after their Faſhion; another enumerates the Commodities produced by their Country: And a third, points out the Tribute that is paced to the Emperor. The fourth, the Number of Families it contains. The fifth, the ancient Monuments, if there are any ſuch, in the Diſtrict: And the laſt Chapters, the illuſtrious Men or Women, diſtinguiſhed by their extraordinary Merit, or any ſhining Inſtance of Virtue.

The great Number of theſe pretended Heroines, which they mention, are young Widows, who put themſelves to Death to avoid a ſecond Marriage, to whom they were to be forced.

We likewiſe ſee Examples of many others, who were diſtinguiſhed by their filial Piety, by their Modeſty, and by the Conſtancy with which they ſuffered Death even in the Flames, rather than to run the leaſt Riſque of being diſhonoured.

As all we propoſe, in relating theſe different Hiſtories, is to give the Reader a Knowledge of the Manner and Learning of the *Chineſe* Nation, and of the Heroiſm attributed to the Fair Sex, we thought it beſt to confine ourſelves to theſe few Examples, and the rather ſo, becauſe in the Books which we have mentioned, the Stories are much of the ſame kind, and generally told in a dry tedious Manner.

OF THE

RELIGION

OF THE

CHINESE.

THERE are three principal Sects in the Empire of *China*: 1. The Sect of the Learned, who follow the Doctrine of the ancient Books, and look upon *Confucius* as their Master: 2. That of the Disciples of *Lau kyun*, which is nothing but a Mixture of Extravagance and Impiety: And 3. That of Idolaters, who worship a God called *Fo* or *Foë*, whose Opinions were brought from the *Indies* into *China*, about 32 Years after the Crucifixion of *Christ*. Three religions among the *Chinese*.

Of these Sects, the first only make Profession of a regular Study, in order to advance themselves to the Degrees and Dignities of the Empire, by means of Merit, Wit, and Learning, proper for the Conduct of Life, and the Government of the Empire.

The second has degenerated into a Kind of Magic and Enchantment; for the Disciples of this Sect, pretend to the Art of making Gold, and of rendering Persons immortal.

The third is nothing but a Heap of Fables and Superstitions maintained by the Bonzas, who deceive the People, under the false Appearance of Piety: They have introduced the Belief of the Metempsycosis, or Transmigration of Souls, and promise more or less Happiness, in Proportion to the Liberality that is shewn to themselves.

That I may give some Information concerning these different Sects, I shall follow the Order of Time in which they took their Rise, and observe their Progress successively amongst the People. In doing which, I shall relate nothing but what is taken from the *Chinese* History, or the Memoirs of Persons of Judgment and Sincerity, who are well versed in the Language and Learning of *China*, where they have spent most Part of their Lives. Nor shall I act any other Part than merely that of an Historian, who confines himself to plain Facts; without entering into Discussions, which have already afforded Matter for so many Volumes, and occasioned Divisions, the Consequence whereof have been fatal to the Propagation of the [*Romish*] Faith in this vast Empire.

Of the Worship *of the* Ancient Chinese.

IT is a common Opinion, and almost universally received, amongst those who have searched after the Original of this ancient Empire, that the Sons of *Noah* having dispersed themselves over the Eastern Parts of *Asia*, some of his Descendants penetrated into *China*, about 200 Years after the Deluge, and there founded this vast Monarchy; that these first Planters instructed by Tradition, concerning the Grandeur and Power of the Supreme Being, taught their Children, and through them their numerous Posterity, to fear and honour the Sovereign Lord of the Universe, and to live according to the Principles of the Law of Nature, engraven in their (A) Hearts. Origin of the established Religion.

Of this, we find Traces in those ancient and valuable Books, which the *Chinese* call, by way of Eminence, *The five Volumes*; being the Cannonical, or Classical Books of the highest Rank, which they look upon as the Source of all their Science and Morality. *Chinese* Cannonical Books.

However, those Books are not professed Treatises of Religion, purposely made to instruct the People; for they only contain Part of their History. The Authors do not attempt to prove what they advance, but only draw natural Consequences from Principles already allowed, considering those Opinions as fundamental Truths, on which all the rest are built. For which Reason, by the Doctrine contained in these Books, we are best able to discover the System of Religion among the *Chinese*, and what was the real Object of their Worship.

Upon a general View it appears, that the Drift of these Classical Books, was to maintain Peace and Tranquillity in the State, by a Regulation of Manners, and an exact Obedience to the Laws: And Their Drift political.

that

(A) I cannot but take Notice here, of the Splutter this Author makes in accounting so often in this Manner, for the Original of the Religion of the *Confucians*. As if a Nation, which once began seriously to cultivate the Sciences and search after Truth, could not without the Help of any Tradition or Instruction from the Sons of *Noah*, by the mere Light of Reason, attain to a Knowledge of the Deity and his Attributes, from the bare Observation of the Works of Creation and the Course of Nature; especially if as he supposes the Law of Nature was written in their Hearts. But it is not the Interest of this Species of Men, to allow Reason to be of so much Use,

that to attain this End, the ancient *Chineſe* judged two Things neceſſary to be obſerved: *viz.* The Duties of Religion, and the Rules of good Government.

Chineſe Worſhip *Shang ti* or *Tyen.*

The chief Object of their Worſhip, is the Supreme Being, the Lord and Sovereign Principle of all Things; whom they adored under the Name either of *Shang ti*, that is *Supreme Emperor*, or *Tyen*, which with the *Chineſe*, ſignifies the ſame thing: *Tyen*, ſay the Interpreters, *is the Spirit that preſides in Heaven, becauſe Heaven is the moſt excellent Work produced by this firſt Cauſe.* It is taken alſo for the material Heavens; the Senſe being to be determined by the Subject to which it is applied: The *Chineſe* ſay, that the Father is the *Tyen* of the Family; the Viceroy, the *Tyen* of the Province; and the Emperor, the *Tyen* of the Kingdom, *&c.* They likewiſe honour, but with a ſubordinate Worſhip, inferior Spirits, depending on the Supreme Being; which according to them, preſide over Cities, Rivers, Mountains, *&c.*

If from the Beginning of the Monarchy, they applied themſelves to Aſtronomy, their View in obſerving the Stars, was only to be acquainted with their Motions, and to ſolve the Appearances of the viſible *Tyen*, or Heaven. Neither do we find that in thoſe early Times, they minded to ſearch into the Conduct and Secrets of Nature: ſuch over curious Enquiries having been expreſsly forbidden, for fear of giving Riſe to dangerous Opinions and Syſtems, inconſiſtent with the Repoſe of the Government, and Tranquility of the Public.

Baſis of their Politics.

As for their Politics, which conſiſted in maintaining Regularity and Purity of Manners, they reduced them to this ſimple Maxim: *That thoſe who command, ſhould imitate the Conduct of* Tyen, *in treating their Inferiors as their Children; and thoſe who obey, ought to look upon their Superiors as their Fathers.*

If *Shang ti* or *Tyen*, be an intelligent Being.

But did they regard this *Shang ti*, or *Tyen*, who was the Object of their Worſhip, as an Intelligent Being, the Lord and Creator of Heaven, Earth, and all Things? Is it not likely, that their Vows and Homage were addreſſed to the viſible material Heaven; or at leaſt, to a Celeſtial Energy void of Underſtanding, inſeparable from the very Matter of Heaven itſelf? But this I ſhall leave to the Judgment of the Reader, and content myſelf with relating what is learnt from the Claſſical Books.

Account of *Tyen*, and his Attributes from the *Shu king*.

It appears, eſpecially from one of their Canonical Books, called *Shu king*, that this *Tyen*, or firſt Being, the Object of Public Worſhip, is the Principle of all Things; the Father of the People, ſolley Independant; Almighty, Omniſcient, knowing even the Secrets of the Heart; who watches over the Conduct of the Univerſe, ſo that nothing whatever happens but by his Orders; who is holy, without Partiality, and only affected with the Virtue of Mankind; ſuperlatively Juſt, puniſhing Wickedneſs in the moſt ſignal Manner, even in Kings whom he depoſeth, ſetting up others in their Room, according to his Will and Pleaſure: That public Calamities are the Warnings which he gives for beginning a Reformation of Manners, and are ſtill followed by Acts of Mercy and Goodneſs; as for Inſtance, when a furious Storm has made Havock with the Harveſt and the Trees, immediately after, an illuſtrious Innocent, ſome Prince *Chew kong*, is recalled from Baniſhment, juſtified againſt Slander, and reſtored to his former (A) Dignity.

The World not governed by Chance, or a general Providence.

One ſees there the ſolemn Vows they make to the Supreme Being, for obtaining Rain after a tedious Drought; or for the Recovery of a worthy Emperor, whoſe Life is deſpared off: Which Vows, as the Hiſtory relates, are always heard. Tis likewiſe acknowledged that an impious Emperor having been ſlain with Lightening, is not the mere Effect of Chance, but the viſible Puniſhment of Heaven, out of the common Courſe of Nature. The Variety of Events are not attributed to *Tyen*, only at the time they happen, and mentioned only after Vice has been ſuppreſſed and puniſhed; but Judgments are threatened before-hand, as Things that will certainly come to paſs, even while the wicked Perſon proſpers in his Iniquity. It appears from the Diſcourſes of theſe firſt Sages of the Nation, that their Minds were influenced by the Perſwaſion (whether true or falſe it matters not) that *Tyen*, by Prodigies or extraordinary Appearances, gives Notice of approaching Miſeries, wherewith the State is threatened, that Men may reform their Manners, as the ſureſt Way to appeaſe the Anger of Heaven.

It is reported of the Emperor *Chew*, that he rejected all the good Thoughts inſpired by *Tyen*; that he made no Account of the Prodigies, by which *Tyen* gave him Notice of his Ruin, if he did

(A) However plauſible this Doctrine may ſeem to ſome, it is plain the Juſtice of *Tyen* is not illuſtrated thereby: For how does the reſtoring one innocent Perſon from Diſgrace, make amends to a thouſand others whom he hath before ruined or deſtroyed? But Abſurdities muſt needs beget Abſurdities; this being but the Conſequence of the foregoing Principle, that all Events whatever happen by his ſpecial Orders: Which is indeed to make God the Author of Evil, not only in the Cauſe, but in the Effect. This is the grand Error in the *Confucian Syſtem*, whence proceed thoſe others they entertain of a particular Providence, of Guardian Spirits, and *Tyen*'s perpetually ſetting aſide the Courſe of Nature, to reward and puniſh, as above. 'Tis true, this Doctrine ſeems to have been introduced purely with a View to be a Check on Governors, and particularly the Emperor himſelf; who being above all Laws, they thought was to be reſtrained only by inculcating ſuch a Principle, as appears among the reſt, from a Paſſage in the Life of *Shin tſong*, p. 210. But if on one Hand, this Doctrine may have had a good effect on ſome Emperors it has had a very pernicious one on others: As having been a Means of diſpoſing them eaſily to give into the abominable Errors and Superſtitions of the *Bonzas*; which by their Encouragement, quite over-ran the Empire in the Space of two or three Reigns, and have produced almoſt all the Evils that have befallen it ever ſince, as the Literati complain. So that this Principle has done infinitely more Miſchief than Good in *China*, as well as every where elſe where it has obtained: Which ſhews that Philoſophers and Legiſlators, in forming their Syſtems, had better ſuit their Doctrines to the ſettled Laws of Nature, tho' they don't ſeem at firſt Sight to anſwer their Views; and rather diſtruſt their own Judgments, than preſume to mend the Form of Government viſibly obſerved by the Deity with Reſpect to this World, or to repreſent the Courſe of Things otherways than the daily Experience of every body finds it. In ſhort, the Hiſtories of all Times and Nations, manifeſt that the Dread of a Deity has ſeldom any Influence on the Actions of Kings and Emperors, whatever little it may have on the more inferior Claſſes of People. If Men are not to be reſtrained by a Propenſity to Juſtice and Virtue engrafted by Education, nothing can reſtrain the former, but the Fear of their Subject's Reſentment; nor the latter, but the good Example of their Governors, and the Fear of Puniſhment.

did not reform his Life: And when Mention is made of the Emperor *Kyé*, they ſay; If he had changed his Conduct after the Calamities ſent from on high, Heaven would not have deprived him of the Empire.

It is there recorded, that two great Emperors, who were the Founders of two powerful Dynaſties, and admired by Poſterity for their rare Virtues, had a great Conflict in their own Minds, when it was propoſed to them to aſcend the Throne. On the one Side they were ſollicited by the Grandees of the Empire, as well as by the People; and perhaps even by the ſecret Motions of Ambition, hard to be diſtinguiſhed from thoſe of a more plauſible Kind: On the other Side, they were with-held by the Duty and Fidelity which a Subject owes to his Prince, notwithſtanding he may be very much, and that deſervedly, hated. This Principle inculcated and purſued. Inſtance.

This inward Conflict and Uncertainty that diſturbed theirs Minds, proceeded from the Fear of diſpleaſing *Shang ti*, either by taking up Arms, as they were urged, or by refuſing to take them up, in order to free the People from the Oppreſſion under which they groaned, and put a Stop to an Inundation of Crimes: By this Proceeding, they acknowledged their Dependance to be on a Maſter who forbids Diſloyalty, hates Tyranny, loves the People as a Father, and protects the Oppreſſed.

Almoſt every Page of the Canonical Books, and eſpecially the *Shu king*, continues to inculcate this juſt Dread, as the moſt proper Curb for the Paſſions, and the moſt effectual Remedy againſt Vice. There likewiſe we ſee what Idea theſe Princes had formed of the Juſtice, Holineſs, and Goodneſs of the Supreme Lord. In the Times of public Calamities, they were not ſatisfied with only addreſſing their Vows to *Tyen*, and offering Sacrifices, but they applied themſelves carefully to inquire into their moſt minute and ſecret Faults, which might poſſibly have drawn down this Puniſhment from *Tyen*: They examined if they were not too expenſive in their Habits, too luxurious in their Tables, too magnificent in their Equipage and Palaces; all which they reſolved to reform.

One of theſe Princes acknowledges ſincerely, that he had not purſued the ſalutary Thoughts inſpired by *Tyen*. Another Reproaches himſelf for want of due Application to the Affairs of Government, and for having too much Fondneſs for innocent Amuſements: He conſiders theſe Faults as ſufficient to draw down on him the Anger of *Tyen*; and in a humble Manner, confeſſes them to be the Source of public Calamities. In the Canonical Book called *Chun tſyû*, the Misfortunes of a Prince are ſpoken of as ſo many Puniſhments of *Tyen*, who, to make the Chaſtiſement ſtill greater, rendered him inſenſible of his Diſgrace. The *Shu king* ſpeaks often of a Maſter who preſides over the Government of Empires and Kingdoms; who has an abſolute Dominion over the Wills of Mankind, in order to conduct them to his own wiſe and juſt Ends; in ſhort, who rewards and puniſhes Men by means of one another, without any Detriment to their Liberty.

This Perſuaſion was ſo common, that Princes, naturally jealous of their own Glory, never in the leaſt attributed the Succeſs of their wiſe Government to themſelves, but referred it to the Supreme Lord, who governs the Univerſe; this appears from the ſingle Inſtance of the Emperor *Sven vang*. He told the Grandees of his Court, that *all the wiſe Miniſters, who had been ſo uſeful to the State from the Foundation of the Monarchy to his Time, were ſo many precious Gifts granted by* Tyen, *in Regard to the Virtue of the Princes, and the Neceſſities of the People.* Other Inſtances.

Almoſt from the Beginning of the Monarchy, it was appointed that the Emperor ſoon after his Exaltation, ſhould humble himſelf ſo far as to plough a few Furrows, and that the Produce of his Tillage ſhould be offered by him in ſacrifice to *Tyen*. The *Shu king* relates, that the ſame Emperor before ſpoken of, having neglected this Ceremony, attributes the public Calamities thereto; and all the Grandees of his Court talked to him in the ſame Language.

The Emperors, *Yau*, *Shun*, *Ching tang*, *&c.* are often mentioned in the Claſſical Books, as Patterns of Imitation; and it is a Maxim perpetually in their Mouths, that the moſt wicked Man, if he makes Uſe of the Aſſiſtance which *Tyen* offers him, may attain to the Virtue of thoſe Heroes.

Theſe wiſe Emperors are repreſented in the ſame Book, in a ſuppliant Poſture before *Shang ti*, deprecating the Evils wherewith their Deſcendants were threatened. An Emperor of their Race, declares, that his illuſtrious Anceſtors, notwithſtanding their extraordinary Talents, could never have governed the Empire as they had done, without the Aſſiſtance of Sage Miniſters, whom *Tyen* had given them.

It is farther worth obſerving, that they attribute nothing to *Shang ti* but what is ſeemly, and becoming the Sovereign of the Univerſe. They aſcribe to him Power, Providence, Knowledge, Juſtice, Goodneſs, and Clemency; they call him their Father and Lord; they honour him with Worſhip and Sacrifices worthy of the Supreme Being, and by the Practice of every Virtue. They likewiſe affirm, that all outward Adoration muſt fail in pleaſing *Tyen*, if it does not proceed from the Heart, and is not animated by the inward Sentiments. Their Ideas of *Shang ti*.

It is ſaid in the *Shu king*, that *Shang ti* is of infinite Underſtanding; that he ſees from the Top of Heaven what is doing here below; that he makes Uſe of our Parents to beſtow on us the animal and material Part, but that he himſelf gives an underſtanding Soul, capable of Reflection, which diſtinguiſhes us from Brutes; that he ſo loveth Virtue, that to offer him Sacrifice, it is not ſufficient for the Emperor, to whom this Function belongs, to join the Prieſthood to the Royal Dignity, but it is moreover neceſſary, that he ſhould be either upright or penitent, and that preparatory thereto, he ſhould expiate his Faults with Faſting and Tears; that we cannot fathom the Depth of his Deſigns and Councels, and yet ought not to believe that he is too exalted to mind what paſſes here; that he himſelf examines all our Actions, and has erected a Tribunal in our own Conſciences, whereby we are judged.

Emperor the chief Pontif or high Priest.

The Emperors have always thought themselves chiefly obliged to observe the primitive Rites, the solemn Functions of which belong to them alone, as being the Heads of the Nation: Thus they are Emperors to govern, Masters to teach, and Priests to sacrifice; to the End, that the Imperial Majesty humbling himself in presence of his Court, by the Sacrifices which he offers in the Name of the Empire to the Master of the World, the Sovereign Authority of the Supreme Being may still shine more resplendent, and exalted above any Equal. To this purpose we find it both in the *I king* and *Shu king*.

None else allowed to Sacrifice to *Shang ti*.

The Emperor is there say'd to be the only Person who is allowed publickly to render this solemn homage to *Shang ti*. *Shang ti* has adopted him for his Son, and appointed him the principal Heir of his Grandeur on Earth; he arms him with his Authority, charges him with his Orders, and heaps Benefits upon him. To sacrifice to the first Being of the Universe requires no less than the most exalted Person in the Empire. It is necessary that he should descend from his Throne, and humble himself in presence of *Shang ti*, that he might thus draw down the blessings of Heaven on his People, and cause their Vows to ascend thither. This Worship and Sacrifice have continued in being for a great many Ages; and the *Chinese* History takes care to inform us with how much zeal the Emperors of each Dynasty honoured the supreme Lord of the World. I shall go on with relating what we learn on this Head from the Classical Books.

Zeal of the first Emperors in performing this Rite.

Fo hi, who is supposed to have been Contemporary with *Phaleg*, was one the Heads of the Colony which came to settle in this extreme part of the East, and is acknowledged for the Founder of the *Chinese* Monarchy (A). He had nothing more at Heart than to give public Marks of a religious Veneration for the first Being. He bred in a domestic Park, six sorts of Animals to serve as Victims in his Sacrifices, which he solemnly offered twice a Year at the two Solstices, at what time the Tribunals as well as the Shops were shut up: Nor were the People even permitted on those Days to undertake any Journey; they were to think of nothing else but joyning with the Prince to honour *Shang ti*. The Book entituled *Li ki*, call these two Solemnities, *The Festivals of Gratitude to Tyen*.

Shin nong, who succeeded *Fo hi*, not content with the two solstitial Sacrifices, appointed two others at the Equinoxes: The first in Spring, to influence *Shang ti* in favour of Agriculture, the other in Autumn, after the Harvest, the Tithe of which he ordered to be gathered, and offered the first Fruits to *Shang ti*. And as *Fo hi* had brought up six sorts of Animals for sacrificial Uses, *Shing nong*, out of a pious Emulation, with his own Hands cultivated the Field which furnished the Corn and Fruits for the same Sacrifices.

Whang ti, who succeeded *Shin nong*, shewed greater Zeal than his Predecessor; for to prevent being hindred by bad Weather, from making the usual Sacrifices in the open Field, he built a large Temple, wherein they might be offered under Shelter in all Seasons, and the People instructed in their principal Duties.

The Empress *Lwi tsu*, Wife of *Whang ti*, undertook to breed Silk-worms, and make silken Ornaments befitting those Solemnities. Without the South-gate was a vast Inclosure of arable Land, which furnished the Corn, Rice, and other Fruits appointed for the Sacrifices; and without the North-gate was another great Inclosure full of Mulberry-trees, wherein were nourished abundance of Silk-worms. The same Day that the Emperor went to till the Ground with his principal Courtiers, the Princess repaired to her Mulberry Grove with the Ladies of her Court, encouraging them by her Example to make Silks and Embroidered Works, which she set a-part for Religious Uses.

None but devout Men elected Emperors.

The Empire becoming Elective, none were raised to the Throne but the Sons of Kings distinguished for their Wisdom, or wise Men who were Associates in the Government: But the Choice fell only upon such as performed the Duties of Religion with the greatest Veneration. It is an Honour to the Throne, (says the *Shu king*) that he whom *Shang ti* associates to himself to govern Mankind, should represent his Virtues on Earth, and be the most perfect Image of them.

This Motive alone induced *Whang ti* to consent, that his Son should succeed him with the Title of *Shau hau*, that is to say, young *Fo hi*; because from his Infancy he had been a zealous Imitator of the Virtues of the first Founder of the Empire, *Tay hau Fo hi*.

The Sequel made it appear that they were not deceived in their Choice: For he increased the Pomp and Solemnity of the Sacrifice offered to *Shang ti*, by harmonious Concerts of Music. His Reign was peaceable and quiet; only the last Years of it were disturb'd by the Conspiracy of nine *Chu hew* or feudatory Princes, who endeavour'd to destroy that beautiful System of Subordination established by the first Kings, both in religious Worship and the Government of the State.

Attempt to introduce the Worship of Spirits or Angels.

Their Design being to substitute the fear of Spirits in place of the fear of *Shang ti*, they had recourse to Magic and Enchantments. They disturbed Houses with evil Spirits, and so terrified the People with their Delusions, that assembling in the Temple on the solemn Days when the Emperor sacrificed, they made it resound with their Clamours, tumultuously requiring that Sacrifice should likewise be offered to these Spirits (B). The Emperor dy'd during these Troubles, and tho' he left four Sons, *Chwen hyo*, Nephew of *Whang ti*, was chosen for his Successor.

(A) The *Chinese* themselves are not very certain as to the Time when this Prince lived, the Canonical History beginning with the Emperor *Yau*. We may add that the Author's making him a Contemporary of *Phaleg*, and the Head of a Colony of the *Noakides* is all a *Chimera*, see before p. 237.

(B) We see here very early the evil effects of the Doctrine, of Guardian Angels, which is productive of Idolatry.

This

This Prince began by extirpating the Race of the nine Enchanters, who were the principal Authors of the Tumult; he appeaſed the Minds of the People, and reſtored order in the Sacrifices. Having reflected on the Inconvenience of aſſembling an active reſtleſs People in the ſame Place where the Emperor performed that Rite, he ſeparated the Place of Inſtruction from that of Sacrifices, and eſtabliſhed two great Mandarins as Preſidents, choſen from among the Sons of the deceaſed Emperor; one of whom was charged with the whole Ceremonial, and the other took care of the Inſtruction of the People. He alſo ſettled Rules for choſing the Victims, ordering that they ſhould neither be lame, nor defective, nor of any other ſorts of Animals but the ſix appointed by *Fo hi:* Likewiſe that they ſhould be well fed, and of a Colour agreeable to the four Seaſons wherein the Sacrifices were made. In a Word, he regulated their Age and Size. Regulations with Regard to the Sacrifice. Efficacy of this Rite.

Ti ko, Nephew of *Chwen hyo*, was raiſed to the Throne by the Suffrages of all the Orders of the State; and was addicted no leſs than his Uncle to the Worſhip of *Shang ti*, and the religious Obſervation of the Ceremonies. It is related in the Annals of this Prince authorized by the *King*, that the Empreſs *Ywen kyang*, who was barren, accompanying the Emperor to a ſolemn Sacrifice, prayed to *Shang ti* for Children with ſo much Fervency, that ſhe conceived almoſt at the ſame Time; and ten Months after brought forth a Son, called *Hew tſye*, who was the Anceſtor of a glorious Poſterity, dignified with a great Number of Emperors.

It ſeems ſurpriſing that ſo prudent a Prince as *Ti ko*, ſhould chooſe for Succeſſor, neither this miraculous Infant, nor *Yau*, whom he had by his ſecond Queen *Kin tú*, nor *Ki lyé*, Son of the third Queen *Kyen tyé*, but ſhould prefer to theſe young Princes, already ſo eminent for their Vertues, his Son *Chi*, by his fourth Queen *Chang i*, in whom there was no Quality worthy of the Throne: But he did not reign long.

It is ſayed in the Book intitled *Kang kyen* (A), that the Providence of *Shang ti* watched over the Welfare of the State; and that the People by his Appointment, unanimouſly depoſed this wicked Prince, to place in his ſtead the Vertuous *Yau*, who joyned the Quality of Legiſlator to that of Emperor, and became a Pattern for all his Succeſſors. The *I king* relates, that he could never have brought the Sciences to their utmoſt Perfection, within the firſt ſixty Years of his Reign, if it had not been for the extraordinary Aſſiſtance of Heaven. *Chineſe* Notion of Providence.

In the ſix Years of his Reign, the People being greatly multiplied, and the moſt beautiful Plains quite covered with Water, (ſuppoſed by ſome [Europerans] to be the Remains of the Deluge) the the great *Yu* applied himſelf to drain off the Water into the Sea, to raiſe the ſunk Lands, and divide them among the People.

Nine Years after, this great Emperor reſolving to aſſociate with him in the Empire ſome wiſe Perſon fit to ſucceed him: "As I perceive no Merit in my nine Sons, (ſayed he to his Miniſters) do you therefore find me out a Man, no matter of what Family, provided he is truly Wiſe and of known Virtue." Hereupon they mention'd a young Peaſant named *Shun*, who tho' he continually received ill uſage from his Parents and eldeſt Brother, ſtill behaved with the greateſt Reſpect towards them, and bore their injurious Treatment with unconquerable Patience and Meekneſs. *This is the Man I want*, ſayed *Yau*, *he only is able to preſerve Order and Peace in the imperial Family, and regulate all the Families of this vaſt Empire after that Model.* Having proved him yet three Years longer, he afterwards made him his Son in Law, aſſociated him in the Empire, and appointed him his ſole Heir, to the Excluſion of his own Children; and even in Oppoſition to all the Remonſtrances of *Shun* himſelf, who did not think himſelf qualified for being at the Head of ſo great an Empire.

When he was in Poſſeſſion of the Throne, the firſt thing he did, ſays the *Shu king*, was to pay his ſolemn Homage to *Shang ti*; after which he enacted thoſe wiſe Laws, whereon the Government of the Empire is founded. He created Mandarins, and gave excellent Precepts relating to the five principal Duties, of the King and the Subject, Father and Children, Huſband and Wife, elder and younger Brothers, and of Friends among themſelves: Inſomuch that from the Greateſt to the Leaſt, every one immediately knew whether he was to command or obey. *Shun*'s great Veneration for *Shang ti*.

His Example gave great Weight to his Precepts; for all Perſons who ſaw his reſpectful Submiſſion to *Yau*, whom he looked upon as his Father and Maſter, were inclined to put in Execution ſuch wiſe Laws. *Shang ti*, ſays the *Shu king*, *ſeemed to have made himſelf* Shun's *Colleague, and to have given him the ſole Direction of his Omnipotence, in Order to bring about his Deſigns.* *Yau* dy'd univerſally lamented 28 Years after the Adoption of *Shun*, who now reigning alone, divided the Offices among ſeveral wiſe Men whoſe Capacity he had made trial of. After the Example of *Yau*, he chooſe no Succeſſor in his own Family, but appointed the Sage *Yu*, which Choice was generally approved of.

O amiable *Shun!* cries the *Li ki*, Was there ever a better Prince? While he lived he had nothing at Heart but the public Good, and at his Death inſtead of following the Dictates of paternal Affection, and placing his Son on the Throne, he conſulted nothing but the Intereſt of his Subjects. He ſhewed that he was their true Father, by giving them in the Perſon of *Yu* another Prince like himſelf, and worthy of inheriting his Love for the People.

Yu the Great, did not forget a Duty which he believed to be of the higheſt Nature; for the Worſhip of *Shang ti* never flouriſhed more than in his Reign: He even took Care to prevent the Negligence that might cool the Zeal of his Poſterity, by eſtabliſhing Mandarins at Court, and in the Provinces, as ſo many Sages, whoſe Buſineſs was to repreſent to the Emperors, their Religion flouriſhes in the Reign of *Yu*.

Obligation

(A) That is, *The General Hiſtory.*

Obligation to worſhip *Shang ti*, and to give them, whenever it was neceſſary, uſeful Inſtructions concerning the Practice of the nine Royal Virtues.

This Liberty which the Sages of the Empire enjoy'd of pointing out to the Prince his principal Duties, was interrupted in proceſs of time under the Tyrant *Kyé*; an impious and voluptuous Prince, who admitted none into his Councels but young Libertines, ever forward to promote his Diſregard for Religion and flatter him in his Crimes.

The ſeveral Orders of the State, no longer able to bear his Cruelty, and the Scandal of his pernicious Example, depoſed him, being the laſt of the Family of the *Hya*, and placed in his room *Ching tang* the Grandſon of *Whang ti*. The only Reaſon that is alledged for the fall of the one, and elevation of the other, is that *Kyé* was become a wicked Prince, and had forgotten the Oath which, on aſcending the Throne, he took to continue the ſupreme Worſhip of *Shang ti*.

Veneration of *Shang ti*, promoted by *Ching tang*.

Religion being as it were the Foundation of the *Shang* Dynaſty, *Ching tang* carried the Adoration, and reſpectful Dread due to *Shang ti*, much farther than his Predeceſſors had done; eſtabliſhing Mandarins at Court and in the Provinces, with a Priviledge of making him Remonſtrances, in Caſe he ſwerved ever ſo little from this Capital Duty.

The Emperor having offered ſeveral fruitleſs Sacrifices to appeaſe the Wrath of Heaven, on Account of a ſeven Years Famine which had reduced the People to the greateſt Miſery, he reſolved to offer himſelf as Victim of Expiation: Accordingly he diveſted himſelf of his imperial Enſigns, and went with the great Lords of his Court to a Mountain, ſome diſtance from the City; where with a bare Head and naked Feet, in the Poſture of a Criminal, he proſtrated himſelf nine Times before the ſupreme Maſter of the Univerſe.

"Lord, (ſayed he) ſince all the Sacrifices that I have offered to implore thy Clemency have been "in vain, it is doubtleſs I myſelf who have drawn down ſo many Miſeries on my People. Dare "I aſk wherein I have incurred thy Diſpleaſure? Is it owing to the Magnificence of my Palace, "theDelicacies of my Table, or to the Number of my Concubines, which however the Laws allow "me? I am reſolved to repair all theſe Faults by my Modeſty, Frugality, and Temperance; "And if this is not ſufficient, I offer myſelf as a Victim to thy Juſtice. Let me be puniſhed, "provided my People be ſpared: Let the Thunderbolt fall on my Head; provided at the ſame "Time that the Rain falls upon the Plains, and my Subjects be relieved from their Miſery." His Prayers being heard, the Sky was covered with Clouds, which ſending down Plenty of Rain on the Plains, produced a plentiful Harveſt.

The Happineſs of this Family was in good Meaſure owing to the great Number of Sages, who appeared at the ſame Time. Their principal Buſineſs was to attend the Emperor at the Sacrifices of *Shang ti*. Among theſe, the *Ko lau* (A), *I in* diſtinguiſhed himſelf in the Reigns of *Ching tang* and his Son *Tay kya*.

Declines under *Chew*.

Under the Tyrant *Chew* theſe Sages firſt began to be neglected: Their Remonſtrances and Advice being rewarded with the moſt cruel Puniſhment and often Death itſelf. In that Reign we meet with the incomparable Wiſdom and Virtue of *Ven vang* and his Son *Vû vang*. All the Grandees of the Empire having conſpired to dethrone *Chew*, and ſet *Ven vang* in his Place, this latter ſtedfaſtly oppoſed their preſſing Sollicitations, contenting himſelf to poſſeſs the Virtues which conſtitute a great Monarch, without the Ambition to become one: He even made uſe of the Diſpoſition he found them in towards himſelf, to bring them back to the Obedience which he thought was due to the Tyrant.

For nine Years that the State was in the greateſt Confuſion, all the Orders of *Chew* were iſſued by this virtuous Prince. By his Hands alſo he offered Sacrifices to *Shang ti*; for otherwiſe the feudatory Princes would have refuſed to aſſiſt thereat. On this Occaſion the Book intitled *I king*, ſpeaks elegantly in its enigmatic Stile: That *all the Oxen killed by* Chew *were not worth the meaneſt Offerings of* Ven vang: *becauſe the former offered his Sacrifices with a Heart polluted with Crimes, whereas the better part of the Latter's Offering conſiſted in the purity of his Heart.*

After the Death of *Ven vang*, it was unanimouſly reſolved in an Aſſembly of the *Chew hew*, (or feudatory Princes) to dethrone the Tyrant, and that *Vû vang* ſhould head the Enterprize. However he ſingly oppoſed that Reſolution; at leaſt he demanded time to examine if it was really the Order of *Tyen*. He ſpent two Years in debating the Matter with himſelf, in which time his mind was in a continual Uneaſineſs, not knowing what part to choſe, and fearing to incur the Wrath of *Tyen*, whether he accepted or refuſed the Commiſſion.

In ſhort after many Conflicts within himſelf, he yielded to the Intreaties and Sollicitations of the whole Empire. *Vû vang was but once out of humour*, ſays *Confuçius*. In the firſt Battle the Tyrant being routed and abandoned by his Party fled to his Palace, where raiſing a funeral Pile out of the moſt valuable Things belonging to him, he ſet Fire to it, and ſo put an end to the Dynaſty of the *Shang*. *Vû vang* by unanimous Conſent was placed on the Throne, and quickly reſtored the Government to its former Condition.

It is true the pretended Orders of Heaven (B), and Zeal for the public Good, which ſerved to give a Colour to that Uſurpation, have not juſtified this Prince in the Opinion of ſome later Writers. Although *Ching tang* and *Vû vang* have always paſſed for great Emperors and Patterns of Virtue, yet the famous *Chau kan tſye* declares plainly that the Manner in which they aſcended the Throne, caſts a Blemiſh on their Glory. He alſo gives much the Preference to *Shun*, *Yu*, *Ven vang* and *Chew kong*;-who having been the Colleagues of Emperors, aſſumed nothing to themſelves of the Government but the laborious Part.

However

(A) A Name common to the Miniſters of State, whoſe Number is not limitted to four, there being ſometimes ſix or ſeven.

(B) Another bad Conſequence, of the Doctrine of a particular Providence.

However that be, it appears by the Inſtances taken from the Claſſical Books, that from the Foundation of the Empire under *Fo hi*, thro' a long Series of Ages, the Supreme Being, commonly known by theName of *Shang ti* and *Tyen*, was the Object of public Worſhip; and as it were the Soul, and *Primum Mobile*, of the Government of the Nation: That this Supreme Being was feared, honoured, reverenced; and that not only the People, but the Grandees of the Empire, and the Emperors themſelves were ſenſible there was above them a Lord and Judge, who rewarded ſuch as obeyed, and puniſhed ſuch as offended him. Dependance of the Emperors and Princes on *Shang ti* and *Tyen*

Of all natural Beings, ſayed *Confuçius* to his Diſciple *Tſeng tſe*, *none is more eminent than Man*; of all the Actions of Men, none is more Praiſe worthy than filial Piety; and among the Duties of filial Piety, the moſt indiſpenſable is reſpectfully to obey a Father's Orders: But to render him this Obedience, nothing was more effectual than to aſſociate him with *Shang ti*, that is to conſider him as inveſted with the Majeſty and Authority of the Moſt High.

Chew kong, the Brother of *Vû vang*, acknowledged that abſolute Dependance, which the Emperors, as well as their Subjects, had on *Shang ti*. He tenderly loved the Emperor; and ſeeing him ready to die in the ſecond Year of his Reign, he proſtrated himſelf before the Supreme Majeſty, to implore the Recovery of a Prince, whoſe Life was ſo neceſſary to the State. *It is thou Lord*, cried he, *who haſt placed him on the Throne, and appointed him the Father of the People. Is it thy Will to puniſh us by taking him away? If a Victim be indiſpenſable, accept of my Life, which I offer thee in Sacrifice, provided thou ſpareſt my Maſter, my King, and my Brother.* Manner of their offering themſelves in Sacrifice to *Shang ti*.

Ching vang imitated the Piety of his Father; and when on the Throne, obſerved the ſame Veneration for the Sovereign Lord of the Univerſe. *How far ſoever I may be exalted above other Men*, ſays he in the Shu king, *yet am I no more than one of the leaſt of* Shang ti's *Subjects. How can I diſpenſe with paying him homage?*

Chew kong was his Uncle, and had been his Tutor. The great Authority of ſo wiſe a Miniſter creating Jealouſies, ſome Grandees carried their Envy and Ill-will to ſuch a Pitch, that they obliged him to retire from Court, and baniſh himſelf into the Province of *Shan tong*. But a dreadful Storm which happened at that Time a little before Harveſt, having deſtroyed all the Produce of the Fields, *Ching vang* took it for granted, that *Tyen* was angry, and deſigned to avenge oppreſſed Innocence. He therefore ordered *Chew kong* to be recalled forthwith, and went himſelf to meet him, thereby to honour his Return. Stopping on the Road to make his Prayers to *Shang ti*, and repreſent the Neceſſities of the People, almoſt at the ſame inſtant there aroſe a Wind contrary to the former, which reſtored the largeſt Trees that had been bent down, to their natural Condition; and there was a plentiful Harveſt.

It is reported likewiſe in the *Shu king*, that three Princes of the Blood who had ſeized on the Regency during the Minority of *Ching vang*, having revolted becauſe he had put himſelf into the Hands of *Chew kong*, the Emperor took up Arms to reduce them, but firſt conſulted *Shang ti*. *Tyen*, ſays he, *never favours the Arms of Princes, but when they make War for the Love of Peace.*

The ſame Spirit of Religion animated Prince *Kang vang*: *There ſeemed to be no other Emperor in China*, ſays the *Shi king*, *except Shang ti*. The Dread of the Supreme Being, was alone ſufficient to keep the People within the Bounds of their Duty. Honeſty prevailed ſo much under the Government of this Prince and his Father, to whom he ſucceeded, that they had no Occaſion to ſtrike a Terror into their Subjects by the Rigour of Puniſhments. Criminals were only confined in Priſon, out of which they were let in the Day-time to work at their Trade; and they returned of their own accord in the Evening, to lodge there at Night.

A ſingle Paſſage out of the *Shi king* will inform us, with what Sentiments of Gratitude and intire Confidence *Chau vang* uſed to addreſs *Shang ti*. *Rejoyce my People*, ſayed he one Day to the Huſbandmen; *Altho' the Spring is hardly at an end, you are going to reap the Produce of Autumn. Our Fields which were but newly ſown, are already loaded with the richeſt Harveſt. Thanks be to* Shang ti, *who puts us ſo ſoon in a Condition to enjoy his Gifts. For this Reaſon, I will not wait till the End of Autumn to preſent myſelf before him, and return him Thanks for ſuch forward Crops.* Thankſgivings.

Mo vang his Son, followed the Examples of his Predeceſſors when he was upon the Throne; and as the People were no longer awed by the Fear of the Supreme Being, as they were in the Reigns of *Ching vang* and his Son, he conſidered himſelf as *Shang ti*'s Miniſter of Juſtice,, and expoſed to the View of his Subjects, the Puniſhments which their Crimes deſerved. He ſays in the *Shu king*, that he is only the Miniſter of the Moſt High, to defend the Innocent from Oppreſſion, and hinder the Strong from oppreſſing the Weak. They conſider themſelves as the Miniſters of *Shang ti*.

Religion preſerved its exterior Form under the next four Emperors, *Kong vang*, *Ye vang*, *Hyau vang*, and *I vang*; But theſe Princes degenerated greatly from the Virtue of their Anceſtors: *Like thoſe Trees*, ſays the *Shi king*, *which continue to make a beautiful Appearance with their Leaves; but for want of Culture bear no more Fruit, and begin to degenerate.* Thus they became the Objects of Contempt, and the Subjects of 1000 ſatyrical Songs. *Hyau vang* was ſo exceſſively fond of Horſes, that to reward his chief Groom he made him Prince of *Tſin*; not dreaming doubtleſs, that one of his Deſcendants would found the Family of *Tſin*, which ſucceeded on the Ruin of that of the *Chew*. The Emperors degenerate.

Li vang, his Succeſſor, was deteſted for his Pride and Tyranny. *The Silence of* Shang ti, ſays the *Shi king*, *was an Enigma; one would have ſayed, that he ſlept contrary to his Cuſtom.* Every thing proſpered with this wicked Prince; the People durſt not fetch their Breath: The very Cenſors of the Empire, by their Office obliged to give him wholeſome Advice, were the forwardeſt

to uphold him in his Crimes by their baſe Adulations. *Whence comes this*, cries the Author of the *Shi king*, *is it that there is no more Juſtice in Heaven? Shall the Wicked peaceably enjoy the Fruit of his Crimes? Attend*, continues he, *and you ſhall ſee, that* Shang ti *never ſuſpends the Efforts of his all powerful Arm but to ſtrike the homer Blow.*

In effect, the People revolving againſt *Li vang*, his Parents and Relations were cut in Pieces; the Tyrant eſcaped their Fury by flying and baniſhing himſelf. His Son *Swen vang* had met with the ſame Fate, if the faithful *Chau kong*, *Ko lau* of the Empire, had not made his own Son perſonate the Prince; and by thus ſacrificing him, ſaved the Life of the Heir to the Crown.

Shang ti omniſcient. Whereupon the *Shi king* makes this Reflection: *It is in vain to hide one's ſelf in the dark; nothing is hidden from* Shang ti: *The Night is with him as clear as the Day: He penetrates into the moſt ſecret Corners, where the Malignity of Man's Heart would withdraw itſelf from his Sight: He is preſent every where, and darts his Light into the moſt obſcure Windings of the moſt impenetrable Labyrinth, where one would attempt to conceal himſelf.*

On this Occaſion, *Wey vû kong*, a venerable old Man 95 Years of Age, made an Ode, which he cauſed to be ſung every Day at the inner Gate of his Palace. *In vain*, ſays he, *does human Force pretend to eſtabliſh a State; if the Lord of Heaven does not lend a Hand to ſtrengthen it, it tumbles at the firſt Shock. 'Tis as Water, which not far from its Spring looſes it ſelf in the firſt Sand it meets with in the Plain: 'Tis a Flower which is blown in the Morning, and withers at Night. A whole Nation is corrupted by the Example of a wicked King.*

Swen vang was more religious than his Father *Li vang*, nevertheleſs his Reign was perplexed with public Calamities. One Year of Drought layed waſte the Empire; whereof this Prince complains bitterly in the *Shu king: To behold theſe dried up Fields, how can a Heart chuſe but be dried up with Sorrow? If* Shang ti, *who can do any thing, will not deign to caſt an Eye of Pity on me, while I am making the great Sacrifice to him for Rain; alas! what will become of my poor People, who muſt of Neceſſity periſh with Hunger? Would it not be better that the Wrath of Heaven ſhould fall upon me, and my People be relieved?*

Omnipotent.

Chineſe Philoſophers preferd to the *Greek* and *Roman*.

I ſhall alledge no farther Inſtance: It may ſuffice to have ſhewn from the Authority of the Canonical Books, that the *Chineſe* Nation, for the Space of 2000 Years together acknowledged, reverenced, and honoured with Sacrifices, a Supreme Being and Sovereign Lord of the Univerſe, under the Name of *Shang ti* or *Tyen*. If theſe ancient Maſters of the *Chineſe* Doctrine, be compared with the Heathen Sages, we ſhall find a great Difference between them: For the latter ſeem to have taught Virtue only to give themſelves a Superiority over the reſt of Mankind, which they had not on Account of Fortune; beſides, they dogmatized in ſo haughty and oſtentatious a Manner, that it was evident they ſought leſs the Diſcovery of Truth, than to diſplay their own Talents: whereas the Maſters of the Doctrine, inculcated in the *King* (or Canonical Books) were Emperors and Prime Miniſters, whoſe Virtue gave great Weight to their Inſtructions, who firſt obſerved themſelves the ſame coercive Laws they eſtabliſhed, and conveyed their moral Precepts; not uſing Subtilties and Sophiſms, but with a plain and ſimple Air in a practical way, aiming at the ſhorteſt Method for the Reformation of Manners.

Methinks it would be doing an Injury to the ancient *Chineſe*, who followed the Law of Nature, which they received from their Fathers, to tax them with Irreligion, becauſe they had not ſo clear and diſtinct a Knowledge of the Deity, as the Chriſtian World have had ſince their Time: This would be to require too much of theſe People, ſince they could not be ſo well inſtructed as we are, by means of the Precepts of *Chriſt*.

Imperfect Notions of a future State and the Creation.

It is true, that tho' the Canonical Books, eſpecially the *Shu king*, exhort Men to fear *Tyen*; and tho' they place the Souls of vertuous Men near *Shang ti*, yet it does not appear, that they have ſpoken clearly of the everlaſting Puniſhments in the Life to come. In like manner, tho' they affirm that the Supreme Being created all Things, yet they have not treated of it ſo diſtinctly, as to judge whether they mean a true Creation, or a Production of all Things out of Nothing. However, it muſt be confeſſed, that tho' they are ſilent as to this Point, they have not denied the Poſſibility thereof; nor like certain *Greek* Philoſophers, aſſerted that the Matter of the Univerſe is eternal. We likewiſe do not find, that they have treated Explicity concerning the State of the Soul; on the contrary, they ſeem to have only confuſed Notions of it, no way agreeable to the Truth: Yet it cannot be doubted, but that they believe the Soul exiſts after its Separation from the Body, as well as the Certainty of Apparitions, of which that related by *Confuçius* is an Inſtance.

Belief of Apparitions.

This Philoſopher declared to his moſt familiar Diſciples, that for ſeveral Years he had ſeen in a Dream, the celebrated *Chew kong*, Son of *Ven vang*, to whom the Empire was indebted for ſo many excellent Inſtructions, relating to Morality and other Doctrines. And it is obſervable, that the learned *Chu hi*, ſo famous under the Dynaſty of the *Song*, being aſked if *Confuçius* ſpoke of a Dream, or a real Apparition, anſwered, without Heſitation, that he meant a real Apparition (A); however *Chew kong* had been dead 600 Years before. On this Occaſion, I ſhall relate out of the *Chineſe* Hiſtory, two other Paſſages, nearly of the ſame Nature, and no leſs extraordinary than the former. We read in the *Shu king*, that the Emperor *Kau tſong* having prayed fervently to (†) *Tyen*, in order to obtain a worthy Miniſter of State, fit for reforming the Manners of his Subjects,

(A) But this is no Proof that it was an Apparition, ſince *Confuçius* only calls it a Dream. Indeed, ſome of the *Confuçian* Sect, in Conſequence of their Notion of a particular Providence, have ran into ſome Extravagancies concerning Guardian Angels, Demons, Apparitions, &c. which is the Chief, or only foible of their Creed.

(†) *Tyen* ſtands for *Shang ti*, and *Shang ti* for *Tyen*, when ſpeaking of the Sovereign Being who hath created and governs Heaven and Earth.

Subjects, *Shang ti* appeared to him in a Dream, and ſhewed him the Perſon deſigned for him; By the Deſcription of whoſe Face the Emperor had him ſearched for, and he was found among a Crowd of ordinary People: Yet this *Fû ywê*, (for that was his Name) raiſed out of the Duſt, as it were to ſway the Empire, ſpake from the firſt, according to the Maxims of the ancient Sages; whence it is eaſy to judge that the Doctrine which he taught was commonly received all over the Nation.

Certain Hiſtorians ſince *Confucius*, relate a received Tradition concerning the Ruin of the Kingdom of *Tſau*, in the third Year of the Emperor *King vang*. One of the Lords of this Prince's Court ſaw in a Dream the Anceſtors of that Family, who, after they had lamented the Degeneracy of their Deſcendants, ſayed among themſelves: *Our Race will certainly loſe the Crown, and the Country of* Tſau *will no longer continue to be a particular Kingdom, as it has been for theſe* 600 *Years paſt. Such a Man by Name will murder the Prince, and cauſe this Revolution.*

This Lord was too much affected with this Viſion, to take it for a mere Dream: But not finding any Perſon at the Court of *Tſau*, who bore the Name of the appointed Traitor, he was content to warn the Prince to beware of ſuch a Man, whenever he ſaw him. The Prince made Uſe of the Council at firſt; but afterwards neglecting it, perhaps thro' Forgetfulneſs, a Man of that Name ſlew the laſt of the Kings of *Tſau*, which then became Part of the Kingdom of (A) *Song*.

No Idolatry among the ancient *Chineſe*.

It is obſervable, that in theſe ancient Books we find Proofs that the primitive *Chineſe* had Knowledge of the Supreme Being, and payed him religrous Worſhip for a long Series of Ages; nor can we perceive therein, the leaſt Foot-ſtep of idolatrous Worſhip. This will ſeem the leſs ſurprizing, when we reflect that Idolatry ſpread but ſlowly in the World; That accord ng to *Euſebius*, it firſt began in *Aſſyria*, where there were no Images, till a long time after *Belus* who introduced them; that *China* had no Commerce with other Nations, and that the *Indies* lying between it and *Aſſyria*, rendered the Communication ſtill more (B) difficult.

Had it been otherways, the *Chineſe* Hiſtory would not have failed to ſpeak of it, in the ſame Manner as it takes Notice of the Time when the Image of *Fo* was brought into *China*, ſeveral Ages after *Confucius*. 'Tis true, that from the Time of that Philoſopher, Magic, and divers other Errors had infected the Minds of many: It is alſo poſſible, that even before him there were Images, and a ſuperſtitious Worſhip to be found among the People in ſome Provinces: But this cannot be proved from their Hiſtory; and it appears that the Learned, adhering to the Doctrine which they received from their Fore-fathers, had no Share therein.

Ancient Religion ſtill the prevailing Sect.

That which has contributed greatly to the Preſervation of the Religion of the early Ages in *China*, and preventing its being wholly deſtroyed, is, that there has been a ſupreme Tribunal eſtabliſhed in the Empire, almoſt from the Time of its Foundation, with full Authority to condemn, or ſuppreſs any Superſtitions that might ariſe; which is called, *The Tribunal of Rites*.

This Precaution of the *Chineſe* would have proved effectual, was not the Mind of Man ſo very weak, and liable to be ſeduced; the ſtrongeſt Dykes being only the Work of Men, cannot withſtand very violent Inundations. We have obſerved elſewhere, that the whole Body of Philoſophers in *China*, [have been] Idolaters contrary to their own Conſciences, thro' fear of a People fond of Images (C), who were ungovernable, and had too much the Aſcendant in public Affairs: Nevertheleſs, the ancient Doctrine of the *Chineſe*, has always found Support from the Tribunal above mentioned, and does by the Aſſiſtance of its Degrees, ſtill continue to be the prevailing Sect. The Miſſionaries, who read the Decrees of the Mandarins, compoſing this Tribunal, have obſerved, that tho' they ſometimes in private practiſed certain Superſtitions, yet when they aſſembled in a Body to deliberate about them they openly condemned them.

Free from the Superſtition of other Religions.

It is poſſible that by the ſame Means, the Belief of a firſt and Supreme Being has been ſo long preſerved in *China*, ſuch as we find it in the Claſſic Books; and it is certain, it has not been deformed as it was among the *Greeks* and *Romans*, by the Fictions of the Poets. *China*, for many Ages, was a Stranger to the Superſtitions to be met with in other Nations, who having but a very groſs and imperfect Idea of the Deity, have fallen by degrees to honour the Heroes of their Country with the Title of Gods. Whatever Veneration the *Chineſe* have had for their greateſt Emperors, they never payed Adoration to any but the Supreme Being; and tho' they have diſcovered their Eſteem and Reſpect for the Memory of great Men, who have been diſtinguiſhed by their Rank, their Virtues, and Services, yet they have rather choſen to preſerve their Memory by Tablets inſcribed with their Names and ſhort Encomiums, than by Pictures or Images. Tablets of the ſame Kind are often hung up in honour of Magiſtrates, who have diſcharged their Truſts to the Satisfaction of the People, and are removed to another Government.

However, the Troubles that happened in the Empire, the civil Wars which divided it, and the Corruption of Manners, which became almoſt general, had entirely baniſhed the ancient Doctrine: But *Confucius* revived it, by giving freſh Reputation to the ancient Books; eſpecially the *Shu king*, which he recommended as an exact Rule of Manners.

(A) How fond the Author is to propagate the Doctrine of Apparitions, on the Authority of Dreams or any idle Fiction.

(B) The Author ſeems to forget, that the Idolatry of *Fo* ſprang up in that Part of *India* next to *China*, within 300 Years after *Belus*; and yet did not find Admittance into *China* for 1200 Years after, which is a much more ſurprizing Inſtance than the other.

(C) In the Original it is Idols: Where obſerve that the *Romiſh* Clergy give the Name of Idols to the Images of all Nations, tho' they uſe them only for ſake of Remembrance, as the *Bonzas* do, if you will believe themſelves. Whence it is plain, either that they maliciouſly bely other Religions, or really look on the Uſe of Images any way in Religion as Idolatry; and ſo diſtinguiſh between Images and Idols, in order to amuſe the Ignorant, and cloak their own Impiety.

I have

I have already ſpoken of the high Eſteem this Philoſopher was had in, who is ſtill looked upon as the Doctor of the Empire; and yet in his Time, the Sect of *Tau tſe* aroſe, whoſe Author came into the World about 52 Years before *Confucius*. The ſuperſtitious Doctrine which he taught, was agreeable for its Novelty; and however extravagant it might appear to reaſonable Men, yet it was encouraged by ſome of the Emperors, beſides a great Number of Followers, who brought it in Credit.

Of the Sect *of* TAU TSE.

Author of this Sect.

LAU KYUN, (A) is the Name of the Philoſopher who gave Riſe to this new Sect; and if you credit his Diſciples, his Birth was very extraordinary: For he lay fourſcore Years in his Mother's Womb, and came into the World, by making his Way thro' her left Side, of which monſtrous Child-Birth ſhe died.

His Books.

His Books are ſtill extant; but, as it is ſuppoſed, much altered by his Followers: Nevertheleſs, they contain ſeveral Maxims and Sentiments worthy of a Philoſopher, concerning the moral Virtues, the avoiding Honours, the Contempt of Riches, and that happy Solicitude of a Soul, which raiſing itſelf above terreſtrial Things, believes that it has a Sufficiency in itſelf.

Amongſt the Sentiments, there is one which he often repeated; eſpecially when he ſpoke of the Production of the World: *Tay*, ſays he, [that is *the Law or Reaſon*] *hath produced One, One hath produced Two, Two have produced Three, and Three have produced all Things* (B). By this he ſeems to have had ſome Knowledge of the Deity (C), but it was a very groſs one.

His Morality of the Epicurean Kind.

The Morality of this Philoſopher and his Diſciples, nearly reſembles that of the *Epicureans*; it conſiſts in putting away vehement Deſires and Paſſions, capable of diſturbing the Peace and Tranquility of the Soul. According to them, it ought to be every wiſe Man's Care to paſs his Life free from Anxiety and Uneaſineſs; and to this End, never to reflect on what is paſt, nor be inquiſitive after what is to come.

His Followers Quietiſts

They affirm, that to be agitated with ruffling Cares, to be buſied about great Projects, to give one's ſelf up to Ambition, Avarice, and other Paſſions, is to toil more for Poſterity than themſelves; and that it is Madneſs to purchaſe the Happineſs of others, at the Expence of our own Repoſe and Felicity: That we ſhould purſue our own Happineſs with Moderation, and not abandon ourſelves to over violent Deſires; becauſe, whatever we look upon as Happineſs, ceaſes to be ſo, if it is accompanied with Trouble, Diſtaſte and Inquietude, and the Peace of the Soul be ever ſo little diſturbed.

Pretend to the Liquor of Immortality.

For which Reaſon, thoſe belonging to this Sect, affect a Calm that ſuſpends, as they ſay, all the Functions of the Soul: But as this Tranquillity muſt needs be diſturbed by the Thoughts of Death, they boaſt of having found out a Liquor, by means whereof they may become immortal. They, are addicted to Chymiſtry, and much infatuated with the Notion of the Philoſopher's Stone. They are likewiſe fond of Magic; and are perſuaded, that by the Aſſiſtance of the Demons whom they invoke, they can ſucceed in their Deſigns.

The Hope of eſcaping Death, induced a great Number of Mandarins to ſtudy this diabolical Art: The Women eſpecially, being naturally curious, and exceeding fond of Life, madly gave into theſe Extravagancies. At length, certain credulous and ſuperſtitious Emperors, brought this impious Doctrine in vogue, and greatly multiplied the Number of its Followers.

Emperors infatuated with that Notion

The Emperor *Tſin ſhi whang ti*, that ſworn Enemy to Learning and learned Men, was perſuaded by theſe Impoſtors, that they had actually found the Liquor which made Men immortal, and was called *Chang ſeng yo* (D).

Vû ti, the ſixth Emperor of the Dynaſty of the *Han*, addicted himſelf wholly to the Study of magical Books, under a Leader of this Sect, named *Li ſhau kyun*. Some pretended it was out of Complaiſance for the Empreſs, who embraced this new Philoſophy, as being more favourable to her Paſſions than the Doctrine of the ancient Books, and of *Confuçius*, which ſhe deteſted.

It was not long before the Provinces were informed of the Emperor's Inclination, and the open Protection given by him to a Sect, which he had embraced himſelf. The Court was immediately filled with an innumerable Crowd of theſe falſe Doctors, who were famous for the Magic Art. That Prince about this Time, loſt one of his Queens whom he doated on to Diſtraction; and being inconſolate for her Loſs, one of theſe Impoſtors, by his Inchantments, cauſed the deceaſed Queen to appear before the Emperor: And this Apparition with which he was ſurprized and terrified, more ſtrongly attached him to the Impieties of this new Sect. He ſeveral times drank the Liquor of Immortality: But at laſt perceived he was as mortal as ever, and being at the Point of Death, lamented too late his eaſy Credulity.

Support this Sect.

However, the new Sect ſuffered no Prejudice by the Emperor's Death, for it found Protectors in the Princes of the ſame Dynaſty. Two of their moſt famous Doctors having been authorized to ſupport the Worſhip which was payed to the Demon in a great Number of Temples already erected

(A) He is alſo called *Li lau kyun*, and commonly *Pe yang*, or *Lau tan* [*P. Couplet*. Scient. Sinens. proem. Declar. p. 24.] His Name was *Li*, and his Surname *Eul*; but as he came into the World with white Hair, he was called *Lau tſe*, or *the Infant old Man*. Theſe Circumſtances we have by accident in another Place, of our Author, tho' they more properly come in here. [*See the Novel relating to the Philoſopher Chwang tſe* in the ſecond Vol.]

(B) The *Chineſe* Words are *Tau ſeng ye, Ye ſeng eul, Eul ſeng ſan, San ſeng van ve*. ſee *Coupl.* ubi ſupr.

(C) By Deity, here the Author doubtleſs means the Trinity: ſo earneſt he is to ſtrain Things his own Way, tho' he ſeems aſhamed to ſpeak out.

(D) *Yo*, medicine; *Chang*, eternal; *Seng*, Life.

ed thro' the Empire; they distributed every where, and sold at a high Price little Images, representing the Crowd of Spirits and Men, whom they had ranked among their Gods, and named *Syen jin*, that is, *Immortals* (A). This Superstition encreased to such a Degree, that under the Emperors of the *Tang* Dynasty, they gave the Ministers of this Sect the honourable Title of *Tyen tsë*, that is, *Heavenly Doctors*. The Founder of this Line erected a stately Temple to *Lau kyun*; and *Hven tsong*, the sixth Emperor of the same Dynasty, caused his Statue to be brought with great Pomp into the Palace.

The Successors of the Head of this Sect are always honoured with the Dignity of great Mandarins, and reside in a Town of the Province of *Kyang si*, where they have a magnificent Palace. Crowds of People flock thither from the neighbouring Provinces to procure Remedies for their Diseases, or to learn their Destiny, and what is to happen in the Course of their Lives: They receive of the *Tyen tsë* a Billet filled with magical Characters, and go away well satisfied, without begrudging the Sum they pay for this singular Favour.

They gain ground under the *Song*.

But the Doctors of this Sect gained Ground chiefly under the Dynasty of the *Song*, whose third Emperor *Chin tsong* was ridiculously led away with their Tricks and Forgeries. These Impostors having in a dark Night hung up a Book on the principal Gate of the imperial City, filled with the Characters and magical Sentences for invoking Demons, gave out that it had fallen from Heaven: Whereupon the credulous Prince, out of great Veneration, went on Foot to fetch it; and after receiving it with the most profound Respect, carried it in a triumphant Manner into the Palace, and enclosed it in a Gold Box, where he kept it with abundance of Care.

Introduced the Worship of Spirits.

These *Tau tsë* were the Persons who introduced the Multitude of Spirits, till then unknown, whom they worshipped as Deities independant of the Supreme Being, and honoured with the Name of *Shang ti:* They even deified some of the ancient Kings, and prayed to them.

Whey tsong, the eighth Emperor of the same Line, carried the Superstition to such a Pitch as to give the Name of *Shang ti*, or Supreme Lord, to a Doctor of this Sect called *Shang i*, (B) who had acquired a great Reputation under the Dynasty of the *Han*. Till that Time, the Idolaters themselves had distinguished *Shang ti* from other Deities. Thus a famous *Ko lau*, who has written on this Subject, attributes the Ruin of the *Song* intirely to this (C) Impiety.

This abominable Sect got footing by degrees, partly thro' the Protection of the Princes abovementioned, partly by flattering the Passions of the Grandees, partly by the Impressions of Wonder and Terror that it made on the Minds of the People. The Compacts of their Ministers with Demons, the Lots which they cast, and the surprizing Effects of their magical Arts (D) infatuated the Multitude, still extremely prejudiced in Favour of these Impostors, who are generally called to heal Diseases and exorcise (E) Demons.

Sacrifice to the Devil.

They sacrifice to this Spirit of Darkness three Sorts of Victims, a Hog, a Fish, and a Fowl; they drive a Stake in the Earth as a Kind of a Charm, and trace upon Paper odd Sorts of Figures, accompanying the Stroke of their Pencil with horrible Cries and Grimaces. They make a frightful Din with Kettles and little Drums: And sometimes to punish the Crimes of the *Chinese*, God permits them to take effect. And tho' often they do not succeed, yet these Gentlemen know how to procure Respect and Authority by their Inchantments, and the Assistance which the Demon gives them to deceive and seduce the poor deluded (F) People.

Their Methods of imposing on the Ignorant.

In *China*, great Numbers of profligate Fellows are sold to these Ministers of Iniquity, who follow the Trade of Divination. Tho' they have never seen the Person who consults them they tell his Name, and all the Circumstances of his Family, in what Manner his House is situated, how many Children he has, their Names and Age; with a hundred other Particulars which may be naturally enough supposed to be known to the Demons, and are strangely surprizing to weak and credulous Minds, such as the Vulgar among the *Chinese* often are.

Juggling Tricks.

Some of these Conjurers, after invoking the Demons, cause the Figures of the Chief of their Sect and of their Idols, to appear in the Air. Formerly they could make a Pencil write of itself without any body touching it, upon Paper or Sand, the Answers to Questions. They likewise cause all the People of any House to pass in review, in a large Vessel of Water; wherein they also shew the Changes that shall happen in the Empire, and the imaginary Dignities to which those shall be advanced, who embrace their Sect. In short, they pronounce mysterious Words without any Meaning, and place Charms on Houses as well as Men's Persons (G): Nothing is more common than to hear of these Sorts of Stories; and tho' it is very likely that the greater Part of them are only Illusions, yet it is not credible that all should be so: For many Effects ought in reality to be attributed to the Power of the (*) Devil.

(A) Here the Author represents their Saints or Heroes as Gods, and to countenance the Matter, misrenders *Syen jin* Immortals, instead of *immortal Men*.

(B) And have not the Popes been called Gods by some of the *Romish* Doctors, which is equally impious?

(C) And yet both the Sect itself, as well as the Popes, are still in being, which shews such Conclusions to be groundless.

(D) Observe how this Author all along acknowledges the Power of Magic, as he does Apparitions, Witchcraft, the Power of Demons, &c. If he can see the *Chinese* Superstitions, how can he possibly avoid seeing his own?

(E) One Imposture naturally begets another; and why may not the Priests of *Asia* make gain of them as well as the Priests of *Europe*?

(F) Is not this exactly the Case also with the Priests and Laity of the Church of *Rome*?

(G) In the same manner as the *Romish* Priests sprinkle Houses and People with Holy Water, or give them Relics and *Agnus Dei*'s to keep in their Closets, or wear about their Persons. With what Face can the Author condemn the *Chinese* for Superstitions practised by himself?

(*) The wiser sort of People in *China*, say that these are false Reports spread by those Impostors; and that there is nothing real in them. [The wise and honest sort of People in *Europe* will say the same, whatever the Author would have them believe in order to keep up Priestcraft, and the Influence of the Clergy over the Ignorant.]

Of the Sect *of* F O, *or* (A) F W E.

Sect of *Fo*.

FOR the Space of 270 Years, the Emperors of the *Han* Dynasty possessed the imperial Throne; and about 65 Years after the Birth of *Christ*, the Emperor *Ming ti* introduced a new Sect into *China*, which is still more dangerous than the former, and has made a much more rapid (B) Progress.

Its Origin.

This Prince, on Occasion of a Dream which he had, called to Mind a Sentence often in the Mouth of *Confucius*, viz. *That the Holy One was to be found in the* West. Upon this he sent Ambassadors into the *Indies* to discover who this Saint was, and search for the true Law which he taught: The Ambassadors supposing they had found him among the Worshippers of the Idol *Fo* or *Fwe*, carried it into *China*, and with it the Fables and Superstitions, the Doctrine of the Metemphychosis, and the Atheism wherewith the *Indian* Books were filled.

And Progress.

This Contagion which began in the Court soon got footing in the Provinces, and spread thro' all the Empire, wherein Magic and Impiety had made already but too much Havock.

It is hard to say with certainty, in what Part of the *Indies* this Person appeared: But if the extraordinary Things that his Disciples relate of him, are not so many Fables invented by them, I should be apt to believe with St. *Francis Xavier*, that he was rather a Spirit than a real (C) Man.

Miraculous Birth of *Fo*.

They relate that he was born in that Part of the *Indies* which the *Chinese* call *Chung tyen cho*; (D) that his Father [named *In fan vang*] was the King of this Country, and his Mother called *Mo yé*, that she was delivered of him thro' her right Side (E), and died soon after he was born; that when she conceived, she almost constantly dreamed she had swallowed an Elephant (F); and that hence arose the Honours payed to white Elephants by the Kings of the *Indies*, who often make War upon each other to procure this Sort of Animal.

They say, this Monster stood upright upon his Feet as soon as he came into the World, and walked seven Paces, pointing with one Hand to the Heaven, and the other to the Earth; nay, that he even spoke and pronounced distinctly the following Words, *There is none either in the Heaven or on the Earth, who ought to be adored but I alone.*

Transform'd to a God at 30.

At the Age of seventeen he married three Wives, and had a Son called by the *Chinese*, *Mo hew lo* (G); at nineteen he forsook his Wives, and all earthly Cares, to retire into a solitary Place, under the Guidance of four Philosophers, called by the *Indians*, *Joghi*; at thirty, he was of a sudden transfused by the Divinity, and became (H) *Fo*, [or *a Deity*] called by the *Indians*, *Pagod*. Henceforward looking upon himself as a God, he minded nothing else but to propagate his Doctrine.

Works Miracles.

As the Devil was always ready to lend him a helping Hand, by his Assistance he did the most wonderful Things; and by the Novelty of his Miracles, filled the People with Dread, and procured their Veneration. The *Chinese* [of the Bonzian Sect] have described these Prodigies in several large Volumes, as well as represented them in Cuts.

Prodigious Number of Disciples.

It is scarcely credible how many Disciples this chimerical God gained: For they reckon fourscore thousand who were employ'd by him in infecting all the East with his impious Tenets. Among this great Number there were ten most distinguished for their Rank and Dignity, who published five thousand Volumes in honour of their Master. The *Chinese* call his Followers [or rather Priests] *Seng* and *Ho shang*; the Tartars, *Lamas*, or *La ma seng*; the Siamese, *Talapoins*; and the Japanese (or rather the Europeans) *Bonzas*.

Dies at 79.

However this new God found himself mortal as well as other Men: For at the Age of 79 his Strength failing, gave him Notice of his approaching End, and then to crown all his Impieties, he disgorged the Poison of Atheism.

Teaches contrary Doctrines.

He declared to his Disciples, that till that Moment he had spoken to them only in Parables; that his Discourses were so many Enigmas; and that for 40 Years he had concealed the Truth under figurative and metaphorical Expressions; but that being about to leave them, he would communicate his real Sentiments, and reveal the Mystery of his Doctrine: *Learn then*, sayed *he to them, that there is no other principal of all Things but Emptiness and Nothing: From Nothing all Things proceeded, and into Nothing all will return, and this is the End of all our hopes.* But his Disciples adhered to what he first taught, and their Doctrine is directly opposite to Atheism.

(A) Called also *Fwë kyau*.

(B) *Couplet* says it has infected all the *Chinese* Books and Sects, excepting the Mohammedan. Proem. Declar. ubi. supr. p. 27.

(C) Could the *Bonzas* themselves believe any thing more stupid than these Jesuits, who yet are every Moment ridiculing the Stupidity of the *Bonzas*? Or rather is it possible Jesuits can really be so stupid as to believe such ridiculous Nonsense?

(D) In the Original *Chung tyen cho* instead of *Tchung tien tcho*; the Author having forgotten to accommodate the Name as it occurs in *Couplet*, (from whom the Extract seems to be taken) to the *French* Orthography.

(E) On Occasion of his monstrous Birth, *P. Couplet* observes that this Saviour of Mankind, as his Followers call him, had more of the Nature of a Viper than a Man; and that the Name *fer* (as he writes it) by being compounded of *Non* and *homo*, intimates as much. I shall only observe on Occasion of this incarnate God of the *Bonzas*, that the Followers of every pretended Revelation ascribe a miraculous Birth to the Author of their Sect.

(F) *Couplet* has it, that the Mother dreamed a white Elephant passing down her Throat entered into her Womb, Whence she was reported to have conceived by an Elephant: But that others more rightly conjectured, that the Devil stealing some human Seed, got her with Child in the Shape of that Beast. (*Coupl.* ubi. supr. p. 28.) This is Philosophy and Divinity truely worthy of the Jesuits.

(G) According to *Couplet*, *Lo hew lo*.

(H) He was first named *She*, or *She kya*, (corruptly called *Shaka* by the *Japanese*) by which Name the whole Body of the *Bonzas* [or Clergy] as well as their Religion is understood. *Coupl.* ubi. supr. p. 28.

However

However these last Words of the Impostor gave Rise to the famous Distinction, which is made in his Doctrine of *Exterior* and *Interior* whereof I shall speak hereafter. His Disciples did not fail to spead a great Number of Fables after his Death (A), and easily persuaded a simple and credulous People, that their Master had been born eight thousand Times; that his Soul had successively passed into different Animals; and that he had appeared in the Form of an Ape, a Dragon, an Elephant (B) *&c.* This was plainly done with a Design to establish the Worship of this false God under the Shape of various Animals (C): Accordingly these different Creatures, through which the Soul of *Fo* was sayed to have passed, were adored in several Places; the *Chinese* themselves built many Temples to all sorts of Idols, which multiplied exceedingly throughout the Empire.

Fictions of his Disciples concerning him.

Among the great Number of this chimerical Deity's Disciples, there was one named *Mo o kya ye* more dear to him than all the Rest, whom he trusted with his greatest Secrets, and charged more particularly to propagate his Doctrine (D): He enjoyned him not to trouble himself with bringing Proofs and tedious Arguments to support his Tenets; but only to put at the Head of his Works, which he should publish, these few Words: *It is thus that I have Learned.*

His beloved Disciple.

This *Fo* in one of his Books, speaks of a Master more ancient than himself, called by the *Chinese*, *O mi to*, and corruptly by the *Japanese*, *Amida*; which other Monster appeared in the Kingdom of *Bengal*, and the *Bonzas* pretend that he attained to such a high degree of Sanctity, and had acquired such abundant Merit, that it is sufficient at present to invoke him to obtain Pardon for the greatest Crimes (E). On this account the *Chinese* of this Sect have continually in their Mouths these two Names, *O mi to*, *Fo* (F): thinking that the Invocation of these pretended Deities purifies them so effectually that they may afterwards give a Loose to all their Passions, being perswaded that it will cost them nothing but an easy Invocation to expiate their most enormous Crimes (G).

O-mi to, or *Amida*.

The last Words of *Fo*, when he was dying, gave rise to a Sect of Atheists among a few *Bonzas*: But the greater Part of them not able to shake off the Prejudices of their Education, persevered in the first Errors (H) their Master had taught.

Atheists among the *Bonzas*.

Many endeavoured to reconcile the two Doctrines by the Distinction of the Exterior and the Interior: The first being more suitable to the Capacity of the People, prepared their Minds to receive the second, which was fit only for elevated Minds, and the better to be understood, they made use of the following Example.

Distinction of Interior and exterior Doctrine.

The exterior Doctrine, say they, is with relation to the Interior, the same as the Center or Frame is to the Arch that is built upon it: For the Frame being only necessary to support the Stones while the Arch is building, becomes useless as soon as that is finished and is taken to pieces; in the same Manner the exterior Doctrine is layed aside as soon as the Interior is embraced.

Exterior Doctrine.

As to the exterior Doctrine containing the Principles of the Morality which the *Bonzas* are very careful to inculcate, they say, there is great difference between Good and Evil; that after Death there will be Rewards for those who have done well, and Punishments for those who have done evil; that there are Places appointed for the Souls of both, wherein they are stationed according to their Merit; that the God *Fo* was born to save Mankind, and to bring back those to the way of Salvation who had strayed from it; that it was he who expiated their Sins, and procured them a happy new-birth in the other World; that there are five Precepts to be observed, the first not to kill any living Creature, the second not to take what belongs to others, the third prohibits Impurity, the fourth lying, and the fifth drinking of Wine.

Containing their moral Precepts.

But above all things they must not be wanting in the Practice of certain charitable Works which their Guides prescribe: " Use the *Bonzas* well, say they, and furnish them with every thing " necessary for their Subsistance; build them Monasteries and Temples, that by their Prayers and " the Penances they inflict on themselves for the Expiation of your Sins, they may deliver you from

Arts of the *Bonzas* to fleece the People.

(A) Our Author omits several very material Things related by others. *P. Couplet* tells us, that his Body was burned with odoriferous Wood, according to the Custom of the Country; and his Ashes, as they say, distributed among Men, Spirits and Dragons of the Sea; That one of his Teeth, was sent as a Present to the King of the Island of *Ceylan*, where it was worshiped, till *Constantine* the Duke of *Braganza*'s Brother having taken it with other Spoil, burnt it and scattered the Ashes, refusing to release it for a vast Sum; and that the *Portugueze* Historians, in calling it the Tooh of an Ape, have not erred, since *Fo* is worshiped in *Ceylan* in the Figure of an Ape, as he is worshiped in other Places under various Forms and Names. [*Coupl.* ubi supr. p. 29.] By this Passage it appears, that the Religion of the *Bonzas*, has a great Connection with that of the *Indians*, if it be not at bottom the very same; Yet the Missionaries take little or no Notice of this Conformity.

(B) *P. Couplet* says his last Appearance was in the Form of a white Elephant; tho' a little before he is sayed to have been begotten by a white Elephant.

(C) 'Tis true these *Asiatic* Priests, by this Means, have set up more numerous Objects of Worship than the European; but they have no breaden God among them, or any such Monstrous Absurdity as Transubstantiation.

(D) But it does not appear that ever he thought of laying Claim to a Supremacy on these Words; as the European Popes have done on Words not so strong.

(E) Here these *Asiatic* Catholics have gotten the Doctrine of Merits and Supererogation. And indeed the European Catholics seem to have copy'd almost all their Religion from them.

(F) This is like the Papists *Jesu-maria*.

(G) This answers to the Popish Confession, and Invocation of Saints at privileged Altars, *&c.* whereby the most atrocious Sins are pretended in like manner to be expiated and done away.

(H) This is very hard and partial Treatment of the *Bonzas*, who are here first condemned for being Atheists, and then for not being Atheists. But it is almost impossible for the Clergy of one Religion, to represent those of another Religion fairly. They are fearful least other Religions represented fairly should appear better than their own, and therefore do all they can to blacken them. This Practice the *Romish* Clergy are guilty of most of all others, as they have most Occasion; and indeed were they to represent the Religion of the *Bonzas* truely, their Disciples would see very little difference between their own and it; and that their deceitful Guides teach the very same Errors, Impieties and Absurdities, which they condemn in others. Farther to disguise this Conformity, they have also given a very imperfect and confused Account of the Idolatrous Sects in *China*, and particularly this of the *Bonzas*.

" from the Puniſhments you are liable to (A). " At the Funeral Obſequies of your Rela-
" tions burn Gilt and Silver-Paper, together with Garments and Silks; all which in the other
" World ſhall be changed into Gold, Silver, and real Garments: By this Means, your departed
" Kindred will be ſupply'd with the things they want, and have wherewithall to gratify the
" eighteen Guardians of the infernal Regions, who without theſe Bribes would be inexorable and
" treat them with great Rigour (B). If you neglect theſe Commands, you muſt expect nothing
" after Death but to be delivered over to the moſt cruel Torments: Your Soul, by a long Courſe
" of Tranſmigrations ſhall paſs into the vileſt Animals; and you ſhall appear again in the Form
" of a Mule, a Horſe, a Dog, a Rat, or ſome other Creature ſtill more contemptible."

It is hard to deſcribe what an Influence the Dread of theſe Chimeras has on the Minds of the credulous and ſuperſtitious *Chineſe* (C); which will appear from a Story related by *P. le Comte*, of a Paſſage that happened to himſelf when he lived in the Province of *Shen ſi*.

Story ſhewing how they gull the Credulous.

" They called me, ſays he, one Day to baptize a ſick Perſon, who was an old Man of ſeventy,
" and lived upon a ſmall Penſion given him by the Emperor. On entering his Room, he ſayed
" to me, *I am obliged to you, my Father, for that you are going to deliver me from a grievous*
" *Puniſhment.* That is not all, replied I, Baptiſm not only delivers Perſons from Hell, but con-
" ducts them to a Life of Bleſſedneſs. What Happineſs muſt it be to go to Heaven, there to enjoy
" the preſence of God everlaſtingly? *I do not well underſtand*, reply'd the ſick Perſon, *what you*
" *ſay, and perhaps I have not ſufficiently explained myſelf: You know that I have lived for a long*
" *time on the Emperor's Benevolence, and the* Bonza's *who are thoroughly acquainted with what*
" *paſſes in the next World, have aſſured me that out of Gratitude I ſhall be obliged to ſerve him af-*
" *ter my Death, and that my Soul will infallibly paſs into one of his Poſt-Horſes to carry Diſpatches*
" *of the Court into the Provinces. For this Reaſon they exhort me to perform my Duty well, when*
" *I have aſſumed my new Being; and to take Care not to ſtumble, nor wince, nor bite, nor hurt*
" *any body. Run faſt*, ſay they, *eat little, and be patient; by which Means you will move the Com-*
" *paſſion of the Gods who often convert a good Beaſt at length into a Man of Quality,*
" *and make him a conſiderable Mandarin: I muſt own, Father, that this thought ſhocks me, and I*
" *cannot call it to mind without trembling. I dream of it every Night, and ſometimes in my ſleep*
" *fancy myſelf harneſſed, and ready to ſet out at the firſt laſh of the Rider's whip. I then wake in a*
" *Sweat and half diſtracted, not knowing whether I am ſtill a Man or a Horſe. But alas! what*
" *will become of me, when it ſhall be no longer a Dream.*

" *This then, my Father, is the Reſolution that I am come to: They ſay that thoſe of your Religion*
" *are not ſubject to theſe Miſeries; that the Men will always be Men, and ſhall be the ſame in the*
" *next World as they are in this: I beſeech you therefore to receive me among you. I know that*
" *your Religion is hard to be obſerved* (D); *but if it was ſtill more rigid I am ready to embrace it,*
" *and whatever it coſt me I had rather be a Chriſtian than become a Beaſt.* This Diſcourſe and the
" preſent Condition of the ſilk Perſon moved my Compaſſion: But reflecting afterwards that
" God makes uſe of Simplicity and Ignorance to lead Men to the Truth (E), I took Occaſion
" to convince him of his Errors, and to direct him in the way of Salvation. After I had given
" him Inſtructions a long time, at length he believed; and I had the Conſolation to ſee him
" die, not only poſſeſſed of the moſt rational Sentiments, but with all the Marks of a good
" Chriſtian."

The Tranſmigration uſeful for that end.

It is eaſy to conceive that ſince the *Chineſe* are the Dupes of a Doctrine, ſo abſurd and ridiculous as the Tranſmigration of Souls, the *Bonzas* who propagate it with great Zeal, draw no ſmall Advantage from it. It is exceeding uſeful in carrying on all their deceitful Tricks, by which they extort Alms and enlarge their Revenues. Being ſprung from the Dregs of the People, and bred from

(A) Can the Author be angry with the *Bonzas* for this, or think they do amiſs? Do not the *Romiſh* Clergy inculcate the very ſame Doctrine, among the Laity of their Church?

(B) The Reader may obſerve from hence, and what follows, that the *Bonzas* break three at leaſt of their five moral Precepts, by their impure Practices, and by inventing monſtrous Lies, in order to rob others, in a ſpecious ſanctify'd way, of what belongs to them. It being abſolutely neceſſary for every Religon to have the Appearance of Goodneſs, they have taken Care to teach the moral Doctrines; but as a due Obſervance of them is utterly inconſiſtent with their views of becoming rich and powerful, they have taken no leſs Care to ſet them aſide by other Doctrines, which to the unthinking or major Part of Mankind, may appear equally good and neceſſary. And this is the very Courſe taken by the Church of *Rome*. They admit the Decalogue, but by their ſanguinary Laws againſt Heretics (made to ſecure their Uſurpations) they have firſt repealed the Command againſt Murder; whence have ariſen their Cruſades, Maſſacres, Perſecutions, ſolemn Executions, Dragoonings, Confiſcations, Baniſhments, &c. By decreeing no Faith is to be kept with Heretics, they diſſolve one of the chief moral Bonds of Society; and by making it lawful to ſpoil Heretics, and ſeize their Poſſeſſions, they have abrogated the Command which forbids robbing and ſtealing; By the Doctrine of the depoſing Power in the Pope, they violate the Obedience due to Sovereigns and overturn civil Government. Thus after admitting the moral Principles, which are of a univerſal Nature, they teach their Followers to violate them with Reſpect to all Mankind, excepting thoſe of their own Perſwaſion, who make but about one fifteenth of the whole. Then they give all the Encouragement imaginable to Immorality and Vice in their Adherents, by making the Method of obtaining Remiſſion of the greateſt Sins very eaſy, either in this Life by an Indulgence, a Prayer before an Image or on their Beads, or by a verbal Pardon; or elſe after this Life by Maſſes and Prayers for the Dead: To which I may add the making their Monaſteries and Churches Sanctuaries for Villians of all kinds. To which infamous Doctrines ſet on Foot for the Intereſt of the Church are owing the frequent Aſſaſſinations, and numerous other Villanies, daily committed in *Popiſh* Countries: To them are owing thoſe profligate Diſpoſitions and wicked Practices, which render Papiſts ſo abominable in the Eyes of all the unbelieving Nations wherever they come.

(C) Why is it hard to conceive that the ſuperſtitious *Chineſe* ſhould be frightend with ſuch *Chimeras*, when the Author knows the Laity of his own Religion are frightend in no leſs a Degree with the like *Chimeras*; ſuch as Purgatory, no Salvation out of the Peal of their Church, Power of Demons, Witches, Sorcery &c.

(D) I ſuſpect this whole Story; but am almoſt morally ſure the *Chineſe* could not utter theſe Words, his own Religion being much more rigid as to Penances, Faſting, &c. than the *Romiſh*: Which Auſterities, inſtead of being a Mark of a true Church, are an infallible Sign of a falſe One.

(E) Obſerve how ſlily Ignorance, which is the *Bonzian* Maxim and the neceſſary Parent of Error, is here recommended as the Guide to Truth, and Mother of Devotion.

from their Infancy in an idle Profeſſion, this Doctrine is proper to authoriſe the Frauds and Artifices, which they contrive to excite the Liberality of the People, whereof one may judge the better from the following Relation of *P. le Comte.*

Another Story of the *Bonzas.*

" Two of theſe *Bonzas*, ſays he, one Day perceiving, in the Court-Yard of a rich Peaſant, " two or three large Ducks lying before the Door, began to ſigh and weep bitterly. The good " Woman, who perceived them from her Chamber, coming out to learn the Cauſe of their " Grief: *We know*, ſayed they, *that the Souls of our Fathers have paſſed into the Bodies of theſe " Creatures; and the Apprehenſion we are under of your killing them, will certainly kill us with " Grief. I own*, ſayed the Woman, *that we had reſolved to ſell them, but ſince they are your Parents " I promiſe to keep them.*"

This not being what the *Bonzas* wanted: " *Perhaps*, ſayed they, *your Huſband will not be ſo " charitable as yourſelf, and you may depend on it, that it will be fatal to us if any Accident hap- " pens to them.*

" In ſhort, after a great deal of Diſcourſe, the honeſt Peaſant was ſo moved with their coun- " terfeit Grief, that ſhe gave them the Ducks to bring up for ſome time, which they received " with great Reſpect, making twenty ſeveral Proſtrations before them: But that very Evening " they made a Feaſt of them for their little Society."

Buy Children to propagate their Order.

In ſhort the *Bonzas* are diſperſed throughout the Empire, and brought up to this Trade from their infancy. Theſe wretches (A), to continue their Sect, buy Children of ſeven or eight Years old, and make young *Bonzas* of them, inſtructing them in their Myſteries for fifteen or twenty Years to qualify them for the Office: But they are generally very ignorant, few of them underſtanding the Principleswhereon their Doctrines are grounded.

Mendicants.

As all the *Bonzas* are not of equal Eminence, there being different Degrees of them, ſome are enploy'd in begging of Alms; others, who have acquired a Knowledge of Books, and ſpeak politely, make it their Buſineſs to viſit the Learned, and inſinuate themſelves into the good Graces of the Mandarins: But the Number of theſe is ſmall. There are likewiſe among them venerable old Men, who preſide over the Aſſembles of Women: However theſe Aſſembles are not very numerous, nor to be met with in many Places.

Superiors.

Tho' the *Bonzas* have not a regular Hierarchy, yet they have their Superiors, whom they call *Ta Ho ſhang*, that is, *great Bonzas*; and this Rank to which they are raiſed greatly adds to the Reputation they have acquired by their Age, their grave and modeſt Carriage, and by their Hypocriſy.

Monaſteries.

There are Monaſteries of theſe *Bonzas* to be found every where, but they are not all equally frequented by crouds of People.

Pilgrimages.

In every Province there are certain Mountains with Idol-Temples thereon, which have greater Credit than the reſt. To theſe they go very far in Pilgrimage, and the Pilgrims, as ſoon as they are at the Foot of the Mountain, kneel down and proſtrate themſelves at every Step they take in aſcending up (B). They who cannot go on Pilgrimage, requeſt ſome of their Friends to buy them a large printed Sheet, marked at one corner by the *Bonzas*, in the Middle of which is the Figure of the God *Fo*, with a vaſt Number of ſmall Circles drawn round about it and on its Garments.

Pictures of *Fo.*

Beads.

The Devotees of both Sexes wear on their Neck or Arm a ſort of Roſary, compoſed of a hundred middle-ſized Beads, and eight large ones; on the Top is a large Bead reſembling one of the little Snuff-Boxes ſhaped like Gourds. In turning theſe Beads between their Fingers, they pronounce theſe myſterious Words *O mi to fo*, the Signification of which they themſelves don't underſtand (C): They make above a hundred Genuflexions, after which they draw one of theſe red Circles upon the Sheet of Paper.

Paſports for Heaven.

They invite the *Bonzas*, from time to time, to come to their Houſes to pray, and to ſeal and make authentic the Number of Circles which they have drawn. They carry them in a pompous Manner to Funerals in a little Box cloſely ſealed up by the *Bonzas*: This they call *Lû in*, that is, *a Paſſport for travelling from this Life to the next* (D): This Paſſport is not obtained without paying ſeveral *Taëls*; *but*, ſay they, *we ought not to begrudge this expence, becauſe we are ſure of a happy Voyage.*

Images.

Among the Temples of the falſe Gods (E), there are ſeveral famous for the Beauty and Largeneſs of their Structure, as well as for the ſtrange Shapes of their Images; ſome are ſo monſtrous, that the poor *Chineſe* at the Sight of them fall proſtrate, and knock their Forehead ſeveral times againſt the Ground out of Fear and Dread.

(A) Here the Monaſtic Life is confeſſed to be an idle Profeſſion by a Monaſtic.

(B) How nearly do theſe reſemble Popiſh Pilgrimages.

(C) This is contradicted by what has been already ſayed, I have alſo obſerved that this anſwers to the *Jeſu Maria* of Papiſts. and here we ſee the very Roſary, or Beads, in uſe with them, from whom in all likelyhood the Papiſts took it.

(D) This anſwers to the Figure of the Croſs, and other Trumpery put into the Coffins of deceaſed Papiſts; burying in the Habit of ſome Religious Order and the like: Which Priviledges are not granted for nothing neither.

(E) I obſerved before [p. 647. Note A.] That the Miſſionaries to blacken the Sect of *Tau ſe* repreſent their Saints, and Heroes as Gods. They do the ſame by thoſe of the *Bonzas*, who yet make the very ſame Defence, when they are charged with Idolatry, as the Romaniſts of theſe latter times do. *The Lamas*, ſays a very intelligent Author, *teach and practiſe the fundamental Rule of all rational Religion, which conſiſts in honouring God, offending no body and giving to every one what belongs to him. The Life which the Lamas as well as the Kâlmûks lead proves inconteſtably the two laſt Points; and the Diſcourſes which ſome Travellers worthy of Credit have had with them touching Religion aſſure us, that they proteſt ſtrenuouſly againſt adoring more than one God; That the* Dalay Lama *and* Kûtûkhtû *are his Servants, with whom he communicates for the Inſtruction and Good of Men; That the Images which they honour are no more than Repreſentations of the Divinity and ſome holy Men; and that they expoſe them to the View of People, only to put them in mind of their Duty towards God, and the Acts of Virtue which he is pleaſed they ſhould perform**. 'Tis true, I do not think this defence frees them from the Charge of Idolatry, which the Worſhip of Images neceſſarily includes: But I think it ought to ſtop the Mouths of the Miſſionaries, who, on their own Principles, cannot charge the Sectaries of *Fo* with Idolatry, without confeſſing themſelves guilty of it. Wherefore to avoid the Retort they have miſrepreſented the *Bonzas*, and made Gods of their Saints and Images. *Gen. Hiſt. of Turks, Moguls, &c. Vol. 2. p. 409.

Sanctified Outside of the *Bonzas*,

As the *Bonzas* have no other View than to get Money, and, whatever Reputation they may have acquired, are in reality nothing but the Dregs of the Empire, they are well acquainted with the Art of cringing before People. They affect Mildneſs, Complaiſance, Humility, and a Modeſty which deceive at firſt Sight; while the *Chineſe* who look no farther than the Outſide, take them for ſo many Saints: Eſpecially when to this ſanctified Appearance they join rigorous Faſting, and riſing ſeveral times in a Night to worſhip *Fo*; ſeeming to ſacrifice themſelves in ſome ſort for the public (A) Good.

And other Tricks to cheat the People.

That they may ſeem very meritorious in the Eyes of the Vulgar, and work them up to Compaſſion which diſpoſes them to Liberality, they appear in the public Streets and Places, inflicting on themſelves ſevere Penances. Some will faſten to their Neck and Feet thick Chains above thirty Foot long, which they drag thro' the Street with a great deal of Pain, and ſtopping at every Door: *You ſee*, ſay they, *how dear it coſts us to expiate your Sins; cannot you afford us ſome trifling* (B) *Alms?*

You ſee others in the moſt frequented Places and where croſs Streets meet, all over Blood by beating their Heads with a great Stone: But among theſe Kinds of Penances there is none more ſurprizing than that of a young *Bonza*, which is related by *P. le Comte* in the following Manner:

Story of a knaviſh Mendicant.

" I met one Day in the Middle of a Village, a young *Bonza* who was affable, mild, modeſt, " and conſequently a very proper Perſon for the Office of begging Charity. He ſtood upright in " a cloſe Chair ſtuck all over on the Inſide with long ſharp Nails, in ſuch a Manner that he could " not lean without being wounded; and was carried by two hired Porters very ſlowly into the " Houſes, where he beſought the People to have Compaſſion on him.

" *I am*, ſayed he, *ſhut up in this Chair for the good of your Souls, and am reſolved never to go* " *out till all the Nails (which were above* 2000) *are bought. Every Nail is worth ſix* Sols: *But* " *then there is not one of them but what will become a Fountain of Bleſſings in your Houſes. If you* " *buy any you will perform an Act of heroic Virtue, and you will give an Alms not to the* Bonzas " *on whom you may beſtow your Charity otherways, but to the God* Fo, *to whoſe Honour we intend to* " *build a* (C) *Temple.*

" I then paſſed near the Place where the *Bonza* was, who, as ſoon as he ſaw me, made me the " ſame Compliment as he had done the reſt. Whereupon I told him he was very unhappy to " give himſelf ſo much uſeleſs Torment in this World; adviſing him to leave his Priſon, and go to " the Temple of the true God to be inſtructed in heavenly Truths, and ſubmit to a Penance " leſs ſevere and more (D) ſalutary.

Good Sneer on the Jeſuit

" He replied very mildly, and without the leaſt Concern, that he was obliged to me for my " Council, but much more ſo if I would buy a dozen of his Nails, which would certainly make " me fortunate in my Journey. *Here*, ſayed he, *turning himſelf to one Side, take theſe which upon* " *the Faith of a* Bonza *are the beſt in my Chair, becauſe they give me the moſt Pain: However they* " *are all of the ſame Price* (E): He pronounced theſe Words with an Air and Action, which on " any other Occaſion would have made me laugh: But then his Deluſion excited my Pity, and " I was pierced with Grief at the Sight of this miſerable Slave of the Devil, who ſuffered more " to damn his Soul, than a *Romaniſt* is obliged to do to ſave his."

Bonzas inſinuate themſelves into Families,

The ſame Motive of getting Alms cauſes theſe *Bonzas* to repair to the Houſes of both Poor and Rich, the inſtant they are ſent for. They go, as many as are deſired, and ſtay as long as the Perſons pleaſe; and when there is any Aſſembly of Women, (which happens very rarely, and is never practiſed unleſs in ſome few Places, as has been already obſerved) they bring with them a grand *Bonza*, who is diſtinguiſhed from the reſt by the Place that he takes, by the Reſpect the other *Bonzas* pay him, and by his Habit, which is worn only by thoſe of his Rank.

Eſpecially among the Women.

Theſe Aſſemblies of the Ladies bring in a fine Revenue to the *Bonzas*, there being in every City ſeveral Societies, of ten, fifteen or twenty Women, who are commonly of a good Family and advanced in Years, or elſe Widows, and conſequently have Money to diſpoſe of. Theſe they make Superiors [or Lady Abbeſſes] of the Society in their Turns for one Year; and it is generally at the Superior's Houſe that the Aſſemblies are held: All the reſt contributing a certain Sum of Money to defray the common Expences, neceſſary for keeping up Order.

Religious Female Aſſemblies.

On the Day when the Aſſembly is held, there comes a pretty aged *Bonza*, who is Preſident, and ſings the Anthems to *Fo*. The Devotees join their Voices, and after they have ſeveral times cried

(A) This is the very Character of the *Popiſh* Prieſts, who by their hypocritical Outſide, impoſe on the unthinking Multitude, who led wholly by Appearances never look deeper.

(B) Is not this in effect, the Practice of the Mendicant Friers in *Popiſh* Countries.

(C) This Contrivance is not ſo oppreſſive and ſcandalous as that of the Prieſts preaching up and ſelling (or rather of the People being forced to buy) Indulgencies in *Spain, Portugal, &c.* but will doubtleſs be altogether as effectual for the good of the Soul.

(D) We hear a great deal of theſe Miſſionaries Reproofs and Arguments uſed to the *Bonzas* againſt their Religion, but no Defence or Reply of theirs; as if they had nothing to ſay for themſelves, or were very ignorant, as they are often repreſented. However, the contrary of this appears from the Relation of a *Romiſh* Gentleman, *who in his Way to* China, *thro' the Country of the* Mungals (or Mongols) *having had an Opportunity of diſcourſing with ſome of the* Lamas *about their Religion, began to reproach them for ſo cruelly deceiving the Vulgar, by making them believe the* Kûtûkhtû *and the* Dalay lama, *are immortal; a Quality which*, he ſayed, *they could not be ignorant, did not belong to Human Creatures, ſuch as they could not deny thoſe two to be. But they knew ſo well how to turn the Reproach upon himſelf, by putting him in Mind of ſome delicate Doctrines of the* Roman *Church relating to the Infallibility and Supremacy of Popes, that he aſſured me*, ſays my Author, whoſe Friend the Gentleman was, *that he had Need of all his Skill to bring himſelf off with Honour. Which ſhews*, continues he, *that theſe People are not altogether ſo ignorant of the Religions of other Nations, as we are willing to believe. And as he is a Perſon of Merit, and a good* Roman *Catholic, to whom this Adventure happened, there is no Room to doubt the Truth of the Fact**. I ſhall only add, that if they are not ignorant of other Religions, it is not probable they are ignorant of their own, tho' they are ſhy in divulging it, as the ſame Author obſerves. * See Gen. Hiſt. of the *Turks, Moguls* and *Tatars*, Vol. 2. p. 489, 490, alſo p. 488.

(E) This is a curious Piece of Raillery from one idolatrous Prieſt to another: For the *Bonza* doubtleſs knew him to be a *Popiſh* Prieſt who traded with Relics, and ſuch ſort of Trumpery as well as himſelf.

cried *O mi to*, *Fo*, and beaten upon ſome ſmall Kettles, they ſit down to Table and regale themſelves: But this is only the ordinary Ceremony.

On the more ſolemn Days, they adorn the Houſe with ſeveral Images placed in Form by the *Bonzas*, and Numbers of groteſque Paintings repreſenting in a hundred different Manners the Torments of Hell. The Prayers and Feaſting laſt for ſeven Days; during which Time the grand *Bonza* is aſſiſted by ſeveral *Bonzas*, who join in the Conſort.

Conſecrated Trifles to relieve the Soul after Death.

During theſe ſeven Days, their principal Care is to prepare and conſecrate Treaſures (A) for the other World. To this purpoſe they build a little Palace with Paper painted and gilt, omitting no Part belonging to a Houſe: This they fill with a great Number of Paſteboard-boxes painted and varniſhed; containing Ingots of Gold or Silver, (that is to ſay of gilt Paper) whereof there are ſeveral Hundreds, deſigned to redeem them from the dreadful Puniſhments that *Yen vang*, or the King of Hell, inflicts on thoſe who have nothing to give him. They put a Score by themſelves, to bribe the Officers of the Tribunal of this King of Shadows; the reſt, as well as the Houſe, is for lodging, boarding, and buying ſome Employment in the other World. They ſhut all theſe little Boxes with Padlocks of Paper, and then lock the Doors of the Paper-houſe, keeping the Keys with great Care.

When the Perſon, who has been at this Expence, happens to die, they firſt burn the Houſe, in a very ſerious Manner: Then they burn the Keys both of it and the little Cheſts, that ſhe may be able to open them and take out the Gold and Silver, which is to be no longer mere Paper, but will be tranſmuted into fine Silver and Gold, againſt which tempting Metal *Yen vang* is not Proof, nothing being more eaſy than to corrupt (B) him.

Hope and outward Shew the Baſis of alſe Religions.

This Hope, joined to that outward Show which attracts the Eyes, makes ſuch an Impreſſion upon the Minds of theſe poor *Chineſe*, that nothing but an extraordinary Miracle of Grace can undeceive them (c). In a Word, this Exerciſe of Religion is perfectly free, for they celebrate the Feaſts whenever they pleaſe; and you are ſure always to have good Words from theſe Jugglers, who promiſe you long Life, great Honours for your Children, Abundance of Riches in this World, and above all Things conſummate Happineſs in the next. Such are the Extravagancies with which they abuſe the Credulity of the People: Whereby they have acquired ſo great an Aſcendant over their Minds that Images are every where to be met with, which the blind *Chineſe* invoke inceſſantly; eſpecially in Times of Sickneſs, when they are to go any Journey, or when they are in (D) Danger.

Superſtitious Ceremonies for appeaſing Storms at Sea.

P. Fontaney in his Voyage from *Siam* to *China*, in a *Chineſe* Veſſel, was an Eye-witneſs of all their Ceremonies, which are no leſs ridiculous than ſuperſtitious. They had, ſays he, on the Poop of their Veſſel, a ſmall Image quite black with the Smoak of a Lamp, which burns continually in Honour of it (E); before they ſat down to Dinner, they offered it ſome of the Victuals; and twice a Day they threw into the Sea little Gondolas made of Paper, to the End, that being employed in overſetting thoſe ſmall Boats, he might ſpare their own.

But if, notwithſtanding theſe Preſents and Offerings, the Waves are agitated in an extraordinary manner by the Spirit which as they believe governs them, they then burn a great many Feathers, whoſe Smoak and bad Smell infect the Air; pretending by this means to lay the Tempeſt, and to drive the evil Demon far enough off: But at the Sight of a Mountain, in paſſing the Channel of *Cochin-china*, where they have built an Idol-temple, they out-did themſelves in their Superſtitions.

A Naval Proceſſion.

After they had offered Victuals, burnt Perfumes, lighted Wax-candles, thrown ſeveral Figures of gilt Paper into the Sea, and proſtrated themſelves an infinite Number of times (F), the Sailors prepared a ſmall Veſſel made of Boards, about four Foot long, with Maſts, Shrouds, Sails, Streamers, Compaſs, Rudder, Boat, Cannons, Proviſions, Merchandiſes, and every thing even to the Book of Accompts. They had diſpoſed upon the Quarter-Deck, the Forecaſtle, and the Shrouds, as many ſmall Figures of painted Paper as there were Men in the Veſſel: They put this Machine upon a Raft, and lifting it up in a great deal of Form, carried it about the Veſſel with the Sound of a Drum and Copper-Baſon; the Proceſſion being led by a Sailor habited like a *Bonza*, who fenced with a long Staff, and ſhouted as loud as poſſible: Then they let it down ſlowly into the Sea, and followed it with their Eyes till it was out of Sight, while the Sham *Bonza* going to the higheſt Part of the Stern continued his Shouts, and wiſhed it a happy (G) Voyage.

(A) This, with Merits above mentioned, anſwers to the imaginary Treaſure of the *Romiſh* Church.

(B) This ſtands in Place of Indulgences for delivering out the Treaſure of the Church, and of Maſſes for the Dead. This is their Trick for getting Money, under Pretence of delivering the Souls from Purgatory. The Cheats of the *Bonzas* you ſee are exactly the ſame at Bottom, and all directed to the ſame Ends as thoſe of the *Romiſh* Church; from which they differ only in the Contrivance and Manner of carrying them on.

(C) This is the very Caſe of the *Romiſh* Laity, who are as it were inchanted, by the great Security and Hope given them by their Religion, which likewiſe is calculated by its exterior Pomp to dazzle the Eyes, and work on the Affections inſtead of the Underſtandings of its Votaries. So that as the ſame Cauſes produce the ſame Effects, the *Romiſh* Miſſionaries muſt expect the ſame Infatuation and Obduracy from the *Chineſe* Laity of the Sect of *Fo*, that the Proteſtant Divines experience from the *Romiſh* Laity, who are, generally ſpeaking, no leſs ignorant and bigotted in their Way than the Followers of *Fo*.

(D) This anſwers to the Papiſts aſcribing the Power of Protection and healing Diſeaſes to their Saints; whom they invoke for that Purpoſe, commonly at their Shrines, or before their Images in *Romiſh* Countries.

(E) Obſerve the Folly and Malice of theſe Miſſionaries, who cannot let ſo ſtifling a Circumſtance paſs them, as the Blackneſs of the Image, altho' they know it cannot be blacker than the Face of the Lady of *Loretta* herſelf, occaſioned by the very ſame Cauſe.

(F) The Parallel holds in almoſt every thing; this is like the Papiſts praying to their Saints, and throwing Reliques into the Sea to appeaſe a Storm.

(G) This reſembles the Racket made on Board a *Portugueſe* Ship in a Storm, with their Patron St. *Anthony*; whom they whip and throw into the Sea, if at length he does not become propitious. But it ſeems the *Bonzas* have more Reſpect for their Saints than to treat them in ſo ſcurvy a Manner.

As

Religious Assemblies of Men.

As there are Assemblies of Women where the *Bonzas* preside, there are likewise Assemblies of Men, which they call *Chang chay* or *Fasters*: Every Assembly has its Superior, who is as it were Master of the rest, and has under him a great Number of Disciples called *Fû ti*, to whom they give the Name of *Tsë fû*, which signifies *Doctor-Father*.

When they are industrious, and have gained any Reputation, they easily obtain this Office. They preserve in a Family some old Manuscript, handed down from Father to Son for several Generations: This Book is full of impious Prayers which no-body understands (A), and none but the Head of the Family can repeat. Sometimes these Prayers are followed with surprizing Effects; nor needs there any thing more to raise a Man to the Quality of *Tsë fû*, and gain a great Number of Disciples.

Luxurious Fasting.

The Days on which the Assembles are held all the Disciples have Notice to appear, and no Person dares stay away. The Superior being seated at the lower end of the Hall, towards the Middle, they all prostrate themselves before him, and then form two Ranks; one to the right, and the other to the left. When the Time is come, they recite these unintelligible and impious Prayers; after which they place themselves at the Table, and plunge themselves into all manner of Access: For nothing can be more pleasant than these *Chinese* Fasters. To say the Truth, they refrain all their Life-time from the Use of Flesh, Fish, Wine, Onions, Garlic, and every thing that heats the Blood; but they know how to make themselves amends with other Provisions, and especially by the Liberty of eating as often as they (B) please.

Fasting a rare Trick to get Money,

We are not to suppose that this Sort of Abstinence is any great Trouble to a *Chinese*; for there are great Numbers who do not profess the Art of Fasting, and yet are contented with Rice and Herbs for their Food, as not being able to purchase Flesh (C): Nor is it any Surprise that the Professors of this Sect should be so very strict with Respect to their Abstinence that nothing can prevail on them to break it, for it is an easy Trade to them, by which they gain considerable Revenues.

And a Cloak for all Vices

When once they have obtained the Degree of *Tsë fû*, and gained a great Number of Disciples, the Contribution which each of them is obliged to pay on the Days of Meeting, amounts to a considerable Sum in a Year. Besides the Practice of Fasting, is an excellent Device for covering all the Irregularities of an infamous and libertine Life, and for acquiring a Reputation of Sanctity at a very small (D) Expence.

Bonzas Arts to keep their Followers staunch.

In short, there are no Stratagems nor ridiculous Inventions which these Ministers of Satan have not recourse to, in order to keep their Followers staunch in their Devotion to the God *Fo*, and to alienate them from the Preachers of the Gospel (E). One while they persuade them, that the Missionaries seek only to strengthen themselves by the Number of their Disciples, in order to execute Designs destructive to the State; that they gain their Disciples by Help of Money, and that they never want Money, as having the Art of counterfeiting it. Sometimes they make them believe, that the Missionaries pluck out the Eyes of their Proselites to make Telescopes of, for observing the Stars; at other times, they pretend that their Design in coming to *China* is to make Converts, which are scarce in *Europe*; that when once a Person who has gone over to them comes to die, there is no escaping out of their Hands; and that by means of certain Charms which they cast upon Souls, they force them to pass over into *Europe*: Behold, say they, what Dangers we are exposed to from them.

These Extravagancies pronounced with an Air of Confidence and Authority do not fail to impose on credulous Minds. However it must be confessed, they do not make much Impression on the better Sort (F): For, notwithstanding the sanctified Looks which the *Bonzas* put on, they are known for the most Part to lead debauched Lives; nor have they much Access to a certain sort of People, who think of nothing but indulging themselves, and whose Religion consists only in odd Superstitions, which every one follows according to his Fancy.

Interior Doctrine of *Fo*.

But be this as it will, what has been mentioned hitherto relates only to the exterior Doctrine of *Fo*, accommodated to the Artifices which the *Bonzas* have contrived to impose on the Credulity of the People (G). As to the interior Doctrine, every one is not capable of comprehending its Mysteries,

(A) How then does he know they are impious? What Absurdities Malice betrays him into.

(B) This looks invidious, and is only a bare Assertion of an Enemy. But supposing it fact, it is no more than what is practiced by the *Romish* Priests themselves as well as the Laity; who regale themselves on fasting Days with the most delicious Things they are allowed to eat, besides drinking Wine and other heating Liquors, which the *Bonzas* abstain from

(C) This is a paultry way of running down the *Bonzian* Fasting; for is it not the Case of the poor and ordinary sort of People in Popish Countries, especially *Spain*, *Portugal*, &c?

(D) I cannot but admire the Weakness of the Author in making these Discoveries and using Arguments, which not only may be turned on the Priests of his Religion, but have actually often been retorted on them by Protestant Divines. All that can be sayed, is, that he writes not for Protestants, but for Popish Bigots, who never make Use of their Senses.

(E) Is not this the very Practice of the Popish Clergy themselves? Don't they for this End keep the Bible out of the Hands of the Laity, persuade them that all are damned but those of their own Communion, and that Protestants allow Salvation in their Church; forbid them to read Protestant Books, or hear their Arguments, and tell a thousand monstrous and ridiculous lies to inspire them with Hatred to their Persons as well as their Religion? The Motive to all this on both Sides, is the Fear of losing their Wealth and Power. But the greatest Security the *Bonzas* can have against the Progress of Popery among them, is the great Conformity between the two Religions: For by the Change, their Followers see they will be just in the same Condition they were before; there being nothing of Novelty to induce them, excepting what arises from the Difference of a few Forms. Besides, they must naturally have a greater Respect for the Saints, Images, and Ceremonies of their own, than those of a foreign Manufacture.

(F) Nor do the *Romish* Absurdities and Superstitions gain Credit with the better Sort; but such are called Heretics, and treated as Malefactors (by the sanctified Clergy of that Church) if they dare speak their Minds.

(G) On the whole, (not withstanding the Account here given, is very imperfect, and otherways disguised by the Author, or those who have sent him the Memoirs) this exterior Doctrine improved by the imposing *Bonzas* is manifestly so like Christianity, as metamorphosed and cooked up by the *Romish* Clergy, that I cannot but think one of them is copied from the other. The Jesuits indeed sensible of the Conformity, and not able to disguise it sufficiently, would have it thought to be a Corruption of Christianity, which they suggest once prevailed in *Tibet*, and other Parts whence the *Bonzas* came: But as it appears by their own Account, from the *Chinese* History, that the Religion of *Fo* was in those Countries a thousand Years before *Christ*, it may well be presumed they think the contrary, and that their own Religion was taken from thence, in all the similar Articles

Myſteries, not only the common People, but the Generality of the *Bonzas* themſelves, being too ſtupid to partake thereof; for thoſe who are initiated, muſt have a ſublime Genius fit for attaining the higheſt Perfection.

This interior Doctrine, which the Maſters of the Sect pretend to be the only true, and ſolid one, is the ſame that was taught by *Fo* in the laſt Moments of his Life, and which his Diſciples, in whom he moſt confided, have taken care to explain and propagate. We need only mention this ridiculous Syſtem, to ſhew what Exceſs of Folly and Extravagance Mankind is capable of running into.

Reckon'd the only true Doctrine

They teach that a *Vacuum*, or Nothing, is the Beginning and End of all Things; that from Nothing our firſt Parents had their Original, and to Nothing they returned after their Death; that the *Vacuum* is what conſtitutes our Being and Subſtance; that from this Nothing, and the Mixture of the Elements, all Things were produced, and to them ſhall return; that all Beings differ from one another only by their Shape and Qualities, in the ſame Manner as Snow, Ice, and Hail differ from each other; or as a Man, a Lion, or ſome other Creature made of the ſame Metal, differ from each other, which being melted down, loſe their Shape and Qualities, but remain the ſame as to Subſtance.

Nothing the begining and end of all things.

But one Subſtance in the World.

Thus, ſay they, all Beings, as well animate as inanimate, tho' differing in their Form and Qualities, are only the ſame Thing flowing from the ſame Principle. This Principle is a moſt admirable Thing, exceeding pure, entirely free from Alteration, very fine, ſimple, and by its Simplicity, is the Perfection of all Beings: In ſhort, it is very perfect, and conſtantly at reſt, without either Energy, Power, or Underſtanding; nay more, its Eſſence conſiſts in being void of Underſtanding, Action, or Deſires. In order to live happy, we muſt continually ſtrive by Meditation, and frequent Victories over our ſelves, to become like this Principle, and to this Purpoſe muſt accuſtom ourſelves to do nothing, to wiſh for nothing, to be ſenſible of nothing, and to think of nothing. Vices, or Virtues, Rewards or Puniſhments, Providence and the Immortality of the Soul are quite out of the Queſtion; all Holineſs conſiſts in ceaſing to be, and in being ſwallowed by Nothing. The nearer one approaches to the Nature of a Stone, or the Trunk of a Tree, the more perfect he is; in ſhort, it is in Indolence and Inactivity, in a Ceſſation of all Deſires, in a Privation of every Motion of the Body, in an Annihilation of all the Faculties of the Soul, and in the general Suſpenſion of all Thought, that Virtue and Happineſs conſiſt. When a Man has once attained this bleſſed State, all his Viciſſitudes and Tranſmigrations being at an end, he has nothing to fear afterwards, becauſe properly ſpeaking he is nothing; or if he is any thing, he is happy, and to ſay every thing in one Word, he is perfectly like the God *Fo*.

The firſt Principle void of Underſtanding.

Stupidity the greateſt Perfection.

This Doctrine is not without its Followers even at Court, where ſome Grandees embraced it: The Emperor *Kau tſong* was ſo bewitched with it, that he reſigned the Empire to his adopted Son, that he might give himſelf up entirely to theſe ſtupid and ſenſeleſs Meditations.

This Doctrine eſpouſed by Emperors

However, the greater Part of the Literati have oppoſed this Sect of the falſe Contemplatiſts, and among others a famous *Ko lau*, *Pwey ghey*, a Diſciple of *Confuçius*. They attacked it with all their Might, proving that this Apathy, or rather this monſtrous Stupidity, of neither doing nor thinking of any thing, overturned all Morality and civil Society; that Man is ſuperior to other Beings, only in that he thinks, reaſons, applies himſelf to the Knowledge of Virtue, and practiſes it; that to aſpire after this fooliſh Inactivity, is renouncing the moſt eſſential Duties, and aboliſhing the neceſſary Relation of Father and Son, Huſband and Wife, Prince and Subject; that in ſhort if this Doctrine was followed, it would reduce all the Members of a State to a Condition much inferior to that of Beaſts.

Is oppoſed by moſt of the Literati.

Thus *China* is become a Prey to all Sorts of ridiculous and extravagant Opinions: And tho' the Literati oppoſe the above-mentioned Sects, and treat them as Hereſies, altho' they have often inclined the Court to extirpate them throughout the Empire, yet they have hitherto been tollerated, either thro' Fear of exciting Commotions among the Commonality, who are ſtrangely addicted to Images, or becauſe they have had ſecret Favourers and Protectors among the Literati themſelves; many of whom being ſprung from the Dregs of the People, with Difficulty quit the Superſtitions wherein they were brought up: So that all they ever do, is to condemn them in general as Hereſies, which is put in Practice every Year at *Pe king*.

But embraced by the Weak or intereſted part of them.

It is this monſtrous Heap of Superſtitions, Magic, Idolatry and Atheiſm, that, having very early infected the Minds of many of the Literati, has ſpawned a Sect which ſerves inſtead of Religion or Philoſophy: For we cannot tell what to make of it, and it is well if they can themſelves.

Of the Sect *of certain* Literati *of theſe later Times.*

THE modern Doctors, who are Authors of a new Doctrine, by which they pretend to clear up whatever is obſcure in the ancient Books, appeared under the nineteenth Family, or that of the *Song*, above a thouſand Years after Idolatry had been brought into *China*. The Troubles that the different Sects, and the Wars cauſed in the Empire, entirely baniſhed from it the Love of the Sciences, and introduced Ignorance and Corruption of Manners, which prevailed there for many Ages.

Sect of certain modern Literati.

There were then not any Doctors capable of rouſing Men's Minds from ſo general a Lethargy; but the Taſte which the Imperial Family of the *Song* had for the ancient Books, and their

Effects of Ignorance.

Eſteem for Perſons of Learning reviving by little and little an Emulation for Literature, There aroſe among the principal Mandarins, Men of Genius and Merit, who undertook to explain not only the ancient Canonical Books, but the Interpretation made thereon by *Confuçius*, his Diſciple *Mençius*, and other celebrated Writers.

Interpreters of the ancient Books.

Theſe Interpreters, who gained a great Reputation, appeared about the Year of *Chriſt* 1070: The moſt famous were *Chu tſe* and *Ching tſe*, who publiſhed their Works under the Reign of the ſixth Prince of the *Song*; *Chu hi* diſtinguiſhed himſelf ſo greatly by his Capacity, that they honoured him with the Name of Prince of the Literati. Tho' theſe Authors have been in vogue for theſe 5 or 600 Years paſt, yet they are ſtill look'd upon as modern, eſpecially when compared with the ancient Interpreters, who lived fifteen Ages before them.

Ancient Doctrine reduced into a Body.

In a Word, about the Year of our Lord, 1400, *Yong lo*, third Emperor of the 21ſt Race, or *Tay ming* Family, made Choice of forty two of the moſt able Doctors, whom he commanded to reduce the Doctrine, fit for the Learned to follow, into one Body; and to adhere chiefly to the Commentaries of *Chu tſe* and *Ching tſe*, who flouriſhed under the *Song*.

But corrupted by the Compilers.

Theſe Mandarins applied themſelves to this Work; and beſides interpreting the Canonical Books with thoſe of *Confuçius* and *Mençius*, they compoſed another containing twenty Volumes, and gave it the Title of *Sing li ta tſwen*, that is, *Of Nature, or Natural Philoſophy*. They followed, according to their Orders, the Doctrines of the two Writers above-mentioned, who lived but three Ages before; and that they might not ſeem to deviate from the Senſe and Doctrine of the ancient Books which are ſo much eſteemed in the Empire, they endeavoured by falſe Interpretations, and wreſting the Meaning, to make them ſpeak their own Sentiments.

The Authority of the Emperor, the Reputation of thoſe Mandarins, their ingenious and polite Style, the new Method of handling the Subject, with their Vaunts of underſtanding the ancient Books, gave a Reputation to their Works, and many of the Literati were deluded thereby.

Their method of proceeding.

Theſe new Doctors pretended, that what they taught was founded on the *I king*, the moſt ancient of the *Chineſe* Books: But their Explanations were very obſcure, and full of equivocal Expreſſions as well as Contradictions. They made Uſe of certain Terms, aiming to have it thought they ſtill retained the old Doctrines, and yet in reality advancing a new Doctrine; ſeeming to ſpeak like the Ancients with Relation to the Object of the primitive Worſhip, and at the ſame time giving to thoſe Words ſuch an impious Senſe as deſtroys all ſort of Worſhip. The following is a Sketch of their Syſtem, which is hard to make Senſe of, and perhaps the Inventors did not well underſtand it themſelves.

Call the firſt principle *Tay ki*.

They gave the firſt Principle of all Things, the Name of *Tay ki*; and as this Name, by the Confeſſion of *Chu tſe* himſelf whom they follow in their Syſtem, was known neither to *Fo hi*, the Author of the *I king* and Founder of the Monarchy, nor to *Ven vang*, or *Chew kong* his Son, its Interpreters, (who lived but 1700 Years after *Fo hi* according to the Opinion of many *Chineſe*) they build on the Authority of *Confuçius*.

Nevertheleſs *P. Couplet*, who was well verſed in the Books of the *Chineſe*, informs us that Prince of Philoſophers mentions it but once; and that only in a ſhort Appendix at the End of his Book, containing his Expoſition of the *I king*, where he ſays: *That the Tranſmutation contains the* Tay ki, *and that the latter produce two Qualities, the Perfect and the Imperfect; that theſe two Qualities produce four Images; and that theſe four Images produce eight Figures.*

Excepting this ſingle Text, there is not a Word of the *Tay ki*, either in the five Canonical Books called *U king*(*), or in the four others of *Confuçius* and *Mençius*; ſo that the 42 Doctors ſay, they are beholden to the two Expoſitors who wrote under the Family of the *Song*, for having diſcovered this profound and hidden Doctrine, which was unknown to all Antiquity.

What this *Tay ki* is.

Altho' they ſay, this *Tay ki* is ſomething not to be expreſſed, that it is impoſſible to explain it, that it is ſeperated from Imperfections and Matter, and that one cannot find a Name ſuitable to it, yet they endeavour to give ſuch an Idea of it, as may authoriſe their Opinion. And as theſe two Words *Tay ki*, ſignifies Great Pole, or the Ridge of a Houſe, they ſay, it is with reſpect to other Beings, what the Ridge is with reſpect to an Edifice; that it ſerves to unite together and preſerve all the Parts of the Univerſe, juſt as the Ridge unites and ſupports all the Parts which compoſe the Roof of a Houſe.

They compare it alſo to the Root of a Tree, and Axel-tree of a Waggon; they call it the Pivot on which the whole turns; the Baſis, the Pillar, and the Foundation of all Things. It is not, ſay they, a chimerical Being like the *Vacuum* of the *Bonzas*, but it is a real Being which had Exiſtence before all Things, and yet is not diſtinguiſhable from them: For it is the ſame thing with the Perfect and the Imperfect, the Heaven, the Earth, and the five Elements, inſomuch that every thing may in ſome Senſe be called *Tay ki*.

A being immovable and ignorant of its own Operations.

They ſay likewiſe, that it ought to be conſidered as a thing immoveable and at reſt; when it moves, it produces *Yang*, which is a perfect ſubtile active Matter, and in continual Motion; when at reſt, it produces *In*, a groſs imperfect Matter, and without Motion: This is not unlike a Man who keeps himſelf at Reſt, while he profoundly meditates upon a Subject, and proceeds from Reſt to Motion when he has inveſtigated what he meditated upon. From the Mixture of theſe two Sorts of Matter, ariſe the five Elements, which by their Union and Temperament form the Univerſe, and the Difference that is found among Bodies: Hence ariſe the continual Viciſſitudes of the ſeveral Parts of the Univerſe, the Motion of the Stars, and the Immobility of the Earth, with the Fruitfulneſs or Sterility of the Plains. They add, that this Matter, or rather this Virtue diffuſed thro' Matter, produces, diſpoſes in proper Order, and preſerves all Parts of the Univerſe; That it is the Cauſe of all the Changes, and yet is ignorant of its own regular Operations.

However,

(*) *U* ſignifies *five*, *King* ſtands for the Canonical Book.

However, nothing is more ſurprizing than to read of the Perfections that theſe modern Commentators attribute to their *Tay ki*: They give it infinite Extenſion and Immenſity; it is, ſay they, a moſt pure and perfect Principle, without either Beginning or End; it is the Idea, the Model, and the Source of all Things, and the Eſſence of all other Beings: In ſhort, in other Places, they conſider it as an animated Being, and give it the Name of Soul and Spirit; they even ſpeak as if they looked upon it as the ſupreme Underſtanding which produced all Things, Did they not diſagree with themſelves, and in endeavouring to reconcile their Syſtem with the ancient Books, fall into the moſt manifeſt Contradictions. Some Paſſages alſo of their Books, have induced the *Chineſe* to raiſe Temples to *Tay ki*.

Yet infinite, perfect eternal, and intelligent.

To the ſame Being which they call *Tay ki*, they likewiſe give the Name of *Li*: Tis this, ſay they farther, which joined to Matter is the Compoſition of all natural Bodies, which conſtitutes each particular Being, and diſtinguiſhes it from all others. Their Method of reaſoning is as follows: You make out of a Piece of Wood a Stool or a Table; but the *Li* gives the Wood the Form of the Table or Stool, and when they are broken, the *Li* of neither ſubſiſts any longer.

In what ſenſe called *Li*.

They reaſon the ſame way with Reſpect to Morality: They call *Li* that which eſtabliſhes the reciprocal Duty between the Prince and Subject, Father and Son, Huſband and Wife; they give likewiſe the Name of *Li* to the Soul, becauſe it informs the Body; and when it ceaſes to inform it, the *Li* is ſaid to be deſtroyed; in the ſame Manner, ſay they, as frozen Water diſſolved by Heat, loſes the *Li* whereby it became Ice, and reaſumes its Fluidity and natural Being.

In ſhort, when they have diſputed in this perplexed and ſcarce intelligible Manner concerning the Nature of the *Tay ki* and *Li*, they neceſſarily fall into Atheiſm; in as much as they exclude every efficient ſupernatural Cauſe, and admit no other Principle than an inanimate Virtue united to Matter, to which they give the Name of *Li* or *Tay ki*.

But they find themſelves moſt embaraſſed, when they attempt to elude the numerous Paſſages in the ancient Books, which ſpeak diſtinctly of Spirits, of Juſtice, of the Providence of a Supreme Being, and the Knowledge which he has of the Secrets of Men's Hearts, *&c.* likewiſe when they endeavour to reconcile them to their own groſs Conceptions, they inevitably fall into freſh Contradictions, deſtroy in one Place what they eſtabliſh in another, of which I ſhall produce a few Inſtances.

They endeavour to elude the ancient Doctrines.

They teach diſtinctly that the Soul, by the Empire which it has over its Motions and Affections, may come to the Knowledge of the Supreme Soul, that Underſtanding which governs all Things; that likewiſe, the bare Conſideration of that wonderful Manner by which the ſeveral Beings propagate themſelves, each Species producing its Likeneſs, proves evidently that there is one great intelligent Being, which preſerves, governs, and conducts all Things to their proper Ends in the moſt convenient Manner: They go ſo far, as to deny this Being to be either inanimate or material; they even affirm that it is a Spirit, that it contains the Excellence of all other Beings, and gives Being to every thing which ſubſiſts.

It is no Wonder theſe modern Commentators ſhould torture their Wits to make their Opinions agree with the ancient Books, ſince the Principles which they admit were unknown to the ancient *Chineſe*.

I have already obſerved, that their *Tay ki* is to be found neither in the *I king*, which conſiſts ſoly of a Table of 64 Figures, compoſed out of 84 Lines, ſome intire, ſome broken; nor in the Interpretations made of them 1700 Years after *Fo hi*; nor in the *Shu king*, and the other Claſſical Books. In ſhort, it occurs only, and that but once in a brief Appendix which *Confucius* has added to his Expoſitions of the *I king*. As for the *Li*, it is no where ſpoken of in the Senſe given it by theſe new Commentators.

The *Tay ki* and *Li* new Inventions.

We ſee then the famous *Tay ki* has been hatched about 3000 Years after *Fo hi*, and 1600 after *Confucius*, who mentions it but once, and, as the moſt ſkilful Expoſitors affirm, meant nothing elſe by it than the firſt Matter.

However it muſt be allowed, that theſe Commentators have done a Service to the Empire in reviving a Taſte for the ancient Books: But then they have done a World of Miſchief to a great Number of the middling ſort of Literati, who minding leſs to dive into the Meaning of thoſe precious Monuments themſelves, than to fill their Heads with the Notions of the new Commentators, ſeem to have embraced a kind of Atheiſm; to which they were before not a little byaſſed, as well by the Depravation of their Morals, as by the Superſtitions wherein they were bred from their Infancy.

Many *Literati* infected with them,

However, if we may credit the Teſtimonies of a great Number of Miſſionaries, who have ſpent the chief Part of their Lives in the Empire, and gained an exact Knowledge of the *Chineſe* Affairs, as well by ſtudying their Books, as converſing with the moſt eminent Literati, The truely Learned have not given into theſe mad Notions; but without regarding the extravagant Opinions of modern Commentators, adhere ſtrictly to the Text of the ancient Books, according to a Maxim common among them: *Sin king pû Sin chwen*, that is, *adhere to the Text, and never mind the* (A) *Commentary*.

But not the more learned Sort.

In effect, it is to the Text and not the Gloſs, that all the Literati have right to appeal: In the Text alone, the *Chineſe* Doctrine is marked and fixed, and every thing which the modern Expoſiters have advanced is without Authority, ſo long as it appears to be repugnant to the Claſſic Books. Theſe truely Learned adhering ſoly to the Text of theſe Books, have the ſame Idea of the Supreme Being as the ancient *Chineſe*, and like them underſtand by the Words (B) *Shang ti* and *Tyen*

The Text not, the Expoſition, of Authority.

(A) This is the Proteſtant Rule alſo: But the *Popiſh* Clergy ſay to their People, adhere to the Interpretations of the Church, and never mind the Scripture or Text.

(B) Obſerve that it is not the truely Learned, but the Smatterers and Ignorant who fall into Errors.

Tyen (A), not the visible and material Heaven, or a celestial Virtue inanimate and destitute of Understanding, but the first Being, the Author and Principle of all other Beings, the Supreme Lord who disposes of all, who governs all, who enters into the Secrets of the Heart, and from whom nothing is hidden; who punishes Vice, and rewards Virtue, who exalts and casts down at his Pleasure, who ought to be honoured by the Practice of Virtue, *&c.*

Thus nothing is more common than to hear these Literati complain that the Innocence, Candor, and Simplicity of the primitive Ages is intirely forgotten; that the Learned neglect the ancient Monuments; that many of them are the Disciples of *Confucius* only in Name; and have no other View but to attain Employments and Dignities, and gain a Reputation by blinding the Eyes of the People with their vain Eloquence.

Mistake of several Missionaries.

Nevertheless as there are Literati, who, by following the modern Commentators and explaining every thing by natural Causes, give way to Atheism and acknowledge no other first Principle than a blind and material Celestial Virtue, the Missionaries newly come to *China*, were induced to believe it was the common Opinion of the Learned. They agreed however that if the Emperor should explain the true Signification of the Words *Tyen* and *Shang ti*, by declaring that he understands by those Words, the Lord of Heaven, and not the material Heaven, their Doubts would vanish, and they would not wrong the Learned of that great Empire so much as to consider them as real Atheists. *It is absolutely necessary that the Emperor should speak*, says Mr. MAIGROT, *the Emperor must explain it.* They knew that the late Emperor *Kang hi* was well versed in the *Chinese* Books; that it belonged to him as Emperor to examine the Doctors; that he was the Head of the Religion and Doctrine of the Literati; that it was he who judged Sovereignly of the true Sense of the Laws, Ceremonies and Customs, in Quality of High Priest, Legislator, and Master of the Empire.

Emperor *Kang hi*'s Explanation of *Shang ti* and *Tyen*.

They therefore resolved in 1700 to consult that Prince, in such a Manner, that he should not perceive their Drift in applying to him for his Explanation. Whereupon he declared by an Edict which was preserved in the Archives, inserted in the public Gazets, and spread all over the Empire: *That it was not to the visible and material Heaven that Sacrifices were offered, but only to the Lord and Master of Heaven, the Earth, and all Things; and that for the same Reason, the Tablet before which those Sacrifices were offered, bear this Inscription,* to Shang ti, *that is to say,* to the Supreme Lord; *that it is thro' Respect, that none dare call him by his proper Name; and that they use to invoke him by the Name of Supreme Heaven, Bountiful Heaven, and Universal Heaven; in the same Manner as when they speak with Reverence of the Emperor, they call him not by his own Name but say,* the Steps of his Throne, the Supreme Court of his Palace; *that these Names, tho' different as to the Terms, are yet the same, if Regard be had to the Signification.* On another Occasion speaking in Public, he affirms, *the learned* Chinese *say, like him, that the Principle of all Things is called* Tyen, *Heaven, in a noble and figurative Stile, just as the Emperor is called* Chau ting *from the Name of his Palace, which is the Place wherein the Imperial Majesty shines with greatest Splendor.*

They consulted likewise the Princes, the Grandees of the Empire, the chief Mandarins and principal Literati, and among others, the first President of the imperial Academy, composed of the

(A) *Explanation of the* PLAN *of the* TYEN TANG, *Plate* I.

a. OUTWARD Wall of about a League in Compass.
b. Gate of the Inclosure, which has no other.
c. Inner Wall with six Gates.
d. Partition Wall dividing the inner Inclosure into two Parts, one to the North, the other to the South.
e. Gate of Communication between the two Parts.
f. Northern-Temple standing in a round Grove of old *Cypress* Trees.
g. The Royal Passage, flagged.
h. Temple in Form of a Dome with a triple Roof, each of a different Colour; the upper of a Sky blew, the middlemost yellow, and the lowermost green.
i. A round massive Pile of three Stories, with three Stair-cases of 28 Steps each
l. Halls on the Sides for the Music and sacred Vessels.
m. Side Gates.
n. Hall opening like a Gate, with a second Gate opposite to it.
*. Altar for the Sacrifice.
o. Inner Wall of the northern Temple.
p. Outer Wall of the northern Temple.
q. Hall or Temple, where is kept the Tablet inscribed with the Name of *Whang tyen Shang ti*, or the Lord of Heaven. This Hall has an Inclosure of its own, with two Buildings and a Gate to the South.
r. A round Massive (of three Stories with Stairs like the former) on whose Top a Tent is set up, where is placed the Tablet of *Shang ti*, before which the Emperor sacrifices.
s. Two inclosed Courts; one round, the other square, with four Gates each.
*. Altar for the Sacrifices.
t. *Chay kong*, or Palace of Retreat and Penance for the imperial Fast of three Days.
u The outer Wall with a Ditch and two Gates.
x. The inner Wall
y. Emperors Apartment.
z. Hot Baths for the Purifications.
1. Place where they lay up the Umbrellas, Banners, Enfigns, and a hundred kinds of Instruments, which accompany the Emperor in his solemn Procession.
2. Lodgings of the 500 Musicians, appointed for the Solemnity of the imperial Sacrifice.
3. Place for slaying and preparing the Victims.
4. A great paved Way.
5. Two triumphal Arches.
6. A Walk of old *Cypress* Trees.
7. Inclosure, where is kept the Tablet of *Shang ti* in the southern Temple. This Inclosure is in a *Cypress* Grove marked with Dots.
8. A round Hall erected on a Massive three Story high or the Temple where the said Tablet is kept all the Year.

Explanation of the PLAN *of the* TI TANG. *Plate* II.

A. OUTER Inclosure about 800 Paces in Compass, with one Gate on the West Side.
B. Inner Inclosure having two Gates, one to the North, the other to the South.
C. Square massive Pile, each Side not above 30 Feet in Length. The Entrance is by four Staircases of 5 or 6 Steps only. On the Day of Sacrifice, and never else, a square Tent is set up on the Top of this Massive there to place the Tablet of *Shang ti*, with this Inscription, *The supreme Master of the Earth.*
D. Little Stone Massives, ranged on the Sides of the great one, and dedicated to the Guardian *Genii* of the Mountains, Rivers, *&c.*
E. F. Two Courts with their Inclosures and Gates in Form of triumphal Arches, looking East, West, North and South.
G. Hall or Temple, where the Tablet of *Shang ti* is kept the Year round.
H. Side Halls belonging to the Temple.
I. Gate of the Temple.
L. *Shin fang*, or sacred Magazine, where all the Vessels and Instruments for the Use of the Sacrifices are kept.
M. *Chay kong*, or the Palace of Retreat and Pennance.
N. Lodgings of the Mandarins, who take Care of the Temple.
O. A square Grove of old *Cypress* Trees.

the moſt eminent Doctors, who are properly the Emperor's Literati. All appeared ſurprized to find there ſhould be learned Men in *Europe* who believed that the Literati of *China* honoured a lifeleſs inanimate Being, ſuch as the viſible and material Heaven; and unanimouſly declared that in invoking *Tyen* or *Shang ti*, they invoked the Supreme Lord of Heaven, the Author and Principle of all Things, the Diſtributer of all Good, who ſees every thing, who knows every thing, and whoſe Wiſdom and Providence governs this Univerſe. *What!* cried ſome of them, do we think that every Family ought to have a Head, every City a Governor, every Province a Viceroy, and the whole Empire an independent abſolute Maſter, and can we doubt that there is a firſt Intelligence, a Supreme Being, a Sovereign Lord of the Univerſe, who governs with Wiſdom and Juſtice? Do not our ancient Books teach us this? And have we not learned it from our primitive Sages? Sentiments of the Literati thereon;

We may alſo know the Sentiments of the ſame Emperor by the three Inſcriptions (*), which he wrote with his own Hand, and gave the Jeſuits of *Pe king* for the Church which they built near the Gate *Shun chi mwen*, and towards which in the Year 1705, he contributed by a Preſent of 10,000 Ounces of Silver. The Characters of the Inſcription of the Frontiſpiece are two *Chineſe* (†) Foot and a half high: Thoſe of the Inſcriptions on each Column are near one Foot high. *Yong ching*, who ſucceeded his Father *Kang hi*, had the ſame Idea of *Tyen*, with him and the Learned of his Empire; as appears from the Manner wherein he ſpeaks in an Edict, publiſhed on the following Occaſion. And of the Emperor *Yong ching*;

This Prince, always attentive to the Neceſſities of his People, being informed that the dryneſs of the Seaſon threatened one of his Provinces with a general Dearth, he immediately ſhut himſelf up in his Palace, faſted and prayed till he underſtood that Plenty of Rain had fallen; after which he publiſhed the above-mentioned Edict, wherein, teſtifying how much he was touched with the Miſeries of his People, he ordered all the great Mandarins to inform him carefully whenever any Calamity afflicted their reſpective Diſtricts, concluding with theſe Words: *There is between* Tyen *and Mankind an Intercourſe of Faults and Puniſhments, of Prayers and Benefits. Do your Duty, and avoid committing Faults: For it is for your Sins that* Tyen *puniſhes us. When* Tyen *ſends any Calamity let us watch over ourſelves, mortify ourſelves, correct ourſelves and pray: 'Tis by praying and correcting ourſelves that we molify* Tyen. *I do not publiſh this Order as though I thought myſelf capable of moving Heaven, but I do it the better to perſuade you that there is the Intercourſe I have mentioned between* Tyen *and Men of Faults and Puniſhments, of Prayers and Benefits.* Expreſſed in his Edict,

But he explains himſelf ſtill more clearly in an Inſtruction which he gives his People, on Occaſion of a Requeſt preſented him by one of the firſt Officers of the Empire. A Superintendant of two Provinces wrote to the Emperor, that in all Places where Temples had been erected in Honour of the General of the Army *Lyew mong*, neither the Graſhoppers nor Worms did any Damage to the Plains, and that on the contrary the Territories where they had raiſed no Temple to him always ſuffered by their Ravages. Other great Mandarins having propoſed to him ſeveral ſuperſtitious Expedients to obtain Rain or fair Weather in Time of Need, his Majeſty gave the following Inſtruction by way of anſwer, which was publiſhed throughout the Empire, and fixed up in the Cities at the Corners of Streets with the Mandarin's Seal.

" With Regard to my giving Notice to ſome of the principal Officers of the Provinces to pre- And in his
" vent the Damage which the Inſects might occaſion in the Plains, they have miſunderſtood the Inſtruction.
" Intention of my Orders, and applied a Meaning which does not belong to them. They very
" wrongly imagine that I give into the ridiculous Error of thoſe who put their Confidence in the
" Spirits called *Quey ſhin*, as if I believed that thoſe pretended Spirits could relieve our Afflictions.
" This then is my Meaning:

" There is between *Tyen* and Mankind, a ſure and infallible Correſpondence as to Rewards and Correſpon-
" Puniſhments, When our Fields are ravaged, either by Inundations, Drought or Inſects, what dence be-
" is the Cauſe of ſuch Calamities? They proceed perhaps from the Emperor himſelf, who and Mankind,
" ſwerves from that Uprightneſs neceſſary for governing well, and conſtrains *Tyen* to employ thoſe
" Chaſtiſements, in order to oblige him to return to his Duty. Perhaps alſo they are owing to
" this, that the principal Officers of the Province, on which theſe Evils fall, do not ſeek the pub-
" lic Good, and make Juſtice the Rule of their Conduct. May not theſe Calamities likewiſe
" ariſe from hence, that the Governors of Cities neither act with Equity, nor give the People
" good Examples and Inſtructions; or elſe from hence, that in ſuch a Province or Country they
" violate the Laws, deſpiſe the Uſages, and live in Diſorder? Then the Heart of Man being cor-
" rupted, that excellent Union, which ought to ſubſiſt between *Tyen* and him, is diſturbed and
" broken; in Conſequence whereof Adverſities and Misfortunes pour down upon us in abun-
" dance. For Men failing of their Duty in this World, *Tyen* changes the gracious Inclination
" which he had towards them.

" Being perſuaded that this Doctine is infallibly true, as ſoon as I am informed that any Pro- Influences
" vince ſuffers, either by a long Drought or exceſſive Rains, I immediately enter into myſelf, ex- the Emperors
" amine carefully my own Conduct, and reſolve to rectify the Diſorders introduced into my Pa- Conduct,
" lace. I remain all the Day long filled with Reſpect and Fear: I ſtudy to render *Tyen* Marks
" of Uprightneſs and Piety, in hopes that by a regular Courſe of Life I may change the Diſpo-
" ſition which *Tyen* is in to puniſh us.

" 'Tis your Buſineſs, great Officers who govern the Provinces, 'tis your Buſineſs to ſecond my
" Intentions. It belongs to you Governors of Cities, it belongs to you People, Soldiers and
" others, of what Quality and Condition ſoever ye be, to acquit yourſelves alſo of this Duty.
" Watch over yourſelves, ſtand in Fear, examine your Condition, labour to perfect yourſelves,

(*) See the firſt Plate. Vol. 2. (†) The *Chineſe* Foot is ſomewhat larger than the Foot of the Chatalet of *Paris*.

" mutually aſſiſt and exhort one another, reform your Manners, uſe your Endeavours, correct " your Faults, repent of your Sins, follow the Path of Virtue, forſake that of Error, and reſt " aſſured that, if on our Parts we do all our Duties, *Tyen* will ſuffer himſelf to be molified by " our regular Conduct, and we ſhall draw down upon us his Peace and Protection. Scarcity and " Affliction will diſappear, while Plenty and Joy will ſucceed in their ſtead; and we ſhall have " the Pleaſure of ſeeing that renewed in our Days which was admired heretofore under the " happy Reign of the illuſtrious Prince *Ching tang*.

Way to avoid Calamities.

" For I cannot too often remind you, that to prevent Calamities, there is no ſurer way than " to watch over yourſelves, to ſtand in Fear, and labour to become perfect; you muſt examine " your Conduct, correct your Faults, ſincerely honour and revere *Tyen*: For it is by this At- " tention and this Reverence, that you muſt expect to touch and molify him. When we bid " you pray to and invoke the Spirits, what is our Intention thereby? 'Tis no more than to beſpeak " their Mediation, in order to lay before *Tyen* the Sincerity of our Veneration and Fervency of " our Deſires. To pretend then in any wiſe to rely on thoſe Prayers and Invocations for re- " moving from us Misfortunes and Afflictions ſo long as we neglect to perform our Duty, to " watch over ourſelves, and to keep our Hearts in the Reſpect and Fear proper to move *Tyen*, is " to expect to meet with Water in the Brook after cloſing up its Spring; it is to quit that which " is eſſential, to follow what is only incidental. How can you by ſuch a Conduct hope to obtain " the Accompliſhment of your Wiſhes?

Man the Author of his own Misfortunes.

" Moreover conſider that *Tyen* naturally delights to do good, to ſcatter his Favours, preſerve " and protect us. If he makes Uſe of Severity, 'tis the Man who draws it on himſelf. 'Tis he " alone who is the Author of his own Misfortune. And what is moſt deplorable, the common " People who are ignorant and incapable of Reflection, finding themſelves afflicted either with " exceſſive Rain or Drought, inſtead of entering into themſelves, examining their own Conduct " and correcting their wrong Steps, give themſelves over to Grief and Deſpair; and thus adding " Faults to Faults, and Crimes to Crimes, fill up the Meaſure of their own Unhappineſs. For " to proceed in ſuch a manner, is to deſtroy more and more the Union which ought to ſubſiſt " between *Tyen* and Mankind; it is in ſhort, to conſtrain *Tyen* to diſcharge upon us his moſt " dreadful Puniſhments. For my Part, I make no doubt, but the Dearth and other Calamities, " which has afflicted us for ſeveral Years paſt, are owing to the Diſorders that I ſpeak of.

" Obſerve then once more what my Opinion is, I am really and entirely perſuaded, that there " is between *Tyen* and Mankind a reciprocal Union and perfect Correſpondence. I am far from " putting my Faith in thoſe Spirits called *Quey ſhin*. 'Tis in order to inſtruct you, eſpecially " you the great Officers of the Crown and of the Provinces, that I have not diſdained to take " in Hand the Pen and explain clearly my Opinion, to the end that you may all conform your- " ſelves to my Sentiments, which is the ſole Aim of this Inſtruction."

The Exiſtance of God and his attributes proved from the Claſſical Books.

Several Years ago *P. Favre*, in a Diſpute which he had in Preſence of 300 Literati, proved from ſeveral Paſſages of the Claſſical Books, the Exiſtence of a God, his Juſtice, Goodneſs, Providence and other Perfections; nor did any of them offer to contradict the Interpretation which he put on their ancient Authors.

A great many Chriſtians, in the Compoſitions which they are obliged to make for obtaining the Degrees, or keeping them when obtained, have followed the ſame Method; and inſtead of incuring the Raillery of the Learned, have met with the Praiſes and Rewards which they deſerved. *Shang king*, during the Time that he aſpired to his Doctor's Degree, filled the Commentaries which he made on the *I king* with the like Principles and Maxims, whereby he merited the Approbation of the Learned.

Sect of Literati divided.

From what has been ſaid it appears, that the Sect of the Literati, which is the eſtabliſhed one, may properly be divided into two Claſſes.

Some adhere to the Commentaries,

The firſt are thoſe who, paying little Regard to the Commentaries of the Moderns, ſtick cloſely to the Text of the Claſſical Books, and have the ſame Notion of the Supreme Being the Author of the Univerſe, as the old *Chineſe*, that is, thoſe who lived between the Time of *Fo hi*, and the new Commentators.

Others to the Text of the Claſſics.

The ſecond are thoſe who, neglecting the Text, ſeek the Senſe of the ancient Doctrine in the Gloſſes of the new Commentators, and adhereing like them to a new Philoſophy think to gain a Reputation by their confuſed and dark Notions; endeavouring to perſuade People that they are able to explain every thing by material Cauſes: Whereto they attribute not only the Production but alſo the Government of the World, and even their Reaſon, and yet profeſs like the others a profound Veneration for the ancient Doctrine, and call themſelves the Diſciples of *Confuçius*! But the true Diſciples of *Confuçius* ſtudy him at the Fountain Head, whereas the others ſeek for his Doctrine only in a ſmall Brook turned out of its true Courſe, and fall it may be without deſign into the moſt frightful Mazes of Atheiſm.

Objections of certain Miſſionaries to theſe Proofs.

However this be, as I here only act the Part of an Hiſtorian in relating the Opinions of a great Number of Miſſionaries who have lived all their Lives in *China*, I ought not to conceal what ſome others, perſuaded that all the Learned of this Empire are Athieſts, oppoſe to theſe Teſtimonies of the Emperor and the principal Literati.

They ſay then, that the Emperor explained himſelf in that Manner, and the Literati gave their Teſtimonies merely thro' Politeneſs (*) and Complaiſance; that the Emperor's Declaration is conceived

(*) Obſequoſa quadam comitate ad mentem potius interrogantium quam ex propia ſententia reſpondere potuerant. Obſervationes Ep. Con. p. 134. *ibid.* pp. 123, 124. [It ſeems impoſſible the Emperor ſhould diſſemble in this Manner. Without doubt,

conceived in equivocal Terms, and is an ambiguous Oracle; in ſhort that no Atheiſt would refuſe to ſubſcribe his Declaration: For tho' that Prince averred that it was not to the viſible and material Heaven that he offered Sacrifice, but to the Lord and Creator of Heaven and Earth and all Things, he might mean the Root and Origin of all Beings, which is nothing elſe but the *Li*, or celeſtial Virtue inherent in Matter, which is, according to the *Chineſe* Athieſts, the Principal of all Things.

Beſides, when we read in their Books, or hear the *Chineſe* affirm, (*) that Life and Death, Poverty and Riches, and all Events in general depend on *Tyen* or Heaven; that nothing is done but by his Orders, that he rewards the Good and puniſhes the Wicked, that he cannot be deceived, that he ſees all Things, hears all Things, and knows all Things; that he penetrates the ſecret Receſſes of the Heart, that he aſſiſts and comforts virtuous People; that his Heart is ſoftened at their Calamities, that he is ſenſible of their Complaints, and is molified by their Prayers; that he deteſts the Proud, abhors the Vicious, *&c.* All theſe Expreſſions, according to them, ought to be looked upon as metaphorical, by which they would have the People underſtand, that all Things happen as if in reality Heaven was an intelligent Being, rewarded Virtue, puniſhed Vice, *&c* (A).

In ſhort, they pretend, that as the *Stoics* aſcribed the Variety of Events to fatal Neceſſity, in like manner the *Chineſe* Literati attribute to Heaven (that is, to a ruling Virtue in Heaven which influences all Things) Good and Evil, Rewards and Puniſhments, the Revolutions of States, and in a word all ſorts of Events whether happy or unhappy that come to paſs in the World; And that it is in this Senſe they underſtand it when they ſay, that Heaven governs the Univerſe, rewards good Men, *&c.*

A new Sect made out of all the reſt.

Having thus given an Account of the Opinions of ſkilful Perſons, who living among the *Chineſe* Literati have thoroughly ſtudied the Doctrine of their Sect, as well as the Thoughts of others who cannot pretend to the ſame Advantage how good ſoever their Intentions may be in other Reſpects, I muſt not forget a particular ſort of Literati very numerous in *China*, who have compoſed a Syſtem of their own from all the different Sects, and have endeavoured to reconcile all together.

Cauſes to which it owe's its riſe.

As the Study of Letters is the Road to the higheſt Dignities, and as it is open to Perſons of all Conditions, there muſt needs be many Literati who being of mean Extraction have been brought up in Idolatry; and when they became Mandarins, either thro' the Prejudice of their Education, or out of a polite Complaiſance to the People and to maintain the public Tranquillity, ſeem to embrace the Opinions of the ſeveral different Sects, to which they are ſo much the rather inclined as the *Chineſe* of all Ranks ſeldom look farther than the preſent Life. The Mandarins, who are the living Deities of the Country, have generally no other God but their Fortune; and as that is ſubject to ſeveral troubleſome Turns, all their Care is employed to ward off ſuch Misfortunes and to keep themſelves ſafe in their Poſts. The Students, who may be looked upon as the leſſer Nobility, have nothing at Heart but a certain Honour, which conſiſts in ſucceeding in their Examinations and attaining to the higheſt Degree. The Merchants think of nothing from Morning to Night but their Buſineſs; and the reſt of the People are wholly employed in procuring a Livelihood, that is, a ſmall Quantity of Rice and Pulſe: In this Manner is the Time of the *Chineſe* taken up, who ſcarce ever think of any thing elſe.

Hypocriſy and Weakneſs of ſome *Literati.*

The Literati, of whom I am ſpeaking, are as forward as the other Literati in declaiming againſt *I tû an*, that is, falſe Sects; but Experience ſhews that they are as much Slaves to *Fo* as the Vulgar themſelves. Their Wives, who are ſtrongly attached to Idols, uſually have a kind of Altar in the moſt honourable Part of their Houſes, whereon they place a Company of Images finely gilt; and here, whether out of Complaiſance or otherways, theſe pretended Diſciples of *Confuçius* often bow the Knee. Tho' any of them ſhould have Conſtancy enough to reſiſt the Torrent, at leaſt he will have much Difficulty to withſtand the imaginary Methods made Uſe of for diſcovering what is to come. When any one of the Family lies a dying, he ſeldom fails to ſend for the *Bonzas* to burn gilt Papers and perform the other Ceremonies; unleſs he did this, inſtead of paſſing for a Philoſopher, he would be looked on as a very wicked Man.

General Ignorance of the *Chineſe.*

The extreme Ignorance of the *Chineſe* greatly contributes to the Readineſs wherewith their Doctors, as well as the Vulgar, give into the moſt ridiculous Superſtitions: But this Ignorance has no Relation to their Skill in carrying on Buſineſs, for herein they generally exceed the *Europeans*; nor does it reſpect their Laws, for no People in the World have better, or are more eaſily governed; nor yet does it regard one kind of moral Philoſophy, which conſiſts of wiſe Maxims, whereof their Books are full if they would but put them in Practice: But their moſt ſkilful Doctors are ignorant of all other Parts of Philoſophy, excepting a little of the moral; for they know not how to reaſon juſtly on the Effects of Nature, concerning their Souls, or the Supreme Being, with regard to which they ſeldom trouble their Heads; nor do they employ their Thoughts much about a future State, or the Neceſſity of Religion. However, there is no Nation in the World more addicted to ſtudy: But then they ſpend their younger Years in learning to read, and the Remainder of their Years is taken up either in the Duties of their Poſts, or in compoſing elegant academical Diſcourſes.

doubt, the true Followers of *Confuçius* are free from Athieſm, and perhaps thoſe of the new Sect likewiſe. For thoſe Miſſionaries who condemn the new Sect, may wrong them as much as thoſe who condemn the old. In ſhort, the Diſpute between them in this ſingle Article (one Part affirming one thing, and the other Part affirming directly the contrary) proves what I have already obſerved, that they know not how to repreſent other Religions fairly, and are not much to be regarded in their Cenſures of them.]

(A) The Miſſionaries are ſo addicted themſelves to equivocations and mental Reſervations, that they cannot believe any body ſincere. (*) *Ubi Supr.* p. 111.

This

The Vulgar aſcribe all natural effects to Demons or Spirits.

This groſs Ignorance of Nature makes great Numbers attribute its moſt common Effects to ſome evil Genius: But this prevails chiefly among the common People, and eſpecially the Women, who endeavour to appeaſe it by impious and ridiculous Ceremonies. Sometimes this evil Genius is one of their Idols, or rather the Demon which inhabits it (A); Sometimes ſome high Mountain or great Tree, or an imaginary Dragon which they ſuppoſe to be in the Sky or at the bottom of the Sea; or elſe, which is ſtill more extravagant, it ſhall be the Quinteſſence of ſome Animal, for inſtance, a Fox, an Ape, a Tortoiſe, a Frog, *&c.* This is what they call *Tſing*, or elſe *Yau quay*, or *Quay* ſingly, which ſignifies *Monſter*, or ſome very ſuprizing Thing.

Ridiculous Notions infuſed by their vilainous Prieſts,

They affirm, that theſe Animals after they have lived a long Time have the Power of purifying their Eſſence, and of diveſting themſelves of whatever is groſs and earthly; and this moſt ſubtle Part which remains, delights to diſturb the Imagination of Men and Women. A Fox thus purified is terribly to be fear'd. When they are ſick, and the Fever begins to make them rave, it is undoubtedly the Demon that torments them: Preſently they ſend for the *Tau tſe*, and it is inconceivable how many jugling Tricks they perform and what Din they make in the Houſe.

It is thus the Demon deludes the People, and even the Smatterers among the Learned: But he makes Uſe chiefly of three Sorts of Inventions, which contribute greatly to keep them in Ignorance.

who propagate fortune-telling,

The firſt is what the *Chineſe* call *Swan ming*, that is, telling of Fortunes. The Country is full of thoſe People who calculate Nativities: They are generally blind, and go from Houſe to Houſe, playing on a kind of *Theorbo*, offering to tell one's Fortune for about a Half-penny. It is ſurprizing to hear the Extravagancies they utter concerning the eight Letters that compoſe the Year, the Day, the Month, and Hour of a Perſon's Birth, which for that Reaſon is called *Pa-tſe*. They foretel in a general Manner the Misfortunes wherewith you are threatened; they commonly promiſe you Riches and Honours with great Succeſs in Trade or Study; they will acquaint you with the Cauſe of your own Diſtemper, or that of your Children, and the Reaſon of your Father's and Mother's Death, which they always pretend is owing to ſome Image that has been offended and muſt be appeas'd, and a certain *Bonza* muſt be ſent for, *&c.* If what they have foretold comes to paſs by mere Chance then the People are confirmed in their Errors; but if their Predictions prove falſe, they are ſatisfied with ſaying: *That this Man did not underſtand his Buſineſs*, Pû ling.

Drawing of Lots,

The ſecond Thing is drawing the Lots called *Pa qua* or *Ta qua*; which is to conſult the Spirits often. There are ſeveral Ways of doing this, but the moſt common is to go before an Image and to burn certain Perfumes, knocking the Forehead ſeveral Times againſt the Ground. There is alſo near the Image a Box full of flat Sticks half a Foot long, inſcribed with Enigmatic Characters which paſs for ſo many Oracles: After making ſeveral Bows they let fall one at a venture, the Senſe of whoſe Characters is explain'd by the *Bonza* who preſides often at the Ceremony; or elſe they conſult a large Writing which is ſtuck againſt the Wall, whereby they diſcover all the Conjuration. This is what they practiſe when they undertake any Buſineſs or are ſetting out on a Journey, when they are going to ſell or buy any Thing, or are about marrying their Children, and upon a hundred other Occaſions, in order to ſecure a lucky Day and happy Succeſs.

And the *Fong ſhwi* or lucky Poſition of Houſes, *&c.*

But the third Contrivance is the moſt ridiculous of all, and what the *Chineſe* are moſt infatuated with, they call it *Fong ſhwi*, that is, *Wind and Water*, by which they mean the happy or unhappy Poſition of a Houſe, and eſpecially of a Burying-place. If by Chance a Neighbour builds a Houſe in a Situation ſo contrary to yours that one of the Corners of his is oppoſite to the Side of yours, it is ſufficient to make you believe that all is loſt; it creates a Hatred that cannot be extinguiſh'd as long as the new Houſe ſtands, and is even Grounds for a Proſecution before the Mandarin. But if this has no Effect, the only Remedy you have left is to ſet up a Dragon, or ſome other Monſter, made of baked Clay, on the middle of your Roof; the Earthen Dragon muſt give a terrible Look towards the fatal Corner, which threatens you and opens a dreadful Mouth, as it were to ſwallow up the evil *Fong ſhwi*, that is, the *bad Air* (*), and then you will be a little more ſecure.

Infatuation of a Mandarin.

This was the Method taken by the Governor of *Kyen chang* to defend himſelf againſt the Jeſuit's Church, which is built upon an Eminence, and overlooks his Palace ſtanding at the Foot of it. He had likewiſe the wiſe Precaution to turn the Apartments thereof a little ſideways; and raiſed about two hundred Paces from the Church a kind of Building or Gatehouſe three Stories high, to ward off the Influence of the *Tyen chu tang*, or, *Church of the Lord of Heaven.* By Misfortune this ſecond Gate became the ſuppoſed Cauſe of the ſecond Governor's Death: For this Mandarin having been troubled with a Defluxion of groſs Humours in his Breaſt, and ſpit very white Phlegm, it was taken for granted, that this Houſe of three Stories, whoſe Walls were very white, was the Occaſion of his Diſorder; whereupon they were immediately daubed over with black, in order to produce a contrary Effect: But this Expedient not ſucceeding, they imagined it was apply'd too late, and accordingly the Mandarin dyed. After which, upon a like Conceit, they were whitewaſhed again as at firſt.

(A) This Author makes Uſe of the Words Idol and Demon to delude his Readers, and make them imagin they are different from the Images and Saints of the Church of *Rome*, tho' they are exactly of the ſame Nature.

(*) By this Word *Fong ſhwi*, they underſtand not only a corrupt Air which cauſes Diſeaſes, but alſo a kind of Curſe which extends even to Poſterity.

Many

Many other ſuch Chimeras might be related with regard to the Situation of a Houſe, the Place for the Door, with the Day and Manner of building the Stove for dreſſing the Rice: But that wherein the *Fong ſhwi* triumphs moſt concerns the Sepulchres of the Dead. There are a ſort of Impoſtors who make a Trade of finding out all the Mountains and Hills, which have a lucky Aſpect; and when, after performing a great many jugling Tricks, they have fixed on ſome Place, no Sum of Money is thought too great for the Purchaſe of that happy Piece of Ground.

Chineſe bewitched with the *Fong ſhwi.*

The *Chineſe* look upon the *Fong ſhwi* as a Thing, in ſome Senſe, more precious than Life itſelf, becauſe they are perſwaded that the Happineſs or Unhappineſs of Life depends upon this ridiculous Chimera. In ſhort, if any Perſon has greater Talents and Capacity than others of the ſame Age, if he attains his Doctor's Degree early or is raiſed to a Mandarinat, if he has ſeveral Children, or lives to a good old Age, all this is owing neither to his Wit, Skill, nor Probity, but it is becauſe his Houſe is happily ſituated; it is becauſe the Sepulchre of his Anceſtors has an admirable *Fong ſhwi.*

Reflections on the Syſtem of the Materialiſts.

But to return to thoſe Literati, who ſeeking to ſtifle in their Minds the Idea of a firſt Intelligence, the Author and Governor of all Things, have Recourſe to Cauſes purely material to explain the Origin of all Beings: The Reader probably will not be diſpleaſed to hear one of theſe Philoſophers reaſoning while he explains his Syſtem concerning the Original of the World, his Phyſics or Doctrine of the Nature of Things, his Plan of Aſtronomy, the Principles of his Mechanics, his Opinion concerning ouls, and his Rules of Morality.

We ſhall ſee that he is equally in the wrong, whether he ſpeaks as a Natural or a Moral Philoſopher: We ſhall ſee how great is the Pride and Blindneſs of theſe imaginary learned Men, who, in the Principles and Concluſions of their Syſtem, agree ſo little among themſelves, who either prove not at all, or in a very bad manner, the Things which ſtand moſt in need of Proof; there being neither Juſtneſs nor Solidity in the Concluſions which they draw from the Principles they lay down.

We ſhall ſee likewiſe that they do not want Subtilty to diſtinguiſh the true from the falſe, and with Difficulty admit any thing which is not ſupported by evident Reaſons, while they would be believed upon their own Word, and to elude the Difficulties they are preſs'd with make Uſe of Chicanry ſet off with trifling Eloquence.

Tranſlation of a Treatiſe written by one of them.

A modern Philoſopher named *Chin*, is the Author of the following Tract, which is written in Form of a Dialogue, and was tranſlated from the *Chineſe* by *P. Dentrecolles.* This Dialogue, wherein the Philoſopher explains his Sentiments concerning the Origin and State of the World, is the 12*th* Diſcourſe; for his Work contains ſeveral others on Hiſtorical and Moral Subjects, which have no Relation to this.

A DIALOGUE *wherein* Chin, *a Modern* Chineſe *Philoſopher, declares his Opinion concerning the* Origin *and* State *of the* World.

Dialogue. The Introduction.

IN a certain delightful Place, were one beheld as in Perſpective ſeveral fine Country Houſes, a curious green Arbor was formed, in which ſeveral Perſons aſſembled to enjoy the cool Breezes, and converſe together during the Heats of the Summer. Chance having conducted a Stranger thither, they invited him to ſit down; and as they judged him likely to contribute to the Pleaſure of Converſation, they intreated him to ſtay a few Days with them, and gratify the earneſt Deſire they had to hear him Diſcourſe. This he conſented to without any Difficulty, and ſoon drew together a Crowd of Auditors, who were extremely pleaſed with the free and lively Manner in which he handled ſeveral Points of Hiſtory and Morality.

The Fame of theſe Aſſemblies having ſoon reached the adjacent Towns, a learned Man belonging to a neighbouring City, deſirous of aſſiſting at them, came to the Place, where he found a great Number of Perſons together. As he entered the Arbor, one of the Company who perceived him roſe up, and approaching the Stranger who ſat in the Place of Honour: Sir, ſayed he in his Ear, this venerable Perſon juſt come in, is very famous for his profound Erudition, and his Name is *Chin vû quey:* He is a briſk lively Man, bigotted to his own Opinions, and who in a Diſpute will not ſubmit to the moſt learned Perſons in the Empire; he has ſpent his whole Life in ſtudy, and read all manner of Books; if he once begins to diſcourſe of the Doctrine relating to the Heaven and the Earth his Mouth is like an unexhauſtible River which glides ſwiftly along: I cannot imagine what could induce ſo great a Man to come hither.

At the ſame inſtant the Philoſopher entred, and looking round at the Aſſembly ſaluted them with a gracious Air, moving both his Hands in a complaiſant Manner: I am informed, Gentlemen, ſayed he, that Aſſemblies are held here, wherein a Man of Learning whom I ſhould be glad to call Friend entertains the Company; and I preſume he would not hinder me to profit by his Knowledge.

At this Harangue the whole Aſſembly looked upon each other with ſome Surprize: For the Stranger was a Perſon of no great Capacity, all his Merit conſiſting in an agreeable manner of relating Matter of Hiſtory; the reſt were Men of no Learning, being Followers either of the Sect of *Fo* or *Lau*, and very much bigotted to their Images.

We are only assembled here, replied the Stranger, to pass a few Hours in Discourses, fitter to divert the Mind than instruct it; and you know that such Conversation commonly turns upon the History of the Times, or popular Morality, which sort of Entertainment cannot be agreeable to a Person of your Learning.

The Modern Sect not in Vogue at Court.

Sage old Man, replied the Philosopher, it is your Modesty that makes you talk in this Manner, and you seem to have too advantagious an Opinion of me. To say the Truth, I have spent all my Time in study, and even own that I have acquired some Share of Knowledge; but this very Knowledge is a Motive of Concern (*) to me, when I consider that there is no Possibility of bringing into Vogue at Court, either the great Doctrine of *Yau*, *Shun*, *&c.* or the wise Instructions of so many illustrious Men of these later Times, such as the *Chew*, the *Chin*, the *Chang* and the *Chu*. I am uneasy to find that these Instructions are not relished by my Friends who possess the chief Places in the Government, but on the contrary that the false Sects overwhelm the Empire; every body runs after the Dilusion; nothing but Corruption and Darkness prevail, while the true literary Sect is as it were buried in shameful Oblivion.

How happy are we, replied the Stranger, to find a Person of your Reputation and Merit is willing to gratify our Desire of hearing you! Condescend then to take your Place here, and honour us with your learned Instructions: A great Soul like yours, which aspires to reform the World, should be always disposed to communicate its Discoveries; and our Understandings, narrow as they are, cannot resist the Truths which you will make known to us.

I am very ready to oblige you, replied the Philosopher; all I fear, is, that I shall fall short of your Expectations. At the same time he saluted the Company, and sitting down in the honourable Place which was appointed him, upon what Subject, sayed he, shall I entertain you? We are desirous, answered the Stranger in the Name of the rest, to be instructed as to what preceded the Heavens and the Earth.

What preceded the Formation of the World.

I consent to it, replied the Philosopher in a grave Tone, and therefore listen to what I shall say: Before the Heavens and the Earth were yet formed, there was in the midst of an immense Void nothing but an extremely confused Substance, *When jen i ki*. This Substance in its chaotic State was infinite and boundless, *Vû ki*: That which was subtile and spirituous in this indefinite Mass, being as it were the Form, *Li ki*, and the Soul of the *Tay ki*, the first and supreme State of the Universe, was the very Principle of the Heavens and the Earth, or the Bud which disclosed them: By the same Means an infinite Number of Beings were produced.

The Universe how produced,

In short, every thing that came forth, ought to be placed in the Rank of Productions, whose Springs are astonishing. The World having once gained all its Parts, these sorts of Productions, which as to the Manner of them escape our Senses, grew very rare: For we generally see that the Species are propagated by ordinary and sensible Methods; an Example will express my Thoughts much clearer.

Wood produces Worms within itself, and Vermin are engendered on the Body of Man; these Productions are of those Sorts which we call wonderful, and whose Manner of Generation we are ignorant of. Were not the spirituous Particles of Sweat found on the Body of Man, and likewise in the Wood when it is corrupted, what could be the Origin of these Insects? (†) By the same Rule we may say, that what is found of a more subtile and vivifying Nature in the *Tay ki* or

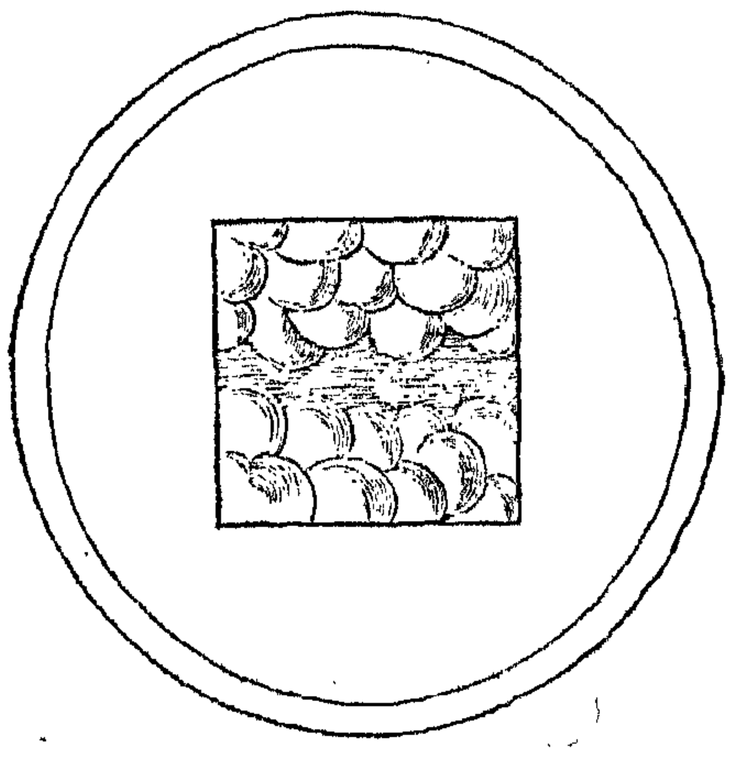
(*) These Complaints of the *Chinese* Philosophers deserve to be taken Notice of: Had his System prevailed among the literary Sect, he had not complained as he does, that the principal Literati could not be persuaded to relish it.

(†) It appears from this Reasoning of the *Chinese* Philosopher, that he did not believe the Insects were ingendred from Eggs, but from Corruption. But the Falacy of this Principle would clearly appear to him, was he to view with Microscopes the admirable Structure of these little Insects with respect to the Variety, Minuteness, and Propiety of their Organs.

Our Philosopher, like all those who endeavour to suppress the Knowledge of a first Cause, is so weak in his System, that to form it he lays down the most absurd and chimerical Principles, and would have his own Fictions pass for fundamental Truths; Whence one may see he had to do with very despicable Adversaries. Is this *Tay ki*, as he calls it, this shapeless Mass, this supreme Indefinite which preceded all finite Being, self existant? Has this most subtile Part of the *Tay ki*, bestowed on itself the Motion which it gives to other Beings, or has it received the same from some other Being which was the first Mover? Could this fine Order of the Universe, this Disposition of its Parts always the same, these animated thinking rational Beings whose Actions are free, be the Effect of a blind Cause which acts by Chance, which prepares nothing, puts nothing in Order, and chooses nothing, is without Will and without Understanding? Yet his Principles establish these Doctrines, which none but a Man void both of Sense and Reason, would maintain. For on sight of a Palace, wherein Symetry and Proportion as nicely observed, would any one offer to assert that the Stones assembled in that curious Order, and ranged themselves so as to form the different Apartments? That the Wall and the Wood work erected themselves in order to support the Roof, which afterwards placed itself thereon? In a Word, that this Palace, furnished according to the most perfect Rules of Architecture, was the whimsical Effect of mere Chance? In reading a History or Poem fraught with the most remarkable Events, will any body say it is the fortuitous Concurrence of Characters, ranged by Chance in the Order necessary to describe such a Series of Events, and connect them together? A Child of there Years old would laugh at such Reasoning. These Works of Art plainly shew, that they were raised by wise and industrious Operators. But what must we think of the Structure of this World, which comprizes the most astonishing Wonders? This suspended and immoveable Earth which bears us; those Riches which annually spring out of its Bosom, to supply the various Wants of Mankind; that immense Arch of Heaven, which moves continually round this Globe, and covers us; those Abysses of Air and Water which encompass us; that spacious Reservoir of Water called the Ocean, which surrounds the Earth, and is so restrained within Bounds, that it never passes beyond them, but in its greatest Fury dashes its foaming Billows against the Shore; that Sun and those Stars which give us Light; and whose Motions are so constant and regular, that for so many Ages not the least Change has happened in them; those Animals of so many different Kinds; that natural Instinct which directs them to pursue what is for their Benefit, and avoid what is hurtful to them; the Manner in which they are renewed every Day by the Assistance of Food, and their Species propagated by Means of Generation; the Human Body, that Masterpiece of Art, formed out of vile Matter, its several Parts and their Uses: That Soul which animates it, is intimately united with it, and sets all the Springs of it in Motion; which thinks, reasons, deliberates, forms distinct Images of Things destroyed as if they were still in being, preserves the Remembrance of what is past as if it was present; which is free, and determines to act just as it pleases. To say that all this can be explained by certain Combinations of a most subtile Matter, indued with an inherent animating Power, is to abuse Reason, and stifle the clearest Convictions: It is to shut ones Ears, and refuse to hear the Voice of all Creatures which are marked with the Seal of the Supreme Intelligent Being who made them, and are incessantly telling us that they are the Work of his Hands. Yet thus it is, that while all Creatures to the vilest Insects proclaim the Power of the Creator, we meet with pretended Philosophers, who wholly given up to frivolous Systems and lost in their own vain Thoughts, endeavour to root out of their Hearts the Opinion of a Deity; and raise Clouds to darken that pure Light which shines about them, in Spight of all their Attemps to extinguish it.

or the Supreme Indefinite, which immediately preceded all infinite Beings, was as it were the Bud from whence the Heavens and the Earth were produced: But that you may underſtand me thoroughly I will draw a Figure on Paper, which will lay the whole at one View before your Eyes.

A MAP *of the* Heavens *and the* Earth, *at the Time of their* FORMATION.



1. THE Particles *Yang*, as the moſt pure, moſt ſubtile, and moſt light, fly off, riſe up, flutter about and embrace the reſt. 2. The Particles *In*, leſs pure, and by Conſequence more heavy, ſubſide, and by that Means unite together in the Middle. 3. All that which encompaſſes whatever is viſible are Particles of the Univerſe ſo very ſmall, that they have no ſenſible Figure, that is *Hyu ki*. Explained by Gravitation.

But how do you underſtand, ſays one of the Company, that the *Yang*, that is the more ſubtile Particles, and the *In*, or the more groſs Particles, ſhould be ſeparated from what you call *Tay ki*; and in Conſequence of this Separation there ſhould be formed a Sun, a Moon, and all the Stars? Formation of the Sun and Planets.

I'll explain this to you, replied the Philoſopher: The fineſt Matter of the *Yang*, or of the Aſſemblage of the more ſubtile Particles, formed the Sun; the leſs groſs Subſtance of the *In* or of the groſs Particles, compoſed in their Turn the Moon; the Stars were formed of the ſame, took their Places, and made their Revolutions in the Heavens: All which Things became viſible, becauſe thenceforward they had their determinate Figure.

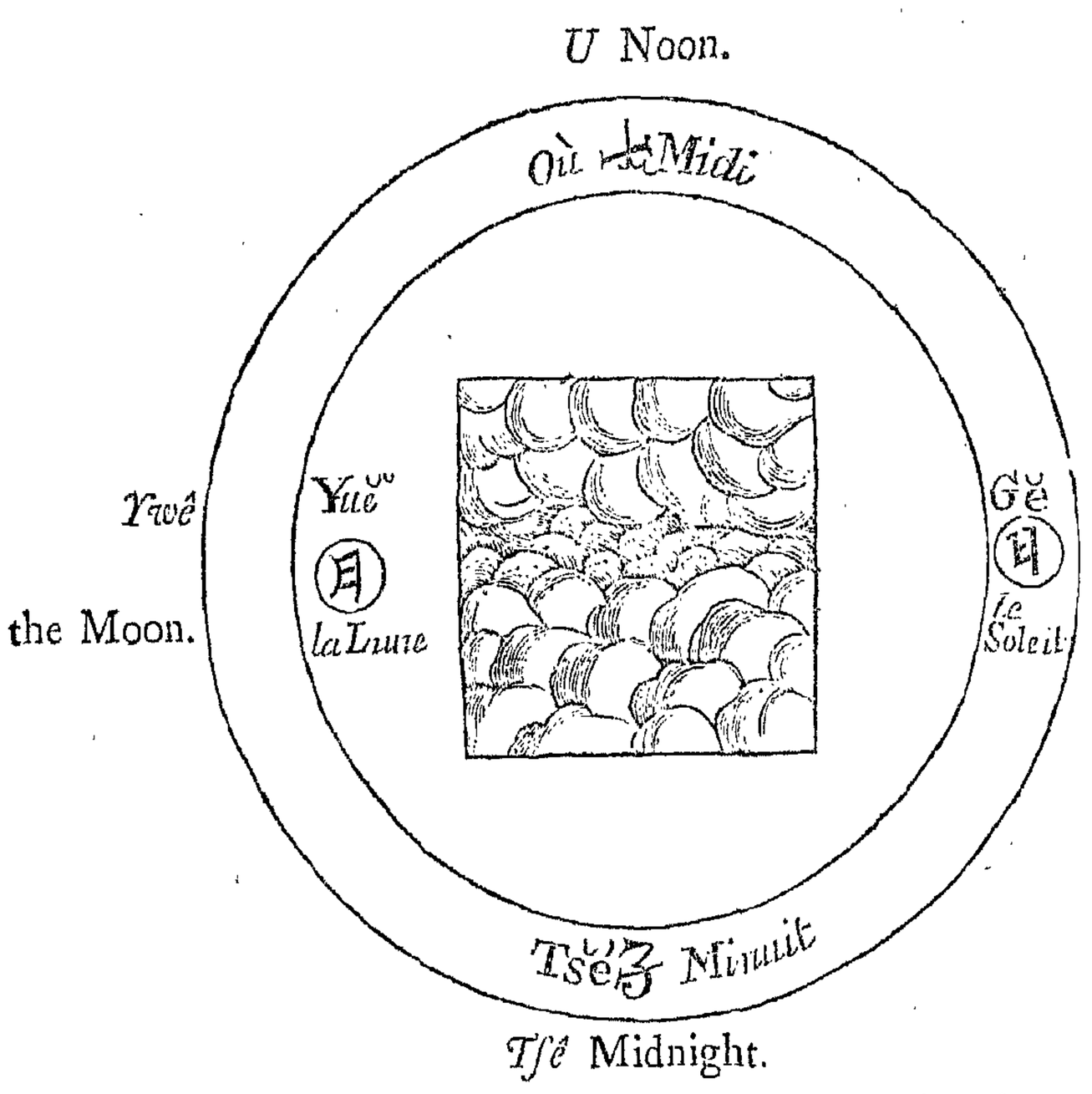
The *In* on their Side being united together, and the groſs Particles being linked one to another, formed the Earth, which is placed in the Middle of theſe immenſe Spaces. Shortly after the Earth had in its Boſom, and on its ſuperfices, all the Elements well fixed, as Fire, Wood, *&c.* and in a Word, all the reſt of the Beings here below, which having every one their particular Configuration, were eaſily diſtinguiſhed. Attend to this Compariſon, which will explain what I have been ſaying: The Air which we continually breathe when expired is rarified and dilated; it has likewiſe ſome Degree of Heat, and muſt be referred to the *Yang*: But when by Inſpiration it enters into our Lungs, it is compreſſed and condenſed; it alſo partakes ſomething of the Coldneſs which it ought to bring, and is by that Means of the Nature of the *In*. Of the Earth Water and Air.

Let us return to the firſt Combinations of the World: Theſe kinds of Corpuſcles which make what is called *In* being joined and fitted to each other, the Earth and the Water were formed of it, and the five Elements began to exiſt. The *Yang* and the ſmalleſt Atoms remained ſuſpended and ſurrounded all this inactive Maſs, fluttering and wheeling round about it without ceaſing. A Hen's Egg may afford a ſlight Image hereof; may not the Earth be ſaid to be the Yolk of the Egg, which appears ſuſpended and fixed in the Middle, where it remains immoveable? May not the Heavens be looked upon as the White, which embraces the Part that is in the Center, moves about it, and continues in the ſame Condition without any thing changing Place. Of the five Elements.

The Motion of the Heavens is thus conſtant and durable; that ſubtile and fluid Matter moves and circulates without ceaſing; and by this Motion which is peculiar to itſelf cauſes the Variety of Seaſons, and forms the Winds, Clouds, Thunder and Rain. Of the Cauſe of Motion.

The Production of Mankind and other Beings came afterwards, and the whole Univerſe was then brought to Perfection: In ſhort, all that one can imagine of what is lively, ſpiritual, and excellent in the Heavens and the Earth, becoming collected and united together in the higheſt Degree of Perfection poſſible, has given a wonderful Birth to theſe extraordinary Men, who in their Turn have contributed to the Improvement of Nature. But for fear you have not yet juſtly conceived my Meaning, I ſhall make Uſe of a ſecond Figure by which you will eaſily underſtand it. Of Mankind and other Beings.

The



Motion of the Heavens.

1. THE Heavens encompaſs and ſurround the Earth, moving from the Left to the Right: There are two fixed Poles, one in the North, the other in the South; there is in the Univerſe no fixed Points of either Eaſt or Weſt; nor is there any thing in a proper Senſe high or low.

2. The Space which the Sun runs thro' in the Heavens diſtinguiſhes the Hours; when it is exactly at the Point marked *U*, then it is Noon; when exactly in the Point *Tſé*, it is Midnight: And ſo of the Reſt.

The Sun is the pure *Yang*; it begins to take its Courſe from the Hour of Midnight, and comes to us. When it riſes every thing in the Univerſe depending upon *Yang* ferments and reſumes freſh Strength: From Noon it begins to decline, and then every thing of the Nature of *Yang* grows weak; on the contrary, that which belongs to *In*, aſſumes new (*) Vigour.

But, ſayed one of the Auditors, if the Heaven is a fluid and light Body, in what Place will you fix the Deity *Yo whang*, *Ta hi?* If the Earth is only an Aſſemblage of thick and heavy Particles, where will be the Abode of (†) *Yen vang?* Where do the Spirits lodge that are the Executioners of his Juſtice? In ſhort, where will you place Hell?

Local Hell of the *Bonzes* denied, and their Chimerical Fictions.

You may be certain, replied the Philoſopher, that the Heaven is a very fine and light Subſtance, which is continually agitated and in Motion: Judge then if it be capable of containing any heavy Thing; it can ſupport nothing but what is of the ſame Nature with itſelf; how then can the Deities, ſuch as you repreſent them, inhabit there? In the Day-time, a clear Sky rolls over our Heads, while the dark Sky advancing by little and little, brings Night along with it; the Day afterwards appears again, and this Motion is conſtant and regular: Suppoſe then that *Yo whang*, and his Train of inferior Gods, had their Palace in the Sky, theſe Gods would be carried along conſtantly with the Sky, and make an infinite Number of Circumgirations. Is this a well contrived Syſtem?

Let us come now to the Earth: This is manifeſtly an enormous Maſs, a Compoſition of Water, Mud, Clay, and Stones, which are heaped up, and kept together by their own proper Weigh: If then you ſtation *Yen vang* and his Train in this Place, the Court of this eſſential God muſt then be in this Heap of Water and Mud: Don't you ſee that theſe Things are nothing but mere Fictions?

Let us leave the Deities then, replied one of the Aſſembly, becauſe you are too much prejudiced againſt them: But what are become of thoſe great, thoſe extraordinary Men, of whom you have ſpoken in ſuch pompous Terms, and have put on an Equality with Heaven and Earth? For as the Heaven and Earth are real, and ſubſiſt theſe Heroes of Antiquity, ought likewiſe to exiſt: Are we to ſuppoſe, according to your Principles, that a *Fo hi*, a *Whang ti*, a *Yau*, or a *Confuçius*, ceaſe to exiſt when they ceaſe to appear here below?

What becomes of the Soul after Death.

You are to underſtand, replied the Philoſopher, that before thoſe Sages were born among us, the *Li* and the *Ki*, the two Parts whereof they are compoſed, prexiſted in the Heaven and the Earth. The ſame Inſtant that a great Man is formed, theſe *Li* and *Ki* are united together; and from this Union he takes his Origin. When he dies, his fine Qualities and Endowments, his Perfections and Doctrine, becomes the Admiration and Standard of future Ages; they continue to ſubſiſt,

(*) On ſeeing theſe two Figures drawn by the *Chineſe* Philoſopher, the Reader perhaps may aſk if in *China* they ſtill believe the Earth to be ſquare. The Philoſopher ſeems to follow the ancient Opinion, that favours the Name of *Chong quê*, or the *Kingdom of the Middle*, which the *Chineſe* gave to their Empire: Imagining the Earth to be ſquare, that they poſſeſſed the greater Part of it, and that all the reſt conſiſted only of certain Pieces of Land placed round about it by way of Ornament. This Notion is not ſuitable to a Globe, where the Middle may be found on any Part of the Surface. But ſince the *Europeans* have been at *Pe king*, the *Chineſe* who viſited them, or are any way verſed in Mathematics, have forſaken that groſs Error, which obtains at preſent only among thoſe who are ignorant of Aſtronomy: Juſt as we erred for many Ages in *Europe*, with Reſpect to the Rotundity of the Earth, the Antipodes, &c. The *Chineſe* Mathematitians ſuppoſed the Earth to reſemble in Shape, a Hen's Egg. The Word *Fang*, which ſignifies *Square*, ought to be rendered *Solid, Firm.*

(†) This is the *Pluto* of the *Chineſe* Idolaters, who worſhip *Fo*.

ſubſiſt, and their Duration is equal to that of Heaven and Earth. Indeed the Body of a Sage is deſtroyed, but his *Li*, or the thing which makes him what he is, that noble Part of himſelf, goes to be reunited to the Heaven and Earth as it was before; and as it may be truely ſayed that the Heaven and Earth will always endure, there is likewiſe Ground to ſay that real Sages exiſt for ever (†).

The ſame Perſon who had juſt been ſpeaking to the Philoſopher replied: You acknowledge that *Confuçius* is a real Sage, and yet Tradition informs us that he went to conſult the illuſtrious *Lau kyun* (*), by which Circumſtance it appears that *Confuçius* was afraid of Death, and wanted to learn the Secret of becoming immortal.

Principle of *Lau tſe*, who would have every thing ſoft, refuted,

Don't talk to me of your *Lau-tſe*, reply'd the Philoſopher, I conſider him no otherwiſe than a common Perſon, notwithſtanding he ridiculouſly pretended to make himſelf immortal: What a fine Doctrine has he left behind him, which has nothing for its Principle, and only teaches Indolence and Inactivity. I'll cite but one Paſſage from the Inſtructions he gave his Diſciples: *Conſider my Tongue*, ſay'd he to them, *does it not ſubſiſt while it remains ſoft and flexible?* On the contrary, *Is not that which deſtroys our Teeth their own Hardneſs?* What do you think of this delicate Reaſoning? Nature, in the Production of the Univerſe, has made ſoft what ought to be ſoft, and hard what ought to be hard: Suppoſe that the Teeth which adorn the Mouth were ſoft and flexible like the Tongue, could we then take any Nouriſhment that was in the leaſt hard, ſuch as the Grains of Rice boil'd in Water, which is our ordinary Food? And if we were not in a Condition to take this Food, how could we poſſibly live ſeveral Ages, as they make us vainly hope? Theſe are idle and chimerical Notions.

as contrary to Nature and Experience.

Let us apply this curious Principle of *Lau-tſe*, who would have every thing ſoft, to Natural Philoſophy and Morality: We divide the Metals into five Kinds, according to their Colour. Now if you tell me that Gold and Silver, which are ſo highly valued, are naturally inclinable to be ſoft, becauſe the Ornaments made of them are eaſily wrought, I anſwer: That theſe Metals are not deſerving of ſuch great Eſteem, at leaſt with reſpect to the Uſe they have in Life, for after all they are good for nothing but to make Veſſels and other Ornaments not very neceſſary; whereas Iron, which is of a lower Rank among Metals, ſerves purely by its hard Property to open the Furrows which enrich us with Grain, and furniſh Proviſion for our Subſiſtence, the Hardneſs of Iron renders it fit for ſeveral other Occaſions: For inſtance, to prepare our Food, which we could not make Uſe of without its Aſſiſtance; to make Weapons of, which by putting an End to War are the Cauſe of Peace and Plenty to the Nation, which terrify or extirpate Robbers, and ſecure the public Safety.

Inconſiſtent with Morality.

Let us come to Morality: Thoſe fond and languiſhing Paſſions for the Female Sex, don't they proceed from a ſoft and effeminate Heart? If Women had any Reſolution, durſt we take the leaſt Liberty in their Preſence? There would be no coming near them but as we do Fire, which no Man plays with unpuniſhed: Our *I king*, that precious Gift of *Fo hi*, greatly exalts the Character *Kang*, that is to ſay, whatever has Firmneſs; on the contrary, your *Lau tſe* praiſes nothing but *Yew*, which ſignifies Softneſs, and is entirely oppoſite to the Doctrine of our Canonical Books.

His Doctrine of making Man immortal;

Moreover it is certain, that the Life of Man never exceeds a hundred Years, and yet he flatters them with the Hopes of holding out for many Ages: He alſo pretends that the *Yang*, which is the Soul of Man, is never deſtroy'd; and that he has found Means to ſteal from Nature the vivifying Virtue which he can diſpoſe of juſt as he pleaſes.

Vain and ridiculous.

After ſuch Pretences as theſe, he who had the moſt vaſt and ambitious Deſires of all Mankind, is ſo ſilly as to tell us that all is Vanity; that we ought to ſet our Hearts on nothing, tho' he himſelf was more fond of Life than any other Perſon; that there is nothing commendable but a State of Inactivity and Indolence, yet he himſelf was always extremely vigorous in his Purſuits: To affect Immortality in this Manner is only to rebel againſt Nature, and againſt the Laws of Heaven and Earth.

Hiſtory of *Lau tſe*.

But it may not be amiſs to give you ſome Account of this *Lau tſe*, whom you ſo highly eſteem. The following is the Subſtance of his Hiſtory. He was born towards the End of the Dynaſty of the *Chew*, near the City of *Lin pau*, in the Diſtrict of *Ho nan*. His Father, ſurnamed *Quang*, was no more than a poor Peaſant, who from his Infancy ſerved as a Labourer in a wealthy Family: He was ſeventy Years old before he could meet with a Wife, but at length having gained the Affections of a Country Wench of the Age of forty he married her.

His wonderous Birth.

This Woman being one Day in a ſolitary Place, of a ſudden conceived by the ſimple Commerce and Union of the vivifying Virtue of Heaven and Earth, and went with Child of him fourſcore Years. The Maſter whom ſhe ſerved, vex'd that ſhe ſhould be ſo long without being delivered, turned her out of Doors; upon which ſhe was conſtrained to lead a wandering Life about the Country, till at length under a Plumb-Tree ſhe brought forth a Son with Hair and Eyebrows as white as Snow. The Mother, who was ignorant of her Huſband's Family Name, and knew only his Surname, called the Infant after the Tree under which it was born: Then

(†) Every one of the Literati, let his Talents be ever ſo indifferent, muſt obſerve certain Meaſures when he ſpeaks of the Prince of Literature, and the principal Sages of the Empire: Thus our Philoſopher takes a pleaſant Method to give *Confuçius* a Duration equal to that of the Heaven and Earth. But what he calls the Duration of *Confuçius*, will equally be the Duration of Millions of Men, whoſe Souls have in like Manner returned to the Etherial Maſs, and become part thereof. 'Tis the ſame as if one ſhould make Images of Princes, Philoſophers and Emperors out of Snow contained in a Veſſel; the Snow coming to melt all Diſtinctions ceaſe, and the whole is reduced to one uniform identical Maſs.

(*) Head of the Sect of *Tau tſe*.

His Name. obſerving that the Tips of his Ears were exceeding long, ſhe took from thence his Surname and called him *Li eul, Plumb Tree Ear*; but the People, who ſaw him ſo very white, called him *Lau tſe*, or *the old Boy*. When he had attained a certain Age, he became Library-keeper to an Emperor of the *Chew*; by whoſe Favour he obtained a ſmall Mandarinat. He made himſelf a Courſe of Life. Proficent in ancient Hiſtory, and the Knowledge of the Rites of the early Ages; and it was that which induced *Confuçius* to go and diſcourſe him about the Ceremonial, and the Talents of a good Mandarin. *Lau tſe* in his old Age foreſaw the approaching downfal of the *Chew* Dynaſty. He got on the Back of a black Cow, and bending his Courſe Weſtward arrived at the entrance of a diſmal And Death. Valley: This Paſſage was guarded by an Officer named *I*, and ſurnamed *Hi*. The Book *Tau tſe*, containing five thouſand Sentences, was compoſed by him in the City of *Chew ſhé*, in the Diſtrict of *Tſin chwen*. At length he died, and his Tomb is to be ſeen at *U*.

This was the Beginning and End of *Lau tſe*: He could not while he was living prevent the Ruin of the Race of the *Chew*, whoſe Subject and Mandarin he was; and yet they would have us believe all the Fables which are confidently reported about his pretended Merit, and among the reſt, that after his Death he was placed at the Top of all the Heavens in Quality of the three Purities.

Well! what do you think, Sir, of the Doctrine of *Fo*, which has been brought to us from the Eaſt, cried out thoſe of the Aſſembly, who were devoted to the Worſhip of this Idol?

Fo, his Doctrine of the *Vacuum*, *Fo*, (†) replied the Philoſopher, is another Viſionary, who likewiſe pretended to make himſelf immortal. According to him the whole World is a mere *Vacuum* without any thing real in it: Purſuant to which fine Principle he would have us think of nothing, but reduce the Heart to a mere *Vacuum*, that is, empty it of all Affections, and go ſo far as even to forget ourſelves, as tho' we had no Exiſtence. We have Eyes and Ears, and yet we muſt neither ſee nor hear any thing: Theſe Organs ought to be void of every Object; that is their State of Perfection: We have Mouths, Hands and Feet, and yet all theſe Members muſt be inactive. His great principle is, that the wonderful Ternary of the *Tſing*, the *Ki*, and the *Shin*, that is, the fine, the ſubtile and the And Ternary. ſpiritual, comes to its greateſt Perfection when it is united and makes but one: As for the Soul, its Duration, ſays he, is infinite, for it never is deſtroy'd.

Don't you ſee that this fine Doctrine of annihilating oneſelf and univerſal uncaſing ends at length in Expectation of a chimerical Immortality, and in deſiring that which cannot be obtained. They would ſeize upon and appropriate the vivifying Virtue of Heaven; they refuſe to reſtore it one Day to Heaven and Earth, and pretend thereby to attain the pure *Vacuum*.

His Miraculous Birth. But perhaps, continued he, you are ignorant of the Hiſtory of this Enthuſiaſt: His Mother ſaw in a Dream a great white Elephant, and at the ſame Inſtant perceived herſelf with Child: It grew conſiderably every Day, and at length making its way thro' its Mother's ſide, and tearing her Bowels, deprived her of Life from whom he received his own. 'Twas thus the Monſter came into the World, and ought not he who was to turn it upſide down to be reckoned among the Peſts of human Race? Is it becauſe he killed his Mother at his Birth that the Idolatrous People faſt, make Proceſſions, and perform a hundred other Things of the ſame Nature to obtain all kind of Happineſs for their Mothers? Can it be imagined that this *Fo*, who could not ſave his own Mother, is able to protect another body's Mother (A)?

Unable to defend his Dominions he abandons them. But to proceed: He lived in one of the Kingdoms Weſtward of this Empire, where he was at the ſame time Supreme both in Temporals and Spirituals, that is, a King and Head of his Religion. He had a Queen and a Concubine of very great Beauty, of whom he made Goddeſſes. His Kingdom abounded with Gold, Silver, Merchandiſes, the Neceſſaries of Life, and eſpecially precious Stones: But tho' it was rich and fruitful, the Extent of it was ſmall and its Inhabitants had neither Strength nor Courage; on the contrary thoſe of the ſeveral Kingdoms wherewith it was ſurrounded were ſtrong, active, and breathed nothing but Blood and Slaughter, inſomuch that the Dominions of *Fo* were ſubject to frequent Invaſions. Tired out with ſo many Inſults which he could not reſiſt, he abandon'd his Kingdom, and embraced a ſolitary Life: He then applied himſelf to exhort the People to the Practice of Virtue, and publiſhed the Doctrine of the Invents the Metempſychoſis to terrify his Enemies. Metempſychoſis which he had invented, whereby the Soul was to migrate backwards and forwards from one body into another; obſerving however a certain Order by which Virtue was rewarded, and Vice puniſhed. He infatuated the neighbouring Nations with theſe ridiculous Imaginations; his Deſign being to intimidate his Perſecutors, and to perſuade them that if they continued to ravage his Territories they ſhould after this Life be changed into Dogs, Horſes, and even into wild Beaſts.

Re-aſcends the Throne and grows very powerful. During the Space of twelve Years, in which he laboured in propagating his Doctrine, he drew after him a prodigious Number of ignorant People whoſe Brain he had quite turned: With their Aſſiſtance he re-aſcended his Throne, became very powerful, and marrying again had a numerous Iſſue. Such was the Effect of his Artifices; and while he talked to his Diſciples about nothing but the Emptineſs of earthly Poſſeſſions, he eagerly ſought after them himſelf, and procured as many as he poſſibly could.

In ſhort, you are not to judge that the Doctrine of *Fo* is excellent, becauſe it has ſpread ſo much through this Empire, it came in Vogue only in Conſequence of the Doctrine of our ancient Sages having

(†) The Account which this *Chineſe* Philoſopher gives of *Fo*, is mixed with Particulars not to be met with elſewhere. 'Twas he we find who invented the Metempſychoſis or Tranſmigration of Souls, he lived 500 Years before *Pythagoras*; and as this latter is known to have travelled over *Egypt* and *India*, there is no Reaſon to doubt but he took his Doctrine of the Metempſychoſis, which he brought into *Greece*, from the Diſciples of *Fo*.

(A) This is like the Proteſtant Argument againſt the *Romiſh* Saints, who cannot be ſuppoſed able to protect their Votaries, when they cannot protect their own Images, Reliques, &c. And we ſhall find that moſt of the Author's Arguments, conclude equally againſt Popery and the Religion of this Impoſtor.

having been almoſt extinguiſhed. The Ignorance and Corruption of the Heart have given Admittance to the groſſeſt Errors; thus the People having neglected the admirable Leſſons of *Yau*, *Shun* and *Confuçius*, could only reliſh the Religion of *Fo*. This Sect preſcribes nothing but a few idle Prayers, for the Attainment of Happineſs and a State of Serenity; whereas our Sages exhort us to ſubdue our Paſſions, to govern our Deſires, and to perform our ſeveral Duties, which is a very difficult Taſk. Univerſality no Mark of a true Church

This Diſcourſe exaſperated a great many of the Auditors: It is to no purpoſe to ſay, cried one of them, that every thing is empty in the viſible World, and that the *Yang* or Spirit only is immortal; the great Doctrine of *Fo* and *Tau* ſwallows up all in nothing, the Soul only excepted, which will exiſt and live for ever. Any one may ſee that it is Prejudice, and the Spirit of Partiality, which ſets you ſo vehemently againſt this Doctrine; and is what you ſpoke juſt before concerning the Syſtem of the World any better grounded?

Nothing could poſſibly have diſguſted the Philoſopher more, and it was eaſy to ſee that he was nettled with the Reproach. Your *Lau tſe*, replied he, raiſing his Voice, muſt needs have been greatly in love with Life, ſince he ſought ſo many ways of prolonging it, and yet he could not get beyond a hundred Years of Age; but he flattered himſelf that his *Yang*, or vivifying Spirit, ſhould never periſh. Was not *Fo tſe* equally fond of Life? However he lived no more than ſixty three Years, but he was perſuaded that his Soul, which was properly himſelf, ſhould exiſt for ever. Pretence of *Lau* and *Fo* to Immortality vain, and inſolent.

The Life of all Mankind has a fixed Term: But *Lau* and *Fo* have ridiculouſly imagined, that they were the only priviledged Creatures in the World; that every thing which has appeared and ſhall appear on the Earth will return to nothing; but that as for them they are to be immortal, and that beſides what was viſible in their Perſons, they had an intelligent Spirit, the true Principle of Life: Thus we find in the Doctrine of theſe Sects this unintelligible Language *Fo ſhi i, Shin eul, Yew ſang ſyang*; that is, according to the Sect of *Fo, the Body of* Fo, *the Trunk or Subſtance is one, but it hath three Images. Lau ſhi i, Shin eul, Fwen ſang tſing*; that is, according to the Religion of *Lau, the Body of* Lau, *the Trunk, or Subſtance is one, but it is diſtinguiſhed into three Purities.*

Theſe Sectaries, to make themſelves underſtood, have recourſe to Compariſons: A Branch of an Elder-Tree, planted in the Earth, leaves at length a Quinteſſence of the Nature of the Elder-Tree; a Fox dying in his hole leaves behind him the vivifying Spirits wherewith he was animated (*). It is thus they pretend that, after the Death of their Maſter, there remained ſomething of his Perſon which was born again in this lower World. Explained by Vegitation.

Theſe Whims, as you may perceive, place *Lau* and *Fo* in the Rank of Trees and Beaſts: But as the wild Conceits of the Sect of *Fo* have infatuated an infinite Number of People, it is neceſſary that I ſhould enter into a more particular Account of them, which I ſhall reduce to ten little Articles. Evil Effects of the Doctrines of *Fo*.

1. In the Book of the Diſciples of *Fo*, intitled, *the Utility of the Houſe*, it is ſayed, that the Body is our Habitation; that the Soul is an immortal Gueſt who lodges there, and like a Traveller paſſes from one Inn to another; that a Child is nouriſhed with its Mother's Milk, in the ſame Manner as the Inhabitants of a Country drink of the River wherewith it is watered: Hence the Bodies of our Parents are nothing but a Lodging, and it is natural to look upon them, with the ſame contempt as a heap of Wood and Stones deſigned for the building of a Houſe. Has not this a Tendency to root out of People's Hearts the Virtue *Hyau*, or reverential Love for Parents? Does it not ſtifle thoſe Sentiments which unite us ſo ſtrictly with them, as being nothing but the Participation of the ſame celeſtial and vivifying Subſtance. Tranſmigration tends to root out filial Affection.

2. The ſame Book, which repreſents our Bodies as mere Habitations where we take up our Lodging, tends to make us neglect them, and refuſe them the Affection as well as Compaſſion ſo neceſſary for their Preſervation. This is what inclines the Diſciples of *Fo*, who are diſguſted with the preſent Life, to ſeek the Means of procuring a better as ſoon as poſſible: There are ſome who go on Pilgrimage to Pagods ſituate on the Top of ſteep Rocks, and after they have ended their Prayers, as if they were ſure of being heard, caſt themſelves headlong into ſome dreadful Abyſs; others are laviſh of their Lives in giving themſelves up to the moſt ſhameful Exceſſes; others who meet with obſtacles to their unlawful Paſſions go by conſent and hang or drown themſelves, that when they are born again they may become Huſband and Wife; theſe are the evil Conſequences of that ſenſeleſs Doctrine of the Tranſmigration of Souls. Promotes Self-Murder,

3. Being accuſtomed to look upon the Body as a kind of Inn, or reſting Place, it is natural to forget the Eſteem, Reſpect and Regard that is due to it: On this Account Women and Maids, who are generally greatly devoted to *Fo*, are eaſily ſeduced by the *Bonzas* and *Tau tſe*, a ſort of People very ſkilful in amorous Intrigues; they inſinuate to them, that the Body which they only paſs thro' is nothing but a contemptible Cottage, which they ought not to give themſelves any Trouble about, and that many of their Sex, when they grant the Favours required of them, have been enjoyed by *Fo* without knowing it: *At preſent*, continue they, *you are the weak and ſervile Sex, but we promiſe you faithfully that when you are born again into the World you ſhall become Men.* It often happens that Ladies and young Girls of excellent Parts, and topping Families, are diſhonoured by theſe Varlets, and at length arrive to ſuch a Pitch by their Inſtructions as to renounce all Shame: They are not contented with one or two private Intrigues, but make And debauchery, thro' the Arts of the Prieſts.

(*) The Women Idolators believe they often ſee Spirits in the Shape of Foxes, and call them *Hû li tſing*. [Thus Apparitions are propagated; prepoſſeſs but the Mind with any Abſurdity, and People will fancy, nay ſwear, they have frequent Demonſtrations of its Truth. Of this all times have furniſhed Inſtances: Witneſs at preſent the Affair of the late famous Abbè *Paris*; one half of the Pariſians proteſting Miracles are daily wrought at his Tomb, tho' the other half proteſt to the Contrary. An unanſwerable Proof of the Uncertainty and Inſufficiency of human Teſtimony.]

make a Trade of Libertiniſm, which they never forſake (A); ſuch is this abominable Doctrine, that brings Infamy on many of the beſt Families.

Encourages Frauds,

4. Thoſe who give into theſe ridiculous Chimeras affirm, that the Good or Evil of the preſent Life is the Conſequence of their Actions while they were in a pre-exiſtent State, and ſo think they have a Toleration by this goodly Principle to abandon themſelves to Debauchery, and ſeize the Property of other Perſons with Impunity: *You muſt underſtand*, they will ſay, *that we only take back what belongs to us, for we are very poſitive that you owed us ſuch a Sum in a former Life.*

And other Diſorders.

If a Libertine, who lays Snares for a young Girl, knows ſhe is addicted to the Worſhip of *Fo*, he will ſay to her: *Don't you remember, that before you were born again you promiſed to marry me? But your haſty Death deprived me of the Right which I at preſent demand; from thence proceeds the tender Diſpoſition of our Hearts, and the favourable Opportunity we now enjoy.* You may perceive that this monſtrous Doctrine (*) ſerves as a Veil to cover the moſt flagrant Wickedneſs, and moſt ſhameful Diſorders.

Vilainy promoted by giving falſe Hopes and Security.

5. The Sectaries of *Fo* are perſuaded, that they may give themſelves up to the moſt criminal Actions with Impunity; and that, provided they burn a little Incenſe in the Night-time, or repeat a few Prayers before an Image, their Crimes are not only blotted out (B), but being under its Protection, they are ſkreened from the Purſuit of Juſtice: One ſingle Inſtance will make this plain.

A Thief found means to get into the moſt inner Apartment of the Imperial Palace, but was diſcovered and ſeized by the Officers in waiting; who, after they had thoroughly ſearched him, ſtript him of his Cloaths and found his Body covered over with Slips of Paper filled with Sentences of *Fo* (C): He imagined that by Virtue of theſe Papers he would never be diſcovered, but might go on ſtealing with Impunity, or at leaſt would find Means to eſcape.

Families impoveriſhed by Offerings at Altars &c.

6. The Devotees of this Sect are entirely taken up with making Pilgrimages to certain Mountains, and live exceeding ſparingly that they may be able to purchaſe Perfumes to burn before the Images: They are inſenſible to the Neceſſities of a Father or Mother who ſuffers from Cold or Hunger for want of Cloaths and Food; their only Care being to gather a Sum of Money ſufficient to purchaſe a rich Picture-Frame for the Altar of *Fo*, and other ſtrange Deities. They abandon their Kindred (D), and leave their Anceſtors without a *Tſe tang* (†). Muſt not this inſpire one with Horror for a Doctrine which makes us forget our deceaſed Relations, and deprives thoſe who are living of all manner of Aſſiſtance?

Lewdneſs and Impudence the neceſſary Conſequence of a Monaſtic Life.

7. How many do we ſee among the Vulgar, who believe every thing they are told concerning their Pagods [Churches and Monaſteries] which are built in the moſt ſolitary and inacceſſible Places? They take it for granted that they are the Manſions of Virtue and Innocence; even many are tempted to paſs their Days in theſe ſorts of Retreats, that they may imitate *Fo* in his ſolitary Life: To this End you will ſee them all of a ſudden renounce their Wives, Children and Poſſeſſions. What monſtrous folly is this? Do not they know that their Bodies are compoſed of Fleſh, Blood, Bones and animal Spirits? Do they think to make them as inſenſible as a Log of Wood, or a Stone? Do they imagine they ſhall no longer feel the Paſſions ſo natural to Mankind? All the pompous Exhortations of *Fo* and *Lau* upon the *Vacuum*, and upon the Perfection ariſing from an abſolute Renunciation of all Enjoyments, are ſo many Snares by which a great Number of People have ſuffered themſelves to be caught, thinking they could really put theſe Leſſons in Practice; but they ſoon found them to be impracticable. The Empire of the Conſtitution prevailing, the Paſſions by being curbed and reſtrained have only become more ungovernable, and led them into the moſt enormous

(A) How often do we hear of the like Diſorders among the Female Sex and Prieſts in the Church of *Rome?* How often do the Intrigues of Monks and Nuns come to Light? What Libertiniſm was lately diſcovered in ſome of the Convents at *Paris?* All *Europe* has rang of the late Story of *P. Gerard* and Miſs *Cadiere*, with many others. The *Bonzas* make Uſe of the Doctrine of the Tranſmigration, and the *Romiſh* Prieſts that of Confeſſion, to debauch the Sex; But of the two, this laſt is by much the fitter for the Purpoſe.

(*) Whatever Grounds the *Chineſe* Philoſopher might have to conſider the Doctrine of *Fo* as the Sourſe of infinite Diſorders, we may with much more Reaſon reproach his Syſtem. For if, according thereto, this Univerſe is neither created, nor governed by a firſt and ſupreme intelligent Being; if the Heaven and Earth preſerve themſelves in ſuch excellent Order, merely by their natural and neceſſary Motion; if in ſhort, all Things move mechanically in this great Machine, every body may ſay to himſelf, I have no Expectations beyond my own Perſon, I ought only to think of my preſent Happineſs: The Term of Life is ſhort and uncertain, by what Authority do they pretend to preſcribe Laws to me, which Force, not Duty, compels me to ſubmit to? The Encomiums beſtowed on this Submiſſion make but a poor Amends for the Conſtraint: To ſay that the Authority which is exerciſed over me proceeds from Heaven, is mere Nonſenſe, ſince the Heaven itſelf is no more than Matter: Let them not tell me of either Virtues or Vices, they are idle Terms which convey no Ideas, but ſuch as ariſe from the Prejudice of Education imbibed in our Infancy: Thus all Inſtructions, Reproofs, Laws, Puniſhments, and Government is uſeleſs or unjuſt. And Inclination ought to be the ſole Rule of our Conduct, Theſe Conſequences neceſſarily follow from this Syſtem, and evidently lead to all manner of Crimes. The better to comprehend this rightly, one ought to be in a City wholly conſiſting of Atheiſts: Altho' indeed the like never yet was, nor ever will be found. For if there be Atheiſts in Heart, that is, ſuch as would be glad if there was no God to puniſh Crimes, it is rare to find Atheiſts in underſtanding, that is, whoſe Reaſon is ſo depraved as wholly to forget the Author of their Being, and be ignorant of a Truth, which is ſtamped on every Part of the Univerſe. But ſuppoſing there was ſuch a City, what Confuſion and Corruption muſt reign therein? It might at firſt glory in being ſet free, and no longer in Fear of divine Vengeance: But would it remain long without throwing off every kind of Yoke, and attempting to live in a State of Independance? And would it not give itſelf up to the moſt monſtrous Exceſſes?

[This is an idle Harrangue of the Editor, for which he has no Ground from any thing ſpoken by the Author, whoſe whole Diſcourſe is a lively Invective againſt Rebellion, Immorality and Wickedneſs, which he charges as the neceſſary Conſequences of the Doctrines of a Religion in every thing almoſt the ſame with Popery; ſo that ſuppoſing the *Chineſe* to be an Atheiſt, *Popery* muſt be worſe than Atheiſm.]

(B) Is there not the ſame eaſy Remiſſion of Sins promiſed in the Church of *Rome*, on ſaying two or three Prayers before an Image or priviledged Altar, over and above what is obtained by Indulgences, Pardons, *&c.*

(C) Theſe are like the Papers containing what they call the Goſpel of St *John*, Prayers or Sentences out of the Litanies of Saints, the Legends or other Books, which as well as the Croſs and Agnus Dei's Papiſts carry about them as Charms to protect them againſt Harms, and drive away evil Spirits.

(D) The ſame ill Conſequences happen daily in Popiſh Countries. How many Parents have diſinherited their Children, and reduced their Families to Beggary, in order to leave all their Subſtance to the Church; not for the Good of their Souls, as they imagine, but for the Good of the Prieſts.

(†) A common Hall, wherein they pay Honours to deceaſed Perſons of the ſame Family.

enormous Exceſſes. To carry off Youth of both Sexes, to gratify their carnal Luſts, to ſeduce virtuous Ladies, to debaſe themſelves to Beaſts, and to glory in this Abaſement; in ſhort to renounce all Reaſon and Shame, are the inevitable Conſequences of being ſeduced by this Doctrine.

Superſtitions of *Fo* and *Lau* ruinous to ſeveral Emperors.

8. How many other Perſons have we ſeen, who, being infatuated with plauſible Diſcourſes about the *Vacuum*, have neglected all the Duties of ſocial Life, and been wholly taken up in Purſuit of the Happineſs promiſed in the Life to come! This Deluſion is not confined to the People only, but has made its Way even into the Palaces of Princes: If we have ſeen Rebels aſſemble, and forming an Army beſiege the Capital City; if Barbarians have entered the Empire and rendered it tributary; theſe Misfortunes have happened purely through the Princes Heads being turned with the Maxims and Superſtitions of *Lau* and *Fo*, whereby they have become incapable of governing their Subjects. Was not *Lyang vû ti* reduced to die of Famine at *Tay ching?* Was not *Whey tſong* carried captive into the ſandy Deſarts of *Tartary?* Did not *Hven tſong* ſhamefully fly to the Mountains of *Se chwen?* And what Miſery did he not ſuffer there? Thus have theſe falſe Sects made Dupes of our Emperors, and brought the Empire to the Brink of Ruin.

Juggling tricks of their Prieſts to delude the People,

9. Among the Artifices wherewith the Miniſters of the Sects of *Fo* and *Tau*, ſeduce the Minds of the Credulous, I muſt not omit a common Stratagem well calculated for the Purpoſe. When they initiate any Perſon into their Myſteries they oblige him to look into a Veſſel of Water, where he ſees himſelf in the Condition he then is; they then bid him look a ſecond time, and he appears in the Condition he ſhall be when born again, provided he continues ſincerely devoted to their Deities. By their Skill in the Magic Art it is ſo ordered, that a rich Man firſt beholds himſelf in the Shape of a ſick Perſon, or a common Beggar in the utmoſt Want, and thereupon takes a Reſolution to conſecrate all his Subſtance to the Idol-Temples: After this good Work is performed, they perſuade him to look a ſecond Time into the Veſſel of Water, and then he ſees himſelf in the Habit of a King, a General of the Army, or Prime Miniſter of State. If it is a Maid, ſhe beholds herſelf dreſſed in the Robes and Jewels of an Empreſs, a Queen, or favorite Concubine of the Prince; and this is to be their happy State when they enter a-new into the World. By theſe kind of Inchantments they cunningly diſpoſe the People to Rebellion: Thus prepared, they readily take Arms, fight Battles, and plunder opulent Cities. By ſuch Methods, during the *Han* Dynaſty, two Rebels cauſed infinite Miſchiefs; which were renewed under that of the *Ywen*, and more lately in the Reign of the *Ming*, by other Ringleaders of Rebellion, who ought to be looked upon as public Peſts, becauſe they deſtroyed ſeveral Millions of Men. You might have ſeen thoſe Monſters in Nature, for whom no Puniſhments could be great enough, boaſt of their Crimes even under the Executioner's Sword; and ſtill influenced by the Inchantment, cry out: *We die content, we are upon the Point of entering into that delightful Abode in the Weſt, where* Fo *waits to receive us, and make us partake of his Bliſs* (A). 'Tis plain, theſe falſe Doctrines are the Spring of many public and private Miſeries.

and excite them to Rebellion.

Enemies to Induſtry, Society and Truth.

10. There are four ſorts of Profeſſions of abſolute Uſe in the Empire, for providing Neceſſaries and maintaining good Order therein, *viz.* Thoſe of the Literati, Huſbandmen, Mechanics and Merchants: But the Diſciples of *Fo* and *Lau* are continually exhorting People to abandon theſe Profeſſions, and to embrace the four following, Thoſe of *Ho ſhang* and *Tau tſe* for the Male, and thoſe of *Kû* and *Mi* for the Female Sex. Theſe *Bonzas* and *Bonzeſſes* live at the Expence of the Public, and ſtick at no Lies, Tricks, and Frauds, to procure Alms: They likewiſe give themſelves up to Sloth and Luxury, not denying themſelves any Pleaſures that a corrupt Imagination can ſuggeſt, and even trampling under Foot the Laws of Nature and Society. What Difference is there between ſuch a kind of Life, and that of the vileſt Animals? *Tamo*, the Perſon ſo much cried up, who came out of the Weſt into *China*, ſpent, as reported, nine Years in the Mountain *Tſong* in continual Contemplation. He remained immoveable with his Eyes fixed upon the Wall, without changing his Situation; and yet this contemplative Sluggard wanted none of the Neceſſaries of Life, but was plentifully ſupplied with all Sorts of Proviſions and Cloaths. Suppoſe, after his Example, every private Perſon ſhould take it into his Head to imitate this kind of Life, what would become of the moſt neceſſary Profeſſions? Who would take care of cultivating the Fields, and carrying on the Manufacturies? Whence would they have Garments and Food to ſupport Life? Can it be imagined that a Doctrine, whoſe Practice if it were univerſal would overturn the Empire, ſhould be the true Doctrine?

The Folly and Miſchief of a ſolitary Life.

Beſides, it is incredible how much Money is ſquandered in building and repairing their Temples, gilding and adorning the Images, celebrating Feſtivals, and making Proceſſions to their Honour; *all theſe Inventions ſerve for nothing elſe but to ſwallow up the Riches of numerous Families.* I have but lightly touched theſe ten Articles; for there would be no end of relating all the Diſorders theſe Sectaries have cauſed in the Empire.

Images, Feſtivals, and Proceſſions ruinous to Families.

As this Account could not be pleaſing to the Auditory, one of them made the following Reply: 'To hear you talk, Sir, ſaid he, *Fo*, *Lau*, and the reſt of our Deities, muſt deſerve nothing but Contempt; thus we muſt bid adieu to Rewards and Puniſhments, good and evil Spirits: In ſhort, with one Stroke of the Tongue you demoliſh the whole Syſtem of our Doctrine.'

Love of Novelty and Credulity,

Thoſe who are fond of popular Notions, replied the Philoſopher, paſs their Lives in a kind of Drunkenneſs, and finiſh them in a Dream; they are ſwallowed up in a Heap of raſcally Fables, from which it is not poſſible for them to get looſe; and the Hopes of obtaining a happy Life, thro' the Protection of Spirits, increaſes their Infatuation.

(A) This Paſſage frees the *Confucians* from the Charge of ſuch wicked Stratagems, and ſhews how much the *Bonzian* Doctrines, whereever they have prevailed, have deſtroyed thoſe lovely Sentiments of Humanity and Compaſſion inculcated in the *Chineſe* Morality. The like we find to be the Effect of ſome Popiſh Doctrines, which have changed the Chriſtian Spirit of Meekneſs, Mercy and Love, into Violence, Cruelty and Hatred.

Gives rise to Impostors.

This Inclination of the greater Part of Mankind, joined to their Credulity, was what put it in the Heads of *Fo* and *Lau* to eſtabliſh a Place of Rewards, a Hell, a Palace for the Ruler of the Waters and the reſt of the Deities, without mentioning Spirits of an inferior Order, and extraordinary Men who are become immortal. They have above all diſplayed the Advantages which their Gods beſtow, and have placed in Heaven a *Yo whang*, Chief of all the pretended immortal Beings, who delegates to theſe Spirits their Employs, ſuch as to preſide over Rain, to diſtribute Rewards and Puniſhments, *&c.*

Hiſtory of *Yo whang*, King of the Spirits,

In the Book *Yo whang*, we find theſe Words: *In the Weſt there was a Prince of the Kingdom of pure Virtue. This King being forty Years old without having a Son, he and the Queen* Pau ywê, *obtained one thro' the fervent Prayers they addreſſed to* Lau kyun; *and this Son is the* Yo whang *of whom we ſpeak.* Another Text of the Book *Hven û*, affirms, that *in the Weſtern Parts, there is a Place called the Kingdom of pure Joy; that the King thereof being without Children obtained one of* Lau kyun; *and it is he who is honoured under the Names of* Hven û Tſû tſe.

And of *Fo*,

Let us add what is related in the Hiſtory of *Fo*, wherein it is aſſerted, that *in the Weſt there is a Kingdom of pure Innocence, and the Prince who is Heir to the Crown is* Fo *himſelf; ſhe, whom he eſpouſed, was called* Na to, *and they had a Son whoſe Name was* Mo hew lo; *ſoon after the Father ſpent twelve Years in Solitude, and during his Contemplations was transformed into* Fo.

Contrary to Reaſon and Nature.

According to theſe Traditions it appears, that the Dynaſty of the *Chew* had reigned 700 Years before the Sect of *Fo* began. Let us argue of the Time paſt by the Time preſent, and of the preſent by the paſt; the World has gone on, and will go on in the ſame Manner: Can it be imagined that the thing, whereof no Footſteps are now to be found, was formerly the Wonder of the World? Run over the Countries Weſt of *China* and you will meet with nothing but *Barbarians*, where then ſhall we find *the Kingdom of pure Virtue &c.* which theſe Books mention? Or a Race of Men with three Heads, ſix Shoulders, and eight Hands (A)? Or People who live two or three hundred Years, and yet experience none of the Inconveniences of old Age? How then can you fancy ſuch Places to be the Abode of immortal Beings? In ſhort, the Fables they relate concerning the King of Heaven and Generaliſſimo of the Spirits, are invented only to abuſe the Credulity of the Vulgar.

But ſaid one of the Auditors, How dare you treat *Yo whang* with ſo much Contempt, ſince he is the ſame as *Shang ti*, mentioned in your Books, for whom you have ſo profound a Veneration? It is he the Emperor *Kau tſong* (*) ſaw in a Dream, and who gave him *Fû ywê* for his Prime Miniſter; it is of him *Meng tſe* [or *Mençius*] ſpeaks, when he ſays, we muſt faſt, examine, and purify ourſelves, before we offer him any Sacrifices (†): Dare you deny that there is a *Shang ti?*

Original of giving *Shang ti* a bodily Form.

In the Times of the Emperors *Yau* and *Shun*, replied the Philoſopher, the People entertained falſe Notions concerning Spirits (‡); which gave Riſe to the extravagant Fancy of giving a Form to *Shang ti*. I own, that the Emperor *Kau tſong* was a virtuous Prince; that he ſaw in a Dream a Man, who in Shape and Features exactly reſembled *Fû ywê*, tho' the Prince was then ignorant of his Name; that he cauſed his Picture to be drawn upon the Strength of his Memory; and that giving Orders to find out the Man thus repreſented, he was in reality brought to him. All this is true; but how comes it to paſs, that tho' we have neither ſeen the flying Dragon, nor the fabulous Bird called *Fong whang*, they yet appear very often in Dreams? I anſwer; People having ſeen ſuch Figures in Pictures they enter into their Imaginations while aſleep.

If you inſiſt that *Shang ti* appeared to *Kau tſong* in a human Shape, with the Crown and Robes ſuitable to the Imperial Dignity, I may eaſily make you this Reply: That as it was the Emperor *Whang ti* who firſt inſtituted thoſe Ornaments which diſtinguiſh the Emperors from their

(A) The Images of *Fo*, *&c.* are repreſented in ſuch Form.

(*) This Objection gravels the *Chineſe* Philoſopher. He might have come off by anſwering, that their *Yo whang* was not the *Shang ti* of the Literati, but he whom the Sect of *Tau* had honoured with that Name under the Dynaſty of the *Han*, and whoſe Name was *Chang i:* But inſtead of this Anſwer, which would have been ſatisfactory, he falls to trifling about the Garments which *Shang ti* ought to have, and endeavours to make this Piece of Hiſtory paſs for a Fable, or a mere Dream, juſt as if one ſhould ſee in a Dream the fabulous Bird called *Fong whang:* However, reſtrained by the Authority of the Claſſic Books, he has Recourſe to the modern Interpreters, and will have *Shang ti* to be nothing elſe but his *Tay ki*. Had the *Chineſe* the ſame Idea of the *Li*, that *Pere Mallebranche* (who ſeems to be unacquainted with their Doctrine) has of it, our Philoſopher might eaſily have anſwered, that the Emperor ſaw his future Miniſter in the *Li*. For that Father aſſures us, that according to the Syſtem of the *Chineſe* Philoſophy, all Truths appear in the *Li*; and agreeably to that Syſtem which he has framed in the Work, intitled *A Dialogue between a Chriſtian Philoſopher and a Chineſe Philoſopher*, he makes the latter ſpeak thus: *We admit only of Matter and the* Li, *that Sovereign Truth, Wiſdom, and Juſtice, which eternally ſubſiſts in the Matter, which faſhions and diſpoſes it in that beautiful Order wherein it appears, and likewiſe informs this refined and organized Part of Matter of which we are compoſed: For to this Sovereign Truth* (the Li) *all Men are of Neceſſity united, ſome more, ſome leſs; that they ſee the eternal Truths and Laws, which are the Bonds of all Societies, &c.* This being advanced, one is not ſurpriſed to hear the Chriſtian Philoſopher anſwer: *Your* Li, *your Sovereign Juſtice approaches infinitely more the Idea of our God, than that of this powerful Emperor Shang ti.* Unfortunately this Language is new and unheard-of in *China*; and there is not one of the Literati, but would be ſtrangely ſurprized to hear he was made to ſpeak in ſuch a Manner.

(†) The Objection, had it been urged home, was ſtrong and perplexing: "If the *Shang ti* of the Literati (ſay they to him) was without Life and Underſtanding, could he have given *Kau tſong* a faithful Miniſter, as a Reward of his Virtue? Would it be neceſſary for a Man to purify himſelf inwardly, in order to offer ſolemn Sacrifices to *Shang ti* in a decent Manner"? — Our Philoſopher eludes the Difficulty by having Recourſe to his *Tay ki*; But he does not offer to ſay of the *Tay ki*, what *Confuçius* ſays of *Shang ti: He knows the Bottom of my Heart*, Chi ngo, *and as moſt juſt*, Chi kung, *let him puniſh me, if my Intentions are criminal.* Our Atheiſt thinks quite otherways of his *Tay ki*, on which he beſtows very fine Names taken in a metaphorical Senſe: *It is*, ſays he, *that which governs and reigns in Heaven, the Earth, and all other Beings. In ſacrificing to him, it is ſufficient to turn one's ſelf reſpectfully towards Heaven.* He dares not diſapprove the Rite of ſolemn Sacrifices, in Uſe among the literary Sect, and makes a ſtrange Medly by accommodating his Atheiſm and Acts of Religion together. All this ſhews that what moſt perplexes theſe Atheiſts is the Doctrine of the Canonical Books, which not daring openly to reject they vainly endeavour to reconcile with their Syſtem.

(‡) Here the Philoſopher not knowing how to reconcile with his Syſtem the Idea, which the Claſſic Text naturally gives us of *Shang ti* in his Apparition to *Kau tſong*, falls into a manifeſt Contradiction. He ſays, that Error and Superſtition as to Spirits were introduced in the Times of *Yau* and *Shun*, whereby he confeſſes, that his Doctrine was not the ſame with that which prevailed in the Reigns of thoſe Princes, which yet was called the Golden Age for its Religion and Morality. He acknowledges that *Yau* and *Shun* were Sages of the firſt Rank, and liſtened to as Oracles appointed to reform the Empire committed to their Care: And yet charges them with authoriſing, and even introducing groſs and pernicious Errors. How is he to be reconciled with himſelf.

their Subjects, it will thence follow that *Shang ti* did not exiſt before that Emperor; or if he did exiſt, that he continued naked till the Time of his Reign, when they began to wear a Crown, and cloath themſelves with imperial Robes. But I chuſe rather to anſwer thus: That what they call *Shang ti* is that which rules in Heaven and Earth, and generally over all other Beings; for which Reaſon it is ſtiled *Ti*, that is, *Sovereign Maſter*. It appears likewiſe, by the Manner in which ſome of our learned Men explain themſelves, that *Shang ti* is at Bottom the ſame thing as the *Tay ki*, which I have diſcourſed to you about. Has ever any body ventured to affirm that *Tay ki* hath appeared in a viſible Shape? Whence it is eaſy to ſee, that when it is ſaid Sacrifices muſt be offered to *Shang ti* they only ought to be made to Heaven with a pure Heart.

That he ever appeared in a viſible Shape deny'd.

Your Arguments, cried one of the Aſſembly, tend to diſprove a Hell, and its God called *Yen vang*, who ſways this ſubterranean Empire; alſo the *Lo han*, that is to ſay, Spirits who rule the Deſtiny of Mankind; yet theſe are the Spirits which, we are told, convey the Soul into the Body at the Moment of Birth, and drag it away, at the Moment of Death, to the Place of Puniſhment, where it is cruelly tormented by other Spirits. If a Man in this Life has practiſed Virtue, he will certainly be born again to a State of Wealth and Splendor; if even Beaſts themſelves have lived well, according to their Condition, they will find themſelves transformed into Men: On the contrary, a Perſon who gives himſelf up to ſhameful Vices, and follows his irregular Appetites, ſhall become a brute Beaſt. If Animals are more cruel than is ſuitable to their Nature, they paſs not into a new Life after Death, but their Souls are entirely extinct. Theſe are the Things which we are taught, and yet according to you they are ſo many Falſities.

That both Man and Beaſt enjoy a future State,

To ſpeak freely, replied the Philoſopher, I do affirm they are all falſe. Two married Perſons cohabit together, they both concur in producing the Embryo which is conceived in the Womb of the Mother, and grows by inſenſible Degrees: If, according to your Notions, the Fœtus muſt wait till it is brought to Perfection before the Soul inſinuates itſelf therein, by what Place can it find a proper Entrance? Or we may ſay rather, that a certain Quantity of Blood being united in the Mother's Womb forms the whole, which there undergoes a Fermentation and begins to have the Power of Motion; it is then a Being of a particular Sort. Thus Man is a Compoſition reſulting from the Union of a ſenſible Thing with another that is inviſible; and this is what we call *Ki*: While this Union ſubſiſts we are capable of Pain; when it is diſſolved we become inſenſible. If a Man has the Palſy on one Side of his Body, you may apply Fire to the paralitic Part and he will feel no Pain. When he dies, the *Hing*, or that which is viſible in him, is ſeparated from the *Ki*, or that which is inviſible: This *Ki* is evaporated (‖) into Atoms, which flutter here and there, or are changed into a cold Wind deſtitute of all animal Heat. What then remains of the Deceaſed, upon which your Miniſters of Hell can exerciſe their mercileſs Cruelty?

Deny'd by the Philoſopher on natural Principles.

But ſuppoſe that the grand Demon of all *He kang ſang*, (who is one of the 36 *Kang* of the *Tau kya*) has a Mind to ſeize upon the Soul of ſome Wretch after it has been diſperſed, and is able to blow all its Parts dexterouſly together again, in order to puniſh it for its Crimes at the Tribunal of the Infernal Judge: Do you believe that theſe Demons would have Leiſure and Patience to re-aſſemble all the ſubtile Particles ſcattered here and there?

This Reaſoning of the Philoſopher was not without Reply: We are aſſured, ſayed one of them to him, that the God *Yen vang*, and the other Judges his Miniſters, fix the Moment of the Birth of all Mankind; alſo if they ſhall marry, and to whom; if they ſhall have Children, and what their Diſpoſition will be; and whether rich or poor; in ſhort, all that is to happen to them is written in the Book of *Yen vang*; hence their Fate is inevitable, and no Alteration can be expected. Have you any thing to ſay againſt this Doctrine?

Abſolute Predeſtination of the Bonzas.

Don't you remember, replied the Philoſopher, a Paſſage in the *Hven ſi chwen*, one of your Books? A certain Demon called *Yau mo* (*) was continually devouring Mankind, but the God *Hven ſi* came to their Aſſiſtance, and preſerved a great Number from his Fury. Upon which I reaſon thus: Either *Yen vang* had determined the Number of thoſe who ſhould be devoured, or he had not. If he had not, your Hypotheſis falls to the Ground of itſelf; but if he had determined the Number, why did the God *Hven ſi* make ſuch uſeleſs Efforts to ſave People who were irrevocably condemned to be devoured? But ſince we are fallen upon this Topic, pray liſten to another Fable, which is pleaſant enough: A Perſon called *Pung*, lived to the Age of 800 Years, and married 72 Wives one after another. The laſt dying in her Turn went into the other World, and aſked the Anceſtors of *Pung*, what might be the Reaſon that her Huſband lived ſo many Ages? Is it becauſe his Name, added ſhe, was not recorded in the Regiſter of *Yen vang* (†)? Yet none can eſcape him. I will teach you the Myſtery, replied the Grandfather of *Pung*: The Name and Surname of my Grandſon your Huſband are certainly in the Book, but in the following Manner; when it was neceſſary to

Refuted by their own Principles and Legends.

(‖) This Philoſopher runs down the Opinion of the Sectaries, who make the Body a tranſitory Lodging for the Soul, ſuppoſing it to be united to the Body in his own Way; but he does not allow it to be ſpiritual and immortal. He pretends it is a mere ſubtile Portion of Matter, which is deſtroyed as well as the Body by the Separation of its Parts. But ſuppoſing this, how is the Soul united to the Body? Being Matter, it can be united no otherways than as one Body is united to another; and it is evident that two Bodies can only be united by the Surface. But is ſuch a Union ſufficient to explain what we experience, touching the ſeveral Parts of the Body and the Senſation of the Soul? Beſides, if the Soul conſiſts of Parts as well as the Body, each Part muſt have Functions peculiar to it. In what Part then will he place the Faculty of thinking? Can Matter become a thinking Being? He muſt needs maintain farther, according to his Hypotheſis, that the Soul, being no more than a Collection of Matter put in Motion, is not a free Agent; that the leaſt Motion which I made with my Hand Yeſterday was a neceſſary Effect, and could no more be avoided than the Sun can avoid riſing above the Horizon; and in ſhort, that if I had not moved my Hand it would follow, that from the Beginning of the World Matter had received a natural Motion quite different from that which it had at firſt. What Abſurdities are Men obliged to maintain, when they are reſolved not to quit the falſe Principles they have ſet on Foot!

(*) St. *Epiphanius* writes, that *Pythagoras* invented the Doctrine of the two Principles, which he might have taken from the Diſciples of *Fo*. It appears, that they hold two *Genii* of very different Characters: One who ſeeks to devour as many Men as he can; and the other, who makes it his whole Buſineſs to ſave thoſe whom the wicked *Genius* would ſwallow up.

(†) All that is ſaid here, relates to the Syſtem of the *Bonzas*, and the idolatrous Worſhip brought from *India*. They admit a kind of Paradiſe, Hell, a God called *Yen vang*, &c.

to bind up the Leaves, the Officer employed to do it took by Miſtake the Leaf on which the Deſtiny of *Pung* was written, twiſted it like a Lace, and with it ſewed the reſt together (*). As the Woman could not keep the Secret, *Yen vang* ſoon heard of the Story; ſo that taking the Book and examining the Lace, he blotted out the Name of *Pung*, who died that very Inſtant. This Example, continued the Philoſopher, proves the direct contrary of your Doctrine, for here is an Inſtance of one who eſcaped the Penetration of *Yen vang*. Can you be certain that others have not eſcaped by a like Trick? But to convince you that all this is fabulous, it is ſufficient to obſerve, that in the Times of *Confuçius* and *Meng tſe*, no Paper Books were in Uſe, they wrote upon the Rind of *Bambû*, or Tables of Wood. Beſides, as your ſubterraneous Hell is nothing but a Heap of Earth, Water and Stones, it is plain, Paper Books and Regiſters could not be preſerved there: You ought therefore to look upon what you read in thoſe Books as ſo many romantic Fictions.

Marks of its Forgery.

But, replied another, however you may ridicule Hell and its Spirits, dare you ſay the ſame of the Guardian Spirits of walled Cities called *Ching whang*; or of divers other Places named *Tû ti*, which are revered thro' the Empire? And can ſo univerſal a Worſhip be falſe?

Original of Guardian Spirits and Patron Saints

Hear me, replied the Philoſopher: In the Reigns of *Yau* and *Shun*, Dwellings were not encompaſſed with Walls and Ditches, which Cuſtom was firſt introduced under the Dynaſties of the *Hya* and *Shang*, in order to defend them from Thieves and Rebels: At length, they erected a *Ching whang* (‖), and built Places deſigned for its Honour; they alſo built others in Honour of the *Tû ti* (§). When they took it in their Heads to give the Spirits the pompous Name of *Ti ti*, becauſe they were looked on as the Nurſing Fathers of the People, they divided them into different Claſſes: Thoſe to whom they attributed the Care of the Fields and cultivated Lands, they honoured with the Title of *Shê ſhin* (⁎); thoſe whoſe Office was to preſide over the Villages, to look after the Health of the Inhabitants, and maintain Peace among them, were honoured under the Title of *Tû ti*; the Spirits, aſſigned to the Inſide of Houſes, and Places of public Aſſemblies, as Guardians thereof, were reverenced with the Name of *Chung lyew* (†); they aſſign'd to others the deſart and mountainous Countries, in Hopes that they would facilitate the Tranſportation of Proviſions and Merchandiſes, and theſe were honoured under the Title of Spirits of the high Mountains: In ſhort, thoſe who were placed in the Cities, encompaſſed with Walls and Ditches, were worſhipped by the Name of *Ching whang*, as Spirits who preſerved ſuch Cities from public Calamities.

Blaſphemous to repreſent the Deity by an Image.

I am now coming to the Point, continued the Philoſopher, inreality all theſe Spirits (::) are nothing but Lumps of Earth differently formed; when the Memory of them is preſerved in the Soul, it is juſt as when I am drinking Water, I think of the Spring from whence it ariſes, and am obliged to it for the Pleaſure and Benefit I receive from it. Dare any one carry the Blaſphemy ſo far as to take for the Image of the true Spirit (†) of Heaven and Earth, who is Purity itſelf, thoſe groteſque Figures of Clay repreſenting Men, or Women, either on the Inſide or Outſide of the Pagods, or the Figure of an old Man, ſuch as is placed in private Houſes?

Here the Philoſopher was thus interrupted: Many Prodigies have been performed by the *Ching whang* and the *Tû ti*, which Prodigies demonſtrate their Power; and as they are often ſeen in the Shape of living Men, how can you ſay they are nothing but a Lump of Earth?

Old way of accounting for extraordinary Effects

We muſt go a little round about, replied the Philoſopher, to (‡) explain the Wonders and Apparitions of which you ſpeak: There are Men whoſe Talents are extraordinary, and who diſtinguiſh themſelves from the reſt of Mankind, by their Courage and Virtue; it appears ſometimes, that they are oppreſſed with Slander, or a ſudden Death carries them off without leaving any Poſterity behind them: Now theſe very extraordinary Perſonages are endued with Souls of an uncommon kind, which are not eaſily diſſipated, but generally retire into the Pagods, and there work ſurpriſing Events. They talk of one *Wen tyen tſyang*, maſſacred under the Dynaſty of the *Ywen*, and of a *Yu chung tſyau*, who miſerably periſhed under the *Ming*; whoſe great Actions have made the People believe, that after their Death they became *Ching whang*, or Guardians of Cities.

The Abſurdity of making Guardian Spirits.

That which conſtitutes the Merit of a Man during his Life is the *Ki*, that *ſpiritual Air* which may

(*) The *Chineſe* Books are often bound in this Manner.

(‖) *Ching*, ſignifies a Wall, and *Whang*, a Ditch.

(§) *Tû*, Earth, and *Ti*, a Place.

(⁎) *Shê*, ſignifies a Place without the City.

(†) Name of the Place where their Repreſentations were.

(::) We ſee here how much the Philoſopher is perplexed by his inability to account for ſtrange and miraculous Events, which can be wrought only by Demons, and yet he would attribute them to natural Cauſes. He is indeed honeſt enough not to deny ſuch wonderful Effects, as others would do, who, to get out of the Difficulty, are reſolved to admit nothing that is contrary to the Courſe of Nature: But then it is certain, that the Conjuration and Operations of the Devil are too common in *China* to be denied. 'Tis very remarkable, that in all the Countries where Chriſtianity is not eſtabliſhed, the Devil exerciſes a great Power over the People; and that this Power ceaſes as ſoon as the true Religion takes Root there: Nay, this Power of the Spirit of Darkneſs is entirely reſtrained by the bare Preſence of a Chriſtian Child, of which there have been infinite Inſtances, [REMARK. *But theſe Inſtances* du Halde *means, will probably be ranked by Proteſtants among other pretended* Miracles *of the* Romiſh *Church. And the Reader will find Reaſon to doubt of ſeveral other Poſitions he advances, where his* Religion *is concerned.*]

(†) The Text is *Tyen, Ti, Tje, Jen, Chin, Chi, Shin.* It appears that by theſe Terms *Spirit of Heaven*, our Atheiſt intends nothing elſe but the material Heaven: Juſt as by Spirits of the Mountains and Rivers he means no more than the viſible Mountains, and Rivers themſelves.

(‡) That there are Guardian Spirits of Cities and the principal Places of the Empire, is an Opinion of great Antiquity in *China*. The Mandarins at this Day, moſt averſe to the Idolatry among the People, have ſtill Recourſe to the *Ching whang*, with Regard to which, our Philoſopher does nothing but quibble in this Place; his Way of reaſoning being not unlike that which ſome of the *Chineſe* uſe with regard to the Name *Tyen chu*, that is, Lord of Heaven, which the Miſſionaries give to God: *Before Heavens was created*, ſay they, *there could not be a* Tyen chu, *or a Lord of what there was not: Therefore your* Tyen chu *and the Heaven began to exiſt both at the ſame Time.* As they relate many remarkable Facts, whether true or falſe, to prove the Protection granted by the *Ching whang* to the Cities and their Inhabitants; and as this Worſhip is profeſſed and practiſed by the literary Sect, our Atheiſt is puzzled how to accommodate theſe common Notions with his Syſtem. *There are certain Souls*, ſays he, *which are not diſſipated on leaving the Body, but ſtill ſubſiſt, and ſeeking out for a Tenement ſtop at the Dwellings of the* Ching whang, *where they work the Miracles that are reported.* He had been much more puzzled if the Auditors, turning his own extravagant Syſtem againſt him, had replied: *You, who boaſt of having thrown off the Yoke of a Supreme Maſter, by refuſing to acknowledge any, how are you ſure but the Souls of your greateſt Enemies may be amongſt thoſe which ſubſiſt after Death? Theſe Souls being no longer reſtrained by Laws and you not having the Power to avoid them, what have you not to fear from their Anger and Revenge?*

may exiſt ſome time after his Death. When this *Air* produces wonderful Effects they are attributed to Spirits, either of craggy Rocks, mountainous Places, Rivers, or Cities; but indeed every thing that is done happens of Neceſſity, and according to the Laws of Nature. Can you believe that theſe Spirits take their Rank by Means of an imperial Mandate, which appoints their ſeveral Offices? Is it in the Power of any Mortal to aſſign to this or that Spirit the Office of preſiding over ſuch and ſuch Productions? The Spirits you talk of are nothing but the Mountains, Rivers, Fields, and Cities themſelves, wherein according to the natural Courſe of things there ſometimes happen uncommon and ſurpriſing Effects; it is then ridiculous to ſay, ſuch a Man, whoſe Name and Surname we formerly knew, is at preſent a Spirit that ought to be worſhipped.

Permit me to ſay, replied one of the Aſſembly, that your Anſwer does not ſatisfy me: You ſay the principal Part of a great Man is his *Ki* or Soul: Will you then attribute to theſe remains of a great Man every thing extraordinary that happens, and which ſeems to be contrary to the Courſe of Nature? I lived ſome time ago at *Ching chew*, where I ſaw Willow-Trees produce little odd Figures in the Shape of a Man about two Inches in Height: About the ſame time it rained black Rice in *Kyang ſi*; at *Chu chew* there fell out of the Sky Men's Heads about the bigneſs of a Pea, wherein the Eyes, Mouth and Noſe were very exactly formed. Theſe events are publickly known, and believed by wiſe Men, and you can't ſay they are according to the Courſe of Nature.

Confucius, replied the Philoſopher, thought it not worth while to mention theſe Spirits, which are known by their ſtrange Operations: Yet it was not becauſe he was ignorant, that when a Kingdom is threatned with a Revolution, theſe Prodigies ſometimes happen, and are a kind of Forerunners of ſome approaching Calamity. This excellent Sage thought it ſufficient to ſay, that we ſhould not give Credit too eaſily to theſe Sorts of Miracles, which are of no uſe but to fill the Mind with Uneaſineſs and Dread; and becauſe the Sect of *Fo* has recourſe to this Artifice to terrify the Vulgar, it is reckon'd a falſe and dangerous Sect. I acknowledge (*) that when ſome dreadful Event is near at Hand, for inſtance, a Famine or a great Mortality, the five Elements are in Confuſion and produce Monſters: But if at theſe Conjunctures Men ſeriouſly ſet about to reform their Manners, and practiſe Virtue, all theſe Omens will be attended with no ill Conſequence. Omens and Prodigies forerunners of public Calamities.

You are unwilling then, replied one of the Standers-by, to look upon the immortal Spirits as Authors of theſe Prodigies: But to attribute them to natural Cauſes only ſeems very unaccountable. I ſhall endeavour to convince you by a ſingle Example: Under the Dynaſty of the *Ming*, in the City of *Yen tſe*, of the Province of *Ho nan*, there died one of the common People called *Chew*, ſurnamed *Tyen pau*. The third Day after his Interment his Wife took Wine and Pulſe, and went to the Burying-place to make this ſmall Offering: But ſtopping in the Way, not far from a Rock, there ſuddenly proceeded from it Lightning, accompanied with the moſt dreadful Noiſe. At the ſame Inſtant, part of the Rock fell down and diſcovered in a hollow Space within it a Stone Cheſt; which the Woman having a Curioſity to peep into drew near it, and thro' a large Slit therein, perceived that it contained a Sabre with a very rich Handle, and a Book which much reſembled a Book of Magic. This ſhe took and returned to her own Houſe, where ſhe ſet herſelf to peruſe it, and find out the Senſe; after which ſhe undertook to fortel ſeveral Events among the Neighbours, which fell out exactly according to her Predictions. Ridiculous Story of an Inchantreſs.

The Inhabitants of the Place, who were Witneſſes of theſe Things, conceived ſo great an Eſteem for her that they ſtiled her the Mother of *Fo*; and in leſs than a Year this new Propheteſs grew into ſuch Reputation, that ſhe was followed by more than ten thouſand People, and continued to work ſurpriſing Miracles. By the Aſſiſtance of her magical Book, if ſhe did but blow upon a Field of Corn, or Rice, it was immediately changed into Swords and Spears, and every one thought he ſaw an Army in Battle-array: With one ſingle Word ſhe could turn a Joint-ſtool into a Leopard or Tyger; and a weak Fence of Pales into high Walls ſurrounded with Ditches. But now to ſhew what all this tended to.

One Day, when it was leaſt expected, there happened an almoſt general Revolt; whereupon the Mandarins of the Army march'd immediately with Troops to ſeize the Ringleaders, but found greater Reſiſtance than they imagined, and a bloody Battle enſued. However, at length the Rebels were overcome, and the Enchantreſs being among the Priſoners was thrown into a Dungeon loaded with Irons, where ſhe remained three Days, unable to ſet herſelf at Liberty, her Art forſaking her as ſoon as ſhe was in Irons. But you muſt own, that this Woman could not have worked ſuch Prodigies without the Aſſiſtance of the immortal Beings.

All that I ſhall admit, ſayed the Philoſopher, is that certain Magicians, or ſuch ſort of People who pretend to the Rank of Immortals, having been able to ſteal (†) from Heaven and Earth the Knowledge of a Change which was to happen in Nature, compoſed the Book of future Events, and hid it within the Rock. When the fatal time of the Revolt drew near, according to the natural Courſe of Things, the Enchanters appeared, whoſe Predictions being liſtened to, favour'd the Rebellion, wherein ſo many periſhed. In ſhort, tho' theſe Calamities neceſſarily happened in Conſequence of the Situation of the Heaven and Earth, yet the criminal Boldneſs of the Magicians, who intrenched upon the Rights of Heaven by ſearching into the ſecrets of Futurity, will not eſcape the Puniſhment Ridiculouſly accounted for. Impious to enquire into Futurity.

(*) Our Philoſopher durſt not deny what is ſo often repeated in the *Shu king:* That certain Signs which happen, are Notices given Mankind by *Shang ti*, of ſome approaching Calamity, unleſs they prevent them by reforming their Manners: But to reconcile this Doctrine with his Syſtem, he argues in a moſt wretched manner. For in ſhort, how can there be, according to the Laws of Nature as he ſuppoſes, certain Preſages of Events, that are uncertain, and which depend on the free and changeable Will of Men? Can we avoid acknowledging a Superior Intelligent Being, which connects the Preſage of a Comet or Earthquake, with the Event of a Rebellion, or dethroning of a Monarch?

(†) This Theft from Heaven and Earth by the Magicians, *is, as plainly appears, a mere Abſurdity*: which *proves that* to expoſe the Syſtem of a Philoſopher, who attributes all things to natural Cauſes, you need only ſet him to reaſon upon Nature: for nothing is more likely to diſcover his Extravagance and confound his Pride.

Puniſhment due to them; and thoſe who conſult or liſten to theſe pretended Immortals, (ſuppoſed to aſſociate themſelves with Spirits) have always proved dangerous to their Country.

Pretended Miracles.

I muſt not paſs by your laſt Words, ſayed one of the Aſſembly: You cannot be ignorant that the King of *Kin* (*) flying after a defeat paſſed the deep River of *Yang tſe*, and by an unlooked-for Miracle the Water only reached his Horſes Girths. In like Manner the laſt Heir, of the Race of the *Ywen*, having beheld almoſt his whole Army cut in Pieces, was obliged to fly with Precipitation towards the North; when coming, as you know, to the Side of a great River, and not finding a Ferry-Boat, there ſuddenly appeared in the Air a great metal Bridge, by which he croſſed the Stream. You ſay that theſe are Prodigies not worthy to be mentioned?

Idly admitted and accounted for.

My thoughts concerning it, replied the Philoſopher, are theſe: That which both in Heaven and Earth is the Principle of the moſt wonderful Productions, this Being, this *Ki*, ſtrengthens the Weak, and weakens thoſe who are too ſtrong (†). Before the Dynaſties of the *Hya* and *Shang*, the Earth being very thinly peopled, and the Number of Mankind but ſmall, Heaven which was then in its full Vigor was more likely to produce Sages and extraordinary Men, who ſupported and propagated their Species: But it degenerated in after Times, and Men being greatly multiplied, the Malice and Corruption of their Hearts prevailed, whilſt Integrity and Virtue the Ways of Heaven, (‡) Reaſon and Order were hardly diſcover'd. Heaven could not ſuffer ſuch a Multitude of wicked Mortals; wherefore he ſent his Plagues among them, thoſe Blood-thirſty Villains who delight in nothing but War. He raiſed up a *Pe chi* who cauſed the Ruin of *Chau*, and the numerous Troops that he commanded. *Lyew tau ché* was another Firebrand of War, who carried Rapine and Deſolation into all the Provinces. As for your two Citations from the Hiſtory: You ought not to doubt that this Favour was granted to theſe Princes, in order to preſerve ſome Remains of the *Ywen* Dynaſty, and the *Kin* Nation, which without this extraordinary Aſſiſtance had become extinct. 'Tis certain, the Conduct of Heaven (‖) is not blind, nor void of Reaſon: If it croſſes Proſperity (§), 'tis becauſe it proceeds beyond Bounds; of which I'll give you an Example.

Tyen not blind or void of Reaſon.

'Twas the Deſign of Heaven to reſtore the *Han* Dynaſty; for which Reaſon, when *Quang vû* was ſtopped on the Banks of a large and rapid River, it cauſed the Waters to freeze in an Inſtant, that he and his Troops ſhould find no Difficulty in their Paſſage. When the Order obſerved by Heaven (*) for the Government of the World is ready to produce any great Change, for inſtance, when Heaven is on the Point of abandoning a reigning Dynaſty, there then happen extraordinary Events, as ſo many fatal Preſages: But theſe are not always the ſame, tho' they always proceed from the ſame Cauſe.

Always Danger in oppoſing Superſtition and Error.

The Auditors having praiſed the Philoſopher's Subtlety and Penetration, one of them ſayed: After all, Sir, the Religion of *Fo* and *Lau* are ſpread thro' the Empire, and have long ſince taken deep Root in Mens Hearts. Conſider you alone oppoſe them: I wiſh you attacked them with even ſtronger Arguments than are uſed againſt them in the ancient Books; but ſtill, that would not ſecure you from the Aſſaults of an infinite Number of Adverſaries who follow thoſe Doctrines, and you have no more than one Mouth and one Tongue to anſwer them. Do you think you would be able to withſtand them? And are you not afraid leſt by endeavouring to teach others the Source of true Happineſs, you ſhould bring upon yourſelf real Misfortunes?

The Philoſopher took the Meaning of this Compliment; and judging he had diſplay'd his Learning to no purpoſe, as ſoon as it grew duſkiſh he roſe to return into the City. The Chiefs of the Aſſembly accompanied him as far as the Bridge; and ſo this Converſation ended.

Mohammediſm increaſes in *China*.

Theſe are the principal Sects which prevail in *China*: For there is no Occaſion to ſpeak of the Mohammedan Sect, ſettled above 600 Years ago in divers Provinces; where they live in quiet, becauſe they take no great Pains to extend their Doctrine and make Proſelytes. In ancient Times they encreaſed their Numbers ſolely by the Alliances and Marriages they contracted; but for ſome Years paſt they have made a conſiderable Progreſs by help of their Money: They every where buy up Children, whoſe Parents, unable to educate, make no Scruple to ſell them. During a Famine, which waſted the Province of *Shan tong*, they purchaſed above 10,000. They marry them, and either buy or build a conſiderable Share of a City, and even whole Country Towns to ſettle them in. Hence, by little and little, they are grown to ſuch a Head in many Places as not to ſuffer any to live among them who goes not to the Moſk; by which Means they have multiplied exceedingly within theſe hundred Years.

Judaiſm diminiſhes.

Neither ſhall I ſpeak of the Handful of Jews, who entred *China* under the Dynaſty of the *Han*, which began 200 Years before *Chriſt*. There were at firſt many Families of them: But they are now reduced to ſeven, which marry among themſelves, without mixing wth the Mohammedans, having nothing in common with the latter, either as to the Books or Ceremonies relating to their Religion. They have but one Synagogue, which is in *Kay fong fû*, the Capital of *Ho nan*. If the Reader would know more concerning them, he may peruſe the Letter of *P. Gozani*, inſerted in the 7th Tome of the *Edifying and Curious Letters* written by certain Jeſuit Miſſionaries, till the Publication of farther Particulars ſince ſent from *China*.

But I can by no Means omit giving an Account (A) of the Riſe and Progreſs, in this vaſt Empire, of the *Chriſtian* Religion, introduced by the Miſſionaries about two Centuries ago.

(*) Anceſtors of the *Mancheus*, Maſters of the greater Part of *China*, but afterwards almoſt extirpated by the Weſtern *Tartars*.

(†) The Original Words are, *Tyen ti Tſau whâ Chi ki pû Tſû ché Tſû chi Yew Yu ché Sun chi.*

(‡) The Original is *Tyen tau ngû ngo jin chi to Kû.*

(‖) *Ywen ſey Tyen tau Vû chi.*

(§) *Nay Sun ki Yew Yu Ye.*

(*) *Tyen tau Kyung.*

(A) This Account with which the ſecond Volume begins, will be a Confirmation of the moral Impoſſibility that the Church of *Rome* ſhould ever gain a ſecure Footing in *China*.

The End of the FIRST VOLUME.